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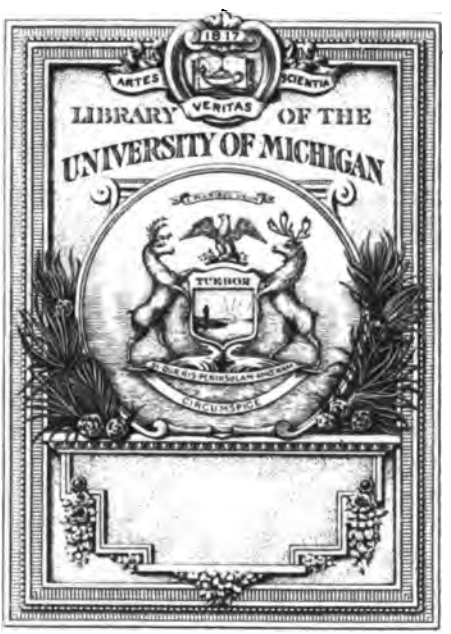
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THE

BRITISH CRITIC,

A NEW REVIEW,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, AND DECEMBER.

M DCC XCVII.

Αλλ' ἀναγκαίως ἔχει
Παῖριδος ἐρᾷν ἄπαυλας· ὃς δ' ἄλλως λέγει,
Δόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει. EURIP.

VOLUME X.

London:

PRINTED FOR F. AND C. RIVINGTON,

NO. 62, ST. PAUL'S CHURCH-YARD.

1798.

PREFACE.

IN the preſent ſtate of European Literature, every year produces, almoſt in every country, a vaſt acceſſion of books. England, as in the Arts of War, ſo in thoſe of the Muſes, makes efforts far beyond the proportion of her natural ſize; ſo that we, whoſe attention is confined almoſt excluſively to our domeſtic productions, find it by no means a trifling undertaking to keep pace with the labours of the Britiſh preſs. The fairs of Leipſic, indeed, furniſh annually ſuch catalogues as, to an obſerver in any other nation, appear enormous: but what is England to the German empire, in the map of Europe? Far more diſproportioned in extent, than their reſpective publications in multitude. Were the acceſſion of Wiſdom to keep pace, in any degree, with this multiplication of its materials, Europe might indeed have cauſe to boaſt of its enlightened ſtate. But new books are uſually made up of the old materials; to which, if a little felicity of combination or illuſtration accede, it is as much as we can reaſonably expect. If Error writes a book, another is required from Truth to anſwer it; each ſide finds its partizans; and it is well if, when the conteſt cloſes, Wiſdom have not made ſome retrograde movement. Our duty and inclination lead us to point out, periodically, thoſe new books in which ſome wiſdom, or ſome rational amuſement, may be found; to ſave for the

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busy that time which they might otherwise lose in the enquiry; and to bestow, upon the indolent or careless, that useful information for which they would not labour.

> Quid te vana juvent miseræ ludibria chartæ?
> Hoc lege, quod possit dicere vita, meum est.

Divinity.

To this branch of Literature we have always given the first place in our recapitulation, and we see no reason to alter our arrangement. First may it ever stand in the minds of Britons! who, without neglecting any branch of learning, know how to give the preference which real wisdom teaches; without being misled by vicious example, or deterred by obloquy. We have no hesitation in giving the first place, in this division, to the book of *Mr. Wilberforce*, entitled *A Practical View**, &c. True is it, that he does, in a few passages, betray an adherence to a sect, whose religion is usually over-tinctured by enthusiasm. Yet the tenets of that sect, as distinguished from the true Church of England, are no where prominent in the work; while those of genuine Christianity glow in every page. Eloquent, animated, and frequently sublime, how can it be read without a glow of piety and of delight, by any thinking Christian? It is a book to make an æra in the History of Religion; and we should blush to dwell on petty objections. When we mentioned the report, that *Reform or Ruin*† proceeded from the same author, we neither said, nor meant to imply, that we gave credit to it. We could have alledged many reasons on the other side; and among them the remark, that, of the tenets peculiar to that writer's reputed sect, not even a single trace appears. We have since learned, that the author is *Mr. Bowdler*; a man respectable on many

* No. III. p. 297. † No. VI. p. 681.

accounts,

accounts, and, among others, for his ſteady attachment to our national eſtabliſhment, in church as well as ſtate. Another ſtrong and judicious friend to the ſame principles, appears in *Dr. Glaſſe*, whoſe Lectures on the *Feſtivals** of our Church, will be found to offer very ſound and pleaſing inſtruction, to ſuch as wiſh to meditate or enquire reſpecting the duties of thoſe days. *Mr. Shepherd*, going more generally into the *Elucidation of our* whole *Liturgy*†, preſents to his reader a great variety of inſtructive matter, and renders an important ſervice to the Church, on whoſe ordinances he writes his Commentary. But if our public worſhip be well ſupported, what ſhall we ſay of private devotions in families? If that moſt truly Chriſtian practice can be revived in this age of relaxation, which is moſt ardently to be wiſhed, *Mr. Bean's* book, entitled *Family Worſhip*‡, will doubtleſs have no little ſhare in promoting that revival. A tract on *the Sabbath*, by the *Rev. Dr. Horne*§, appeared to us, on an attentive peruſal, to err, in ſome degree, on the ſide of rigour. It is, however, undoubtedly of a very uſeful kind. We agree with the author, that relaxation is a more common, and a more dangerous fault; yet we know too, that they who demand too much, ſometimes fail, from that ſole reaſon, to obtain any thing. His general wiſhes, however, coincide with our own; let us not diſpute about the means. To a novel opinion, lately ſtarted, concerning the Filiation, or Sonſhip, of the Divine Word, the *Rev. Froſham Hadſon*‖, has given an anſwer of conſiderable merit, though the ſubject is by no means exhauſted by him. *Dr. Brown's* Eſſay on the *Folly of Scepticiſm* and of *Dogmatizing*¶, deſerves attention, as well from the value of the tract, as the juſt celebrity of the author. *A Compendious Dictionary of the Bible***, which came under our notice ſome time ago,

* No. II. p. 187. † No. IV. p. 388. ‡ No. IV. p. 374.
§ No. II. p. 198. ‖ No. IV. p. 436. ¶ No. I. p. 56.
** No. II. p. 201.

may be recommended as containing an unusual quantity of useful matter, in a very portable form. Of *Sermons*, separately printed, we have had occasion to mention several of great merit. Such as that of *Dr. Eveleigh** on *the Plurality of Persons in the Godhead*; of *Mr. Jones*, on *the Use and Abuse of this World*†; the two of *Dr. Shepherd*, on *a Future State*‡; and that of *Dr. Munkhouse*§ on introducing Merrick's Version of the Psalms. The *Charge* of the *Bishop of Ossory* to his Diocese‖, is a masterly and well-timed exhortation; while the Archidiaconal Charges of *Mr. Pott* at *St. Alban's*¶, and *Mr. Plymley* at *Ludlow***, do honour to their respective authors: the former as an able vindication of the perfection of the Scriptures; the latter as containing a clear and useful statement of the duties of church-officers. There are few readers of sermons who will not rejoice to know, that a sixth volume of the translation from *Saurin*†† has appeared; and greater part of that number, we trust, will be pleased to learn, that it is free from the peculiarities of sentiment, with which Mr. Robinson had marked the former five.

History.

Not having Mr. Gisborne at present to detain us in the regions of Morality, or any writer of eminence in those of Metaphysics, we pass at once to the plains of History; not led by any regular transition, but by the necessity of proceeding. In this field, we first meet with the narrative of the ancient *Voyage of Nearchus*, by the learned and able *Dr. Vincent*, of Westminster School‡‡. This is a work of curious, ingenious, and extensive research, such as the literary world has not often seen, nor can expect to see.

* No. I. p. 78. † No. I. p. 79. ‡ No. V. p. 557.
§ No. VI. p. 681. ‖ No. III. p. 319. ¶ No. III. p. 316.
** No. III. p. 318. †† No. I. p. 79. ‡‡ No. I. p. 1; II. p. 170.

Not confined to Greek literature, in which it originates, it goes into the moſt difficult minutiæ of geographical knowledge, both ancient and modern; and gives, on the whole, ſo ſtriking a picture of the diſcernment and activity of mind, as well as other great qualities, which diſtinguiſhed the famous ſon of Philip, as gives new luſtre to his character, and renders him the object, not only of wonder but of eſteem. The aſtronomical obſervations ſubjoined, by the Biſhop of Rocheſter, Mr. Wales, and M. de la Rochette, confer additional value upon a work, already of ſufficient importance. The general *Hiſtory of Greece*, by *Mr. Mitford**, we did not omit to mention in our preface to vol. ix, of the Britiſh Critic†. If we now repeat our notice, it is becauſe we think that a work ſo ſingular in merit, cannot be too ſtrongly, or too frequently recommended. The Hiſtory of our own Country, received new obligations, in 1796, from an author who did not long ſurvive his effort, to continue the plan of Dr. Henry. This hiſtorian was *Mr. J. P. Andrews*, unfortunate only in having commenced this labour too late in life, to be able to complete it. The volume noticed by us‡, carried on the hiſtory from the death of Henry VIII, to the acceſſion of James I. From *Mr. Noble*, the *Family of Stuart* has received new illuſtrations of its hiſtory and genealogy§; a circumſtance, to which our attention was directed much later than the proper period of time‖; we diſdained, however, as we ſhall in every ſimilar inſtance, to conceal our fault by a final omiſſion, which might prove injurious to the author. The manner in which *Mr. Macfarlan* has continued the hiſtory of the preſent reign, from 1790 to 1796¶, is ſuch as, on the whole, to deſerve our commendation. We have obſerved, in a ſubſequent publication from him, that

* No. I. p. 37. † Pref. p. v. ‡ No. IV. p. 341.
§ No. IV. p. 424. ‖ It was publiſhed in 1795. ¶ No. V. p. 483.

he

he does not ſtand accountable for all the former volumes of that work. The recent hiſtory of France, after many documents, ſtill continues to require illuſtration: and that illuſtration is particularly valuable, which comes from the pens of perſons who were high in ſituation and office, before the late convulſion. Of this deſcription exactly are the *Memoirs relating to the French Revolution*, written by *the Marquis de Bouillé**, and publiſhed in Engliſh, from his French manuſcript. Such an evidence, in a cauſe ſo important, muſt be heard with reſpectful attention: and we could not but conſider his book as an ample vindication of himſelf, and a very acceptable communication on the ſubject of that dreadful hiſtory, of unavailing ſufferings and ſucceſsful crimes. We cannot conceive that equal credit is due, by any means, to the *Secret Hiſtory* of the ſame Revolution, by *M. Pagès*†; at the ſame time, it muſt be acknowledged to contain many curious particulars, which time, and further inveſtigation, muſt either confirm or refute. A hiſtory quite of a new kind was firſt announced in the ſecond number of this volume‡; this is, the hiſtory of *Jacobiniſm*, by *M. l'Abbé Barruel*; or rather *Memoirs* to illuſtrate its hiſtory. The work, as far as it has yet proceeded, has been well tranſlated; and we ſtrongly recommend it to the attention of the readers of French and Engliſh. The firſt volume gives ſtrong proofs of a conſpiracy againſt Chriſtianity, originating with Voltaire and his aſſociates; the ſecond§, further traces a conſpiracy ariſing out of that, againſt all kingly government. One or two more volumes are yet expected, the object of which will be to develope the plans of the *Illuminati*, and their efforts to produce the utter diſorganization of ſociety. In the mean time, a learned profeſſor of our own iſland‖, has thought it a point of duty, to bring forward ſuch

* No. V. p. 529. † No. VI. p. 654. ‡ P. 156.
§ No. IV. p. 407. ‖ Profeſſor *Robiſon*. See No. IV. p. 416.

proof

proof of the ſame facts, as were collected by himſelf, during a reſidence on the Continent; and the two books, of the Abbé and the Profeſſor, are found, to the great annoyance of thoſe infected by the principles expoſed, mutually to illuſtrate and corroborate each other.

Biography.

The life of *Archbiſhop Secker**, judiciouſly detached from his works, to make it more acceſſible, and republiſhed by the author, *the Biſhop of London*, as the beſt and fulleſt anſwer to ſome obſervations which lately eſcaped from the pen of the venerable Biſhop of Worceſter, is a compoſition, which reflects on the writer, no ſmall part of the honour ſo juſtly beſtowed by him on his illuſtrious patron. If the Epiſtle of John Burton, on the ſame ſubject be, as we ſuſpect, out of print, it would give us pleaſure ſtill to ſee it republiſhed and annexed to that life, as a kind of appendix. It is once quoted in the life (p. 55) and certainly forms a very elegant and appropriate encomium†. The Life of another eminent Engliſh divine, *Dean Stanhope*‡, has received illuſtration from an anonymous writer, who certainly choſe his ſubject well, and appears only to have been reſtrained from a fuller tribute to his ſubject, by the ſcantineſs of materials. That very extraordinary man, *Mr. Cobbet*, who has written ſo many able tracts, under

* No. II. p. 207.

† Having it accidentally before us, we cannot refrain from one quotation, which ſpeaks exactly to the point of which the learned friend of Warburton thought proper to write rather contemptuouſly; his proficiency in Hebrew criticiſm. "Illud denique induſtriâ ſuâ effecit, ut *in hoc laudis genere* inter Criticorum principes, accenſeretur. neque prius quidquam potiuſve haberent operum Hebraicorum editores, quam ut illo uterentur auctore et adjutore, qui opes ſuas literarias, perinde ac nummarias, in reipublicæ uſus libenter impenderet: Notitias profecto hujuſmodi, nemo habuit magis in promptu, aut magis expeditas." P. 6.

‡ No. V. p. 570.

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the assumed name of *Peter Porcupine*, has given a life of himself *, which bears every mark of being genuine; and greatly increases our admiration of a person, who, from the station of a common soldier, has qualified himself to write with purity and precision; and who certainly has produced some of the most powerful pamphlets, that have appeared in any country. He may be said to have done more than any other man, towards turning the tide of public opinion in America, in favour of Great Britain. A well founded aversion to the enemy of all goodness, human and divine, the incendiary *T. Paine*, has led the same author to sketch a life of that extraordinary adventurer†; from the larger tract, published here under the name of Oldys. Whatever he could add, to show the baseness of the man in its true colours, is thrown in with great effect. We shall have more to say on the subject of Mr. Cobbet's writings, under the head of Politics. The life of *Dr. Zimmerman*, of Hanover, translated from the French of *Tissot*‡, gives a pleasing picture of a man, estimable for his character, as well as from the merit of his writings. A confusion of names, between him and another Zimmerman, spoken of by Professor Robison, led to a very strange mistake in our short article on this subject; which we have already acknowledged, in reviewing a second translation of the same life.

TOPOGRAPHY.

We have had few works of this class more meritorious than the *History of the County of Cumberland*, lately completed by *Mr. Hutchinson*§; who was already distinguished in the same line, in consequence of his History of Durham. The first volume of this respectable work, appeared so long ago as in 1794, but

* No. IV. p. 447. † No. IV. p. 448. ‡ No V. p. 572.
§ No. I. p. 69; V. p. 461.

the

the second did not follow till the year 1797. The whole work will take its place with credit among the county histories of Great Britain, a collection now becoming large, and highly valuable. The History of *the Environs of London*, by *the Rev. D. Lysons**, received its completion in a fourth volume, towards the close of the year 1796. We spoke of it, as of the former volumes, with just commendation; and we believe that it has met with an encouragement, calculated to reward the diligence employed by the writer in the compilation.

Voyages and Travels.

There is little fear of a deficiency in this branch of literature. Curiosity will always make travellers, and a still more extended curiosity, produces readers for their narratives. *Dr. Townson*, of Edinburgh, is almost the first traveller who has gratified his countrymen by a specific and detailed account of the interior of *Hungary*†; and his book is a valuable acquisition to those who are studious of extending their knowledge of various regions, and their inhabitants. But the work which attracted the greatest share of public attention; a book long expected in vain, in some degree anticipated, and yet received with uncommon avidity, was the account of *the British Embassy to China*, by *Sir George Staunton*‡. The view which we gave, of the contents and execution of that important publication, though of a favourable kind, will convince our readers, that the narrative has many faults which ought to have been avoided; at the same time, that it has much to gratify the curious enquirer, if he be not already too deeply versed in the accounts of that extraordinary empire. Though we have two more books of travels at present to mention, we have not exhausted those which our repository contains.

* No. I. p. 50. † No. II. p. 137. ‡ No. III. p. 221; IV. p. 363.

Others

Others of ſome importance, ſtill claim our attention, to which they ſhall not long appeal in vain. Thoſe which we have noticed, are the *New Travels of Vaillant* into the interior of Africa lately tranſlated into Engliſh*, and a tranſlation from the German, of the travels of Count *Stolberg*†, over the greater part of the European Continent. The former is a lively traveller, but one, by whom the old emblem of a *Whetſtone*‡ might be worn without impropriety: the other is a graver narrator of what he ſaw; but one who ſaw ſo much, that the extent of his route gives ſufficient variety to his book.

POLITICS.

Here alſo our harveſt is uſually very ample; though few of the articles riſe above the dignity of pamphlets. Of the few which have a claim to be called books, we will firſt ſpeak. The firſt of theſe is an *Hiſtorical Eſſay on the Ambition and Conqueſts of France*§, an anonymous book, but one to which, we truſt, the author will ſome day put his name; which, whoever he is, he may do without a bluſh. The ſubject is fully conveyed by the title, and the execution of it is very able. The motley book of *Gen. Danican*, reſpecting his own command in France, is well tranſlated and illuſtrated by *Mr. Gifford*‖, and highly deſerves attention from the facts it relates, and the villanies it detects. It is particularly curious, as we hinted before, in being a very lively book of Epigrams, on the horrors of the French Revolution! The *Principles of Legiſlation*, publiſhed by *Mr. Michell*¶, entitle him to be mentioned with reſpect, as a ſagacious and uſeful writer, on a ſubject much diſcuſſed, but not likely to be ſoon exhauſted.

* No. III. p. 271. † No. V. p. 484. ‡ See the old Engliſh writers in general, and *Coryat's Crudities* in particular.
§ No. I. p. 12. ‖ No. II. p. 201. ¶ No. III. p. 233.

Among

Among writers who have conſidered the condition of the poor, and the means of amending it, *Mr. Sabatier** has merited diſtinction; and the objections to which his book is liable, are leſs important than the praiſes to which it is entitled. Among the writers of political pamphlets, *M. Mallet du Pan* is juſtly eminent. His late *Letter to a Miniſter of State*†, gave new and very ſtriking proofs of his ſagacity and ſound judgment, and placed the conduct and deſigns of the French in the cleareſt light. The much-agitated ſubject of *Aggreſſion* in the preſent war, was treated, by *Mr. Bowles*‡, with his uſual cogency of reaſon; and his documents were drawn, with ſucceſs, from a very unexpected ſource; the arguments of his principal adverſary. *Mr. Burke*, of whoſe living exertions we took a melancholy farewell in our laſt Preface, ſtill continues to inſtruct by his poſthumous works. His *Three Memorials on French Affairs*§, form a tract of the higheſt political conſequence; the opinions and reaſonings of which ſtill deſerve to be maturely weighed by every ſtateſman in Europe; though the moſt recent of them was originally penned in the year 1793. Of the vigour and ability of the pamphlet addreſſed to Lord Stanhope, and entitled *Vindiciæ Regiæ*, we ſpoke very highly, in the ſame number‖; and too highly it was not eaſy to ſpeak. We have ſince been informed, that the author is *Mr. Ireland*, Vicar of Croydon, who literally took up the pen, as is ſtated in the tract, in conſequence of the ſeduction of a pariſhioner to republican principles, by arguments pretended to be drawn from Scripture. The conſideration of *National Danger*, and the means of defence, in a military light, has been taken up by *Mr. A. Young*¶, ſo often exerciſed with ſucceſs in the public cauſe; while our financial dangers, and their

* *A Treatiſe on Poverty, its Cauſes, &c.* No. IV. p. 400.
† No. I. p. 32. ‡ No. IV. p. 381. § No. VI. p. 645.
‖ No. VI. p. 687. ¶ No. V. p. 565.

remedies,

remedies, have been discussed by a writer, whom we conceive we may now be permitted to name, as *Sir Robert Herries**: a man whose knowledge in that part of the subject cannot be a matter of dispute. A little tract, entitled *Publicola*†, gives an imaginary view of the consequences of a revolution in this country, which may, perhaps, have more effect on many minds, than any argumentative discussion of the subject. Though last, "not least in love," let us here notice our good ally, *Peter Porcupine*, already spoken of with honour‡. To republish his pamphlets in this country, is to show to Englishmen, in the strongest point of view, the sentiments of a sagacious mind; far removed from all the little points of contention which may be supposed to be personal, to the partizans in our domestic politics. His sentiments of the French are the deductions of strong sense from facts, which are by him displayed and illustrated with an ability very peculiar to him. His *Bone to Gnaw for the Democrats*, we thought it our duty to notice, before it had been naturalized under our own press§; in order to bring about, if possible, that which has since happened, the republication of his excellent *Tracts*. The English edition of the *Bone to Gnaw* has an additional preface, which adds considerably to its value‖. It very well accompanies the production of Peter, and appears to proceed from a pen often exercised with success in our political warfare. *The Observations on the Debates of Congress*¶, another offspring of the ingenious *Cobbet*, again entitle to our thanks both him and the republisher of his remarks. Some persons in Congress must have felt a little disconcerted at the notice he has taken of them; and it might be possible to find persons here, to whom their own consciences ought, perhaps, to apply the same observations. Often may we hail thee, Peter, self-taught writer and politician;

* No. VI. p. 689. † No. II. p. 202. ‡ Preface, p. vii.
§ Vol. VII. p. 241. ‖ No. IV. p. 442. ¶ No. II. p. 441.

an

an Englishman adopted in America; and devoted, in heart and mind, to all the honourable interests of both countries.

Law.

The most important law-book that has lately fallen under our notice, is *Mr. Hargrave's* publication of *Lord Hale on the Jurisdiction of the House of Lords**. It is a work that abounds in constitutional opinions of great importance, and does credit to the editor as well as to the original author. *Mr. Park's* Treatise on *Marine Insurances*†, is a book of established credit in the law, and we had only to notice an improved and augmented edition. Several smaller publications, on subjects of law, have been reviewed by us, but none of sufficient value to be recalled in this place.

Natural Philosophy, &c.

Very eminently, in this class, stands forward *Mr. Howard's Scriptural History of the Earth*‡, a work replete with sound ideas on geological subjects; and opposed, with great vigour and effect, against those crude systems which infidel philosophers have endeavoured to set up against the truth of Scripture. The earth, according to the views of this author, and those who are truly versed in the examination of it, is the fullest and most satisfactory comment on the Mosaic History. This Mr. De Luc has proved more fully, but Mr. Howard has very ably illustrated. *St. Pierre's Studies of Nature*§, lately translated into English, may be mentioned as a book which contains instruction and amusement; but greatly disgraced by the unfounded theories of the author, his insolent

* No. IV. p. 354. † No. II. p. 185. ‡ No. II. p. 181. § No. II. p. 126; III. p. 292.

and

and ignorant attacks upon Sir Isaac Newton, and his wonderful vanity respecting his own opinions, exceeding even the usual arrogance of such writers. In *Natural History*, *Mr. Donovan* is the chief writer who demands our present attention; his beautiful work, the *History of British Insects**, goes on with spirit and improvement. His other work, on Birds, we shall mention in our next Preface. An *Abridged History of Insects*†, is a useful manual for learners; such as, in the *botanical line*, is *Mrs. Priscilla Wakefield's Introduction to Botany*‡. The botanical *Prodromus* of *Mr. Salisbury*§ is a book which makes by far too free with the Linnæan arrangement, in a scientific point of view; but is rendered valuable by specific descriptions of peculiar accuracy, and some new and useful distinctions.

Transactions of learned Societies.

The first part of the *Philosophical Transactions* for 1797, and the third volume of the Transactions of the *Linnean Society*, were reviewed by us in the same Number‖. Both contain, as usual, valuable matter; but the contents of the latter, as being a much larger volume, are more varied, and go further into the minutiæ of Natural History, in its various branches, than is consistent with the plan of the venerable elder society.

Medicine.

The endless variety of objects and cases belonging to Medical Science, finds constant employment for many pens; and by way of concentrating the most useful part of that knowledge, which is scattered in various books, the *Annals of Medicine*¶ have been

* No. IV. p. 361. † No. I. p. 88. ‡ No. IV. p. 450.
§ No. III. p. 292. ‖ No. VI. p. 590; and p. 636.
¶ No. I. p. 66.

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undertaken by *Dr. Duncan*, Sen. and Jun. at Edinburgh. This work is profeſſedly a continuation of the Medical Commentaries, long publiſhed with ſucceſs, by the elder Dr. Duncan. The work entitled *Medical Facts and Obſervations**, of which the ſeventh volume appeared in 1797, is alſo a book of well-eſtabliſhed credit. The *Medical Gloſſary*, by Dr. W. Turton, is a compilation of more magnitude and expence, than was either neceſſary or deſirable; yet perſons will doubtleſs be met with who may find it uſeful. *Dr. Monro's Three Treatiſes*† have the ſame inconvenience to the purchaſer, and contain little more than perſonal claims of the author; which, whether they are well-founded or not, it cannot be of great importance to the ſtudent to aſcertain. The *Treatiſe on Diet*, which has been publiſhed by *Dr. Buchan*‡, is not unworthy of his reputation, as a medical writer, and certainly deſerves attention: while *Dr. Rollo*, in a publication on *Diabetes Mellitus*§, gives a faint hope of ſucceſsful reſiſtance to a diſeaſe, whoſe attacks have uſually been fatal. In the branch of *Midwifery*, we have two books, in this volume, of ſome value; both proceeding from Dr. *James Hamilton*, Jun. of Edinburgh. The one containing *Select Caſes in Midwifery*‖, the other, *A Collection of Engravings*¶, deſigned to facilitate the ſtudy of that ſcience. *Surgery* has received but few acceſſions; but the work of Dr. *John Bell*, of Edinburgh, on *Wounds***, is one of the moſt uſeful treatiſes, to a certain extent, which has yet been furniſhed to illuſtrate the practice of his art: and the *Practical Obſervations* on Ulcers in the Legs, by *Mr. Home*††, of London, contain as maſterly a view of one particular branch of practice, as ever has fallen under our obſervation.

* No. I. p. 82. † No. III. p. 306. ‡ No. II. p. 196.
§ No. III. p. 258. ‖ No. IV. p. 351. ¶ No. III. p. 314.
** No. II. p. 148. †† No. VI. p. 663.

POETRY.

POETRY.

The productions of this claſs ſtill continue numerous; and, for the moſt part, reaſonably good. *Mr. Southey*, a young candidate for fame, not yet emerged from the juvenile deluſions of democracy, writes everlaſtingly; often in haſte, and often careleſsly; yet his Poems*, collected in a volume, afford ſufficient proof that he has within him the genuine powers of poetry; to which time will add maturity, and care, if he will condeſcend to take it, correctneſs and ſound taſte. We ſhould be ſorry to diſcourage an author, for whom Nature has done ſo much. An anonymous publication, with the ſimple title of *Lyric Poems*†, afforded us much gratification; and demanded from us a commendation, which we gave with willingneſs and ſincerity. The *Elegiac Sonnets*, vol. ii, by *Mrs. Charlotte Smith*‡, may be added to her former collection without ſuffering greatly by the compariſon: and *Mr. Bidlake's* Poem, ſtyled *the Country Parſon*§, will, with equal complacence, be welcomed by the admirers of his poetry. The *Purſuits of Literature*, a poem which has excited a very ſingular degree of attention, has at length been completed, in a *fourth part*‖; of which the numerous editions have contained ſo many variations, that, while we were praiſing them in one form, another had ſtarted up, with many additions; ſome of which we moſt ſtrongly diſapprove: and of theſe, ſome again have vaniſhed, in a ſubſequent collection of the whole. The removal of paſſages, to which very juſt objections have been made, is certainly a laudable trait of docility; but the original introduction of ſome of them betrayed a haſty eagerneſs to cenſure, even at the expence of general conſiſtency, which cannot

* No. I. p. 75. † No. II. p. 151. ‡ No. IV. p. 377.
§ No. IV. p. 429. ‖ No. III. p. 303. ¶ No. VI. p. 652.

altogether

altogether be excuſed. Nevertheleſs, the Poem will live. It has done good, and we truſt it will do more. Still this part of our ſubject is not exhauſted. *The Paradiſe of Taſte*, from the pen of *Mr. Alexander Thomſon**, is the production of a real poet. We praiſed it cordially, though ſomewhat late, and ſhall rejoice to ſee the author purſue his flights. A collection of poſthumous poems, by a young ſoldier, entitled *Firſt Flights*†, announce abundant cauſe for regret to thoſe friends, from whom ſo promiſing a relative has been untimely removed: and the poſthumous continuation of *Mr. Cole's Hubert*‡, inclines us to lament, that he, on the contrary, began his undertaking too late to bring it to a completion. Engliſh literature has received an unexpected addition in ſome, till now, unpubliſhed poems of *Hoccleve*§. The mode of conducting the edition, was ſuch as we could not think judicious, yet, to the ſtudent in our early poetry, the acquiſition muſt be welcome. An American Muſe claimed our notice in *Greenfield Hill*‖, a Poem, by *Dr. Dwight*, an author of that country; and we were pleaſed to give a commendation, which will, we truſt, be claimed more frequently, in future, from that part of the globe. A tranſlation of *Catullus*¶, anonymous, but of ſome merit, may cloſe our preſent account.

DRAMATIC.

For the Drama, we have only to repeat continually the wiſh of *Exoriare aliquis!* for the writer is yet, perhaps, unborn, certainly as yet unknown to the public, who may be deſtined to reſtore the credit of that pleaſing and admirable region of Poetic genius. Waſte, indeed, is the ſtate in which it has long lain;

* No. VI. p. 658. † No. VI. p. 674. ‡ No. VI. p. 675.
§ No. VI. p. 602. ‖ No. V. p. 472. ¶ No. VI. p. 671.

and, though an occaſional plant from time to time ſprings up, to prove that the natural fertility of the ſoil is not wholly exhauſted, the art of the cultivators is ſo far forgotten, that the greater part of the produce is weeds. *Mrs. Inchbald* is one of the very few writers on whom the Dramatic Muſes deign at all to ſmile; and her comedy of *Wives as they were**, &c. will not produce any miſunderſtanding between her and thoſe proteƈtreſſes. A little Muſical Drama, called the *Smugglers*, by *Mr. Birch*†, may be mentioned with ſuch commendation as ſuch pieces can uſually attain; and, beſides theſe, our preſent volume has nothing to offer, except a tranſlated Drama from the German‡, and an unaƈted tragedy by *Mr. Rough*, called *Lorenzino*§, the praiſe of which we cannot place very far above mediocrity.

Novels.

If mere numbers were to obtain celebrity, the claſs of novels would acquire more literary fame than any other; but among the quantities that appear, thoſe that deſerve diſtinƈtion, "apparent rari nantes in gurgite vaſto." Four only at preſent can be allowed by us to be of a rank to claim recapitulation in this place. Theſe are the *Italian* of *Mrs. Radcliffe*‖, the *Goſſip's Story*, by *Mrs. Weſt*¶, (who, a few years ago, publiſhed a very creditable volume of poetry) the *Letters of Madame du Montier*, tranſlated from the French**, and a little *jeu d'eſprit*, entitled *Azemia*††. To diſcriminate briefly the ſeparate merits of theſe four, the firſt is deſcriptive, the ſecond moral, the third a good piƈture of French characters, the fourth lively and ſatirical.

* No. II. p. 133. † No. II. p. 194. ‡ *Fieſco*, No. IV. p. 432.
§ No. III. p. 313. ‖ No. III. p. 266. ¶ No. II. p. 115.
** No. IV. p. 432. †† No. IV. p. 433.

ARTS, &c.

The art of Painting never received a more noble tribute, than the *Works* of our great painter, *Sir Joshua Reynolds* *, whose academical discourses, long and justly esteemed, are here republished, with his last corrections; and are followed by many other interesting productions, all tending more or less to the improvement of his favourite art.

The arts in general are much indebted to a work called the *Repertory of Arts and Manufactures* †, of which this is not our first notice. It records all recent inventions, and gives the exact specification of the most important patents. The volumes here noticed are the fourth, fifth, and sixth. Of a splendid work, calculated to preserve and circulate some of the finest specimens of art, *Mr. Chamberlayne's* publication of Engravings, from the designs of the Caraccis ‡, demands particular notice. The *Descriptive Catalogue of Rembrandt's Works* § will neither want purchasers nor admirers among those who are collectors of engravings.

CRITICISM.

This polite Art, for which we ought to feel a peculiar partiality, has been indebted to the efforts of *Mr. Penn* ‖, in a volume which contains also some original Poems. *Professor Richardson's Essays on the Dramatic Characters of Shakspeare* ¶ cannot be overlooked by true critics, even in a mere republication: and the remarks of *Mr. Hole* on the *Arabian Tales* **, if not a model of critical skill, afford at least a proof of considerable ingenuity.

* No. VI. p. 581. † No. I. p. 88. ‡ No. V. 505.
§ No. V. p. 569. ‖ No. I. p. 26. ¶ No. I. p. 86.
** No. I. p. 87.

PHILOLOGY.

Of Books decidedly philological, *Mr. Marſden's Catalogue of Dictionaries**, &c. ſtands the foremoſt in our preſent liſt. But, as a work of Claſſical Criticiſm, extending occaſionally to theological ſubjects of the higheſt moment, the *Muſeum Oxonienſe* of *Mr. Burgeſs*† holds a very diſtinguiſhed rank. The Letter of *H. Croft from Germany*‡ preſents at leaſt ſome curious inſtances of compariſon between the Engliſh and the Low German Language.

MILITARY.

This art, unfortunately at this moment too neceſſary, by no means wants its profeſſors, who are capable of treating of it rationally. We think it particularly important to notice in this claſs, Lieut. Col. *Dirom's Plans for the Defence of Great Britain and Ireland*§; Major *Percival Eliot's* Six Letters on the ſubject of the Armed Yeomanry‖; and the Treatiſe of Capt. *James* on the ſubject of the *Militia*¶.

AGRICULTURE.

In this branch alſo, neglect is at preſent unknown. The papers of the *Bath Society*, which have now attained to an eighth volume**, differ, of courſe, in point of value; but form, on the whole, a collection of ſome conſequence. The abilities of *Dr. Anderſon* in this line have long been known; and the third volume of his *Eſſays*††, though it would have been much amended by compreſſion, will not be overlooked by any ſtudious farmer. Among the agricul-

* No. II. p. 208. † No. V. p. 535. ‡ No. III. p. 326.
§ No. IV. p. 386. ‖ No. IV. p. 445. ¶ No. V. p. 667.
** No. I. p. 60. †† No. II. p. 120.

tural

tural accounts of particular diſtricts, that of the *County of Mid-Lothian** makes a very reſpectable appearance, and does credit to its compiler, Mr. George Robinſon, a farmer near Edinburgh: all theſe efforts apparently tend to the beſt effects in favour of ſociety; and we, therefore, contemplate them with pleaſure.

Editions of Books.

The edition of *Pope's Works*, ſo long expected from *Dr. Warton*†, has not quite ſatisfied the hopes of the public. It is yet a work of conſiderable merit, and will be welcomed by moſt admirers of that poet. Profeſſor *Porſon's* edition of the *Hecuba of Euripides*‡, offers a good ſample of a mode of publication, which we truſt he will purſue to its concluſion: which will undoubtedly be to render a very conſiderable ſervice to the cauſe of Greek literature. *Boydell's Milton*§ is a work of ſplendor and magnificence, which does honour to our national preſs. Other, more contracted editions of inferior poets, which have paſſed under our eye, are hardly worthy of exact recapitulation.

Miscellanies.

We have ſo far ſubdivided our preſent ſurvey, that this ſweeping claſs will not conſiſt of many articles. Selections of Anecdotes have long been a favourite ſpecies of publication; and among them thoſe of *M. Seward*, whoſe *Supplement*‖ was noticed in this volume, may claim an honourable place. The *Selections from the French Anas*¶, are rendered the more agreeable by a ſhort account of each author prefixed to his *Ana*. *The Letters to Literary Ladies*, a

* No. VI. p. 667. † No. V. p. 506. ‡ No. VI. p. 612.
§ No. V. p. 528. ‖ No. IV. p. 397. ¶ No. I. p. 48.

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production of the year 1795*; appear by accident only in this place, they, however deſerve commendation, and we were determined not to withhold it.

Thus cloſes our preſent labour, with a reflection not unpleaſing, that the utmoſt preſſure of external circumſtances, has not yet been able to damp our literary ardour: May the dreadful ſtorm, when at length it ſhall have blown over, leave the Britiſh Muſes full of ardour, to make the nobleſt uſe of their then improved ſituation, and ready to pluck immortal laurels from every quarter of the Sacred Hill!

* No. V. p. 572.

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THE

BRITISH CRITIC,

For JULY, 1797.

Μῶσαι—ἴσως ἴδον ὄμμασι παῖδας
Ἀχρι βίᾳ πολιὰς οὐκ ἐπέθηκε φίλας. CALLIMACHUS.

They whom the gentle Muſes love in youth,
In age ſhall find their kindneſs and their truth.

ART. I. *The Voyage of Nearchus, from the Indus to the Euphrates, collected from the original Journal, preſerved by Arrian; and illuſtrated by Authorities ancient and modern; containing an Account of the Firſt Navigation attempted by Europeans in the Indian Ocean. By William Vincent, D. D. To which are added, Three Diſſertations; Two on the Acronychal Riſing of the Pleiades, by the Right Reverend Dr. Samuel Horſley, Lord Biſhop of Rocheſter; and by Mr. William Wales, Maſter of the Royal Mathematical School in Chriſt's Hoſpital: and One by Mr. de la Rochette, on the Firſt Meridian of Ptolemy.* 4to. 530 pp. 1l. 11s. 6d. Cadell and Davies. 1797.

IN the important article which now claims our attentive conſideration, Dr. Vincent has, with uncommon ſagacity, united unwearied patience. He has beaten a field, not ſtrewed with flowers, nor productive of the moſt alluring fruits; but, amidſt

amidſt difficulty and obſcurity, he keeps on in the direct, though rugged path, which his ardour to illuſtrate ancient literature led him to explore; and, in ſpite of every obſtacle, he has ſecured a laurel proportionably more honourable, as it was more difficult to obtain. The ſplendour of eloquence belongs to works with which genius and fancy are connected. Geographical details admit of few ornaments in the ſtyle, and few of the ſallies of a lively and luxuriant imagination: it is ſufficient that we diſcover diligence of reſearch, and depth of inveſtigation; that the ſtyle is perſpicuous, and the criticiſms juſt. He who, under theſe impreſſions, ſits down to the peruſal of the volume before us, will find abundant matter for juſt commendation, in a work for the accompliſhment of which few men enjoy an adequate ſhare of learning, and fewer ſtill poſſeſs the requiſite ſtock of perſevering aſſiduity.

Whether we conſider the intereſt and importance of the original production itſelf, as the firſt regular journal, in all antiquity, of a maritime expedition; the high character of the admiral who performed it, and of the Prince by whoſe command it was undertaken; or the eventual conſequences of inveſtigations of this kind, to a nation ſo deeply engaged as we are, in the commerce of the eaſt, and in the navigation of the ſhores deſcribed; no ſubject could have been found more worthy of the attention thus beſtowed upon it, than the Voyage of Nearchus. We ſcarcely know on which to beſtow moſt praiſe, the daring mind which, in that comparative infancy of navigation, conceived, or the undaunted ſpirit which, through ſuch innumerable perils, executed the project. To penetrate, to conquer the Panjab of India; and, during the rainy ſeaſon, to paſs its rivers, ſwollen with all the tributes of the northern mountains, was itſelf a work which muſt have ſhaken the reſolution of any conqueror, except Alexander; but, to navigate ſeas ſo full of peril, from rocks, and the ſtormy monſoon; to remove the natural and artificial barriers that blocked up the mouths of ſuch mighty rivers as the Euphrates and Indus, and thus open to the world a new tract in which commerce might expand her ſail, was an effort of heroic virtue that may be thought, far more than any other, to ſanction his pretenſions to extravagant honours. Though the projector lived not to ſee his hopes realized, poſterity have amply reaped the benefit of his enlarged and liberal ſcheme; the Alexandrian Greeks, the Romans, the Arabians, the Portugueze, the Britons, have ſucceſſively crowded into the ports which he opened, and the rivers which he made navigable; and India and Perſia have, in different ages, revenged his triumphs over them, by monopolizing

lizing and abſorbing the wealth of the monarchs, who were his ſucceſſors in the throne of Aſia. Dr. Vincent has divided his elaborate work into four books, containing numerous ſubordinate ſections. It is illuſtrated by many geographical charts, in forming which, he has had the zealous aſſiſtance of Mr. Dalrymple, and other gentlemen of eminence in that line of ſcience; and they have the peculiar excellence of exhibiting to the eye of the reader, the modern, as well as ancient names, of the principal places marked upon them.

Book I. contains *Preliminary Diſquiſitions*, neceſſary to clear the way, and elucidate many of the ſubjects, that collaterally preſent themſelves in a work of ſuch comprehenſive retroſpect. The author here takes a ſhort view of thoſe writers who have preceded him in this field. He ſets out by paying a juſt tribute of reſpect to the abilities of M. D'Anville, and Major Rennell; but he obſerves, that their labours by no means render his own unneceſſary, ſince the latter "leaves Nearchus at the mouth of the Indus," and the former "takes him up at the entrance of the Perſian Gulph." (P. 3.) Dr. Campbell, who introduced a tranſlation of this part of Arrian into the new edition of Harris, is alſo mentioned with reſpect; and the author's obligations to Mr. Dalrymple are again gratefully acknowledged. Next follows a very juſt and well-drawn portrait of the great hero of the drama, the Macedonian conqueror; the grandeur of his views; the extent of his policy; his moderation in victory; and his wiſdom in governing the vaſt empire which he ſubjugated. A ſurvey of the grand deſigns his mind had formed, naturally leads the author to devote a page or two to the conſideration of the port and city of Alexandria, intended to be, what it eventually proved, the centre of communication between India and Europe. After this deſcription of the great metropolis of the eaſtern world, Dr. Vincent carries his readers to the *Panjab* of India, gives a ſummary account of its cities, villages, and the rivers that water it, together with details relating to its population, its productions, and the commerce of the Indus; all which, united, urged on the mind of Alexander to attempt ſtill greater exploits, in a voyage down that river, which equally waſhed the ſhores of India and Perſia. (p. 9 to 17) The extended ſurvey of his newly-acquired dominions, which, by that voyage, he was enabled to take, while it afforded him a deeper inſight into the reſpective habits, and reciprocal intereſts of either nation, ſerved as a ſpur to that ambition which had already meditated, with univerſal conqueſt, the eſtabliſhment of an univerſal commerce among his ſubjects. He intended, by that chain, to connect the extremities of his

empire, and he seemed determined to pervade in person its various and distant quarters. By coasting Gedrosia, he opened a new tract for navigation; by penetrating the country, and conquering its savage inhabitants, he aimed to give it protection and stability. It was not only important to subdue, it was necessary also to mark the geographical extent of the country. This was effectually done by this voyage round the shores, and this march through the southern provinces of Persia; and, the geographers, therefore, who attended in this campaign, and whose names are so honourably recorded by Strabo, and other writers of that class, who flourished later in antiquity, while their works are incorporated with their own, properly become the next subject of the author's enquiry. That Major Rennell should find, on actual survey, their demarcation so correct, as is stated at p. 25, affords a surprising proof of the diligence of those more ancient geographers, as well as of the veracity of their journals. The fatal error of D'Anville, in determining to find in *Renas*, a mountain on the east of the Indus, the *Aornus* of Alexander, plainly situated to the west of that river, is properly mentioned as the basis of many additional mistakes in that writer, and as the occasion of having rendered modern discoveries less elucidatory of his otherwise valuable work; because, by that error, the rivers of the Panjab are all misplaced, and the geography of the land is confounded. With every proper commendation of the ancient geographers, particularly of Ptolemy, their errors and variations are also enumerated; a part of this work which must render it very useful to the future historians of India, in tracing the progress of Alexander through this region.

Dr. Vincent, having rectified the geography of the country, proceeds now to settle another important point, the *date* of the invasion, and consequent voyage down the Indus. He fixes the *latter* to have taken place from Nicæa, on that river, from the 23d of October, in the year 327 before Christ; and the final departure of the fleet, *from* the Indus, on the 2nd of October in the ensuing year. The opinions of Petavius, Usher, Dodwell, and all the esteemed chronologers, who have treated of this voyage, are presented to the reader, in the course of this discussion, with critical remarks, by the writer; and here, therefore, the historian will also find much useful work performed to his hand; the more acceptable, because, in the appendix to the volume, two of the greatest astronomers of the age, the Bishop of Rochester, and Mr. Wales, of Christ's Hospital, have, in distinct dissertations, and by deductions founded on the basis of that science, in which they are such admirable proficients, proved the statements, here submitted to

the reader, to be correct. The period of the *Monsoon* is so important a consideration to all who navigate the Indian seas, in which it blows, that more than usual attention was necessary, and is, in fact, here bestowed upon that subject. The result of the investigation is a very honourable and decided testimony to the truth of Arrian, as an historian, and a faithful copyist of the journal of Nearchus. The observations of Dr. Vincent on this subject, and on one very intimately connected with it, the Periplus Maris Erythræi, imputed to Arrian, are novel and judicious, and we therefore insert them at length.

"We know from later writers, that the ancients were perfectly acquainted with the nature and seasons of the Monsoon, and that from the time of Claudius, the fleets which sailed from Egypt traversed the Indian ocean to the coast of Malabar, and returned from that coast again, by means of the Monsoons, without confining themselves any longer to the winding of the shore. It is not, however, our object to display the advances made in later ages, but to specify the discoveries of the Macedonians, and the fidelity of the historian; yet we cannot avoid mentioning some particulars that occur in the navigation of the Indian ocean, which bears the name of Arrian, and which, as Dr. Robertson says, very justly deserves more attention than has hitherto been paid to it by geographers. That it is not the work of our Arrian, is evident, for the author is as ignorant of the countries inland, as he is accurate on the coast; he is equally ignorant of the extent of Alexander's conquests, whom he supposes to have erected altars and chapels in Guzerat, (Barigaza) though he passed little beyond the eastern mouth of the Indus. His errors, however, are pardonable, if we consider him, as what his work declares him, a merchant, or navigator in the seas he describes; as one who had personally visited both coasts of the Red Sea, the coasts of Africa and Arabia, and the coast of Malabar from the Bay of Cutch, possibly to the kingdom of Calicut; that we are authorized to assume this, is evident from a passage not very intelligible, where he says, "In sailing into the Gulph of Arabia, *we* keep our course in the middle; *we* sail nearer the coast of Arabia." The adoption of the first person seems conclusive, and as his description includes Cape Gardafui, (Aromatum Promontorium) Cana, and Ras-al-gate, (Syagros) in Arabia; the departure of the vessels from those points with the Monsoon, the cargoes they carried, the part of the coast they reached; the particulars of the bay of Cutch, (Baraces) of Cambai, of Guzerat, (Barigaza) of the Ghauts, and the Deckan, with the return from the coast of Malabar, by means of the north-east Monsoon; all these indicate a knowledge rather proceeding from observation than intelligence; all prove that he was not a man of letters, but a curious navigator, and a faithful reporter. To pursue this inquiry may be thought an intrusion upon the province of Dr. Robertson, but there is much curious matter in this tract that he has left untouched, and some circumstances have escaped his notice which are matter of surprise. Dr. Robertson has not demonstrated that the Ptolemies had an immediate intercourse with India; he supposes,

poſes, on the authority of this Periplus, that veſſels did paſs from the Red Sea, by coaſting along Arabia and the Mekran to India. I am willing to accede to this ſuppoſition upon the ſame authority, but I have ſearched for farther evidence in vain; and as Dr. Robertſon has produced no other, it is reaſonable to conclude that proof is wanting. It is worthy of remark, that Pliny ſays the knowledge of this navigation was in his own days only beginning to be known, and afterwards that the names of the cities and nations enumerated, are found in no author of prior date. It is equally extraordinary that the diſcovery made of a paſſage aeroſs the Indian ocean, by means of the Monſoon, correſponds, in point of time, with this information of Pliny; for Hippalus, the author of that diſcovery, lived in the reign of Claudius; and with that diſcovery it is eaſy to connect the account of a city called Arabia Felix in the Periplus. For the author ſays, it is near the mouth of the Red Sea on the Arabian ſide, and had formerly been the point of rendezvous between India and Egypt, till it was deſtroyed by the Romans not long before his time. What then are we to conclude? but that the ſucceſs of Hippalus opened a new channel for this commerce; and that the Romans, like all other trading nations, wiſhed to eſtabliſh a monopoly for themſelves, by deſtroying the prior means of intercourſe? Have we not, therefore, great reaſon to ſuſpect, that the fleets of the Ptolemies went no farther than to theſe marts in Arabia, where they purchaſed the commodities of India, and whence they diſperſed them over Europe? It is not by this meant to infer, that no veſſels from Egypt ever circumnavigated Arabia into the Gulph of Perſia, or penetrated into India; for there is great reaſon to ſuppoſe they viſited both, and explored likewiſe the coaſt of Africa; but the ſilence of authors, and the little ſaid upon the ſubject by the writer of the Periplus, afford ſtrong preſumptions to conclude that theſe voyages were not frequent; that Indian commodities were chiefly purchaſed in Arabia; and that the Romans had the good fortune to reap all the advantages from the diſcovery of Hippalus, to deſtroy the old channels of commerce, and appropriate the new one wholly to themſelves. Two paſſages of Strabo afford ſtrong evidence of the fact; for, in the ſecond book, he ſays, that the knowledge of the Romans commenced with the expedition of his friend Ælius Gallus into Arabia Felix; in whoſe time an hundred and twenty ſhips ſailed from Myos Hormus; and in the ſeventeenth book he adds, that formerly ſcarcely twenty ſhips dared to navigate the Red Sea ſo far as to ſhew their heads beyond the Straits. Ælius Gallus undertook his expedition under Auguſtus, and if he opened this navigation, the diſcovery of Hippalus under Claudius eſtabliſhed it. The whole of this, indeed, is contrary to Mr. Bruce's ſyſtem; he has however, upon this occaſion, ſo much hypotheſis, and ſo little of hiſtorical fact, that I am not bound to follow his conjectures, in order either to confirm or refute them. What uſe the Iſhmaelites made of the Monſoon, or how the Ptolemies profited by it, is problematical; but the diſcovery of Hippalus is a fact; and though he is barely mentioned by Pliny, we have a diſtinct account of him from the author of the Periplus. He informs us, that ſmall

veſſels

veſſels had formerly made a coaſting paſſage from Cana, (Cape Fartaque,) in Arabia, to the Indus, but Hippalus obſerving the ſcite of the emporia, and the appearance of the ſea, ventured upon a navigation acroſs the ocean at the ſeaſon of the ſouth-weſt Monſoon. Since his time, all veſſels follow the ſame track; they ſail for India in the month of July, and return, according to Pliny, in December. This ſlight mention of coaſting voyages is nearly all the evidence we have of a direct Eaſt Indian commerce under the Ptolemies; and it is natural to conclude, that, exiſting in this manner, it was far more profitable to purchaſe Indian commodities in the ports of Arabia, than to fetch them from India by a navigation ſo hazardous and circuitous." P. 40.

A correct idea of the extent of the Greek *ſtadium*, by which Arrian regulates his narration, is ſo neceſſary in an inveſtigation of this nature, that the reader who wiſhes thoroughly to underſtand him, will not regret that this author devotes ſeveral pages of this Preliminary Diſquiſition to an enquiry into the valuation of that important meaſure of the ancients. Exact preciſion on this point is not to be expected; but, on the whole, Dr. Vincent coincides with his guide d'Anville, in aſſigning to the Macedonians the ſtadium of Ariſtotle, conſiſting of fifty-one toiſes to the ſtadium, becauſe in every admeaſurement, upon the larger ſcale, it better correſponds with the diſtances mentioned by Arrian than either the Olympian ſtandard, the Pythian, or that uſed by Xenophon, in deſcribing the march of the ten thouſand. To the minuter diviſions of the coaſt, he confeſſes, it bears not ſo juſt a correſpondence. The laſt ſection of Book I. diſcuſſes what forms, by no means, the leaſt important topic in it, the authenticity of the journal itſelf, preſerved for poſterity in the pages of Arrian. The aſſailants of that authenticity, are Dodwell, Father Harduin, and Biſhop Huet. The vindicators of its genuineneſs, are Salmaſius, Uſher, Sainte Croix, Goſſelin, and d'Anville. The preſent author arranges in order the reſpective arguments, brought by either party, examines their weight, diſcuſſes their merit, and, after ſeverely expoſing the ignorance and contradictory ſtatements of Pliny, upon whoſe cenſure of this journal the objectors principally build, he ſhows that the internal evidence of the book itſelf is the beſt voucher of its authenticity, and concludes by obſerving, "that the circumſtantial detail of minute facts, the delineation of the coaſts with the ſame features it bears at preſent, the deſcription of manners, cuſtoms, and habits, all characteriſtic of the natives; the peculiarity of the climate, ſeaſons, winds, and natural productions, all beſpeak a knowledge which could have been obtained from actual inſpection only." P. 64.

Such

Such are the various topics discussed by this author, in his first book, preparatory to the commencement of the voyage, in which we now prepare to accompany him, to the second grand division of his work.

Book II.—In the commencement of this book, the Panjab, which had been before treated of in a summary way, becomes the more extended object of discussion. The Ayeen Akbery is justly referred to, throughout the whole account, as the authentic register of the Indian empire, and the genuine source of all information, concerning its geographical divisions, and the rivers that roll through it. The immense population and wealth of the Panjab, at the time of the invasion, are accounted for on the principles of the Hindoo code of laws; friendly to early marriage, to agriculture, and commerce. Dr. Vincent, in discussing, at page 70, the question of its producing gold, seems to have overlooked that passage of the Ayeen Akbery, which states, that anciently the eastern branches of the Indus yielded gold-dust*. From some appearance of Tartar manners among the tribes of the Panjab, he is of opinion, that possibly there may, in very ancient periods, have been an irruption of that nation into these regions, and we can confirm the Doctor's conjectures, by asserting, from Abulghazi's History of the Tartars, that such an irruption did actually take place in the remote æra of Oguz, their first Khan, in which *Cashmere was taken, and the greater part of its inhabitants massacred*†. As the Hydaspes, or Chelum, according to the Ayeen Akbery, rises in Cashmere, and is navigable quite up to its capital, the descent into the Panjab by that channel was easy, and was doubtless effected by a race, whose aim was plunder, not less than conquest. The five rivers are now noticed in order, and the display in the same page, of the various appellations of each, extracted from every attainable source as they are known to the Mogul, Persian, and Hindoo inhabitants, is very judicious, and tends to throw great light on the whole of the author's investigation in regard to those rivers, and the varying orthography of preceding writers. We are happy also, from the above authority, to confirm his conjecture in page 16, relative to the etymology of Arrian's *Abissares*, for this word is evidently compounded of *Ab*, water, and *Sirr*, the Tartar name of the greatest branch of the Indus, with a Greek termination. The correspondent orthography of the names of rivers and places, inserted in Ptolemy, with the Sanscreet

* See Major Rennell's Memoir, citing that book, p. 25, 2d. edition.
† Vol. I. p. 17.

appellative,

appellative, is repeatedly mentioned, and is very honourable to that geographer; but there is no occasion for us to involve our readers in any etymological details, though the plan of the writer necessarily compelled him to launch so extensively into them. On these subjects there will be differences of opinion, and every indulgence is due to an author, who, at first setting off, ingenuously confesses himself unacquainted with those Oriental languages which, on all subjects of Asiatic enquiry, must form the basis of etymological disquisition; we submit, however, to his consideration, whether, in page 82, he has not, in some degree, fallen into the very same error of which he accuses d'Anville, in pages 23 and 24. We cannot, by any means, agree with him in the idea, started at pp. 85, 86, of Porus deriving his name from his government; Sir William Jones has already favoured the public with the domestic name of that prince; it was POURAVA. Dr. V. concludes his account of the Panjab, with the following remarks, and the annexed arrangement of the names of its rivers collectively, as given by Arrian, Ptolemy, and Sanscreet authority.

"Such is the detail of the five rivers; and when the Ayeen Akbari calls them six, either in the province of Lahore or Moultan, it always includes the Indus, without any respect to the Setledj, as consisting of two streams. It will be of some importance to geography, by this enumeration of names, to prevent future mistakes; not that I apprehend I have completed the catalogue, for it is probable that future travellers, in crossing this country in different latitudes, may collect many more local appellations, but an outline is drawn which may be filled up as future discovery shall afford the means. No consequence, indeed, will attach to this secondary object; but it is a matter of curiosity, at least, to connect the Macedonian appellations, disfigured as they are, with the native names of rivers, and to give a specimen of what may be pursued to advantage by those who are proficients in Oriental learning.

"But after conducting these five streams individually into the Indus, some general observations are necessary to complete our purpose. The sources of all the streams which fall into the main channel of the Indus, are to the south of that great ridge called Hindoo Khoo, which separates Tartary from Hindostan; the Indus itself, according to Major Rennell and Ayeen Akbari, cuts that chain, like the Ganges and Burhampooter: its ultimate source is still unknown. The chain of mountains coming from Candahar, the Paropamisus of the ancients, and the seat of the modern Agwhans or Afghans, takes a sweep to the north as far as Cabul, and furnishes those streams which fall into the Indus from the west. If this chain is cut by the Indus, it towers again on the eastern side of that river, and, dividing itself to encircle Cashmeer, emits the Chelum or Hydaspes from its northern ridge, while its southern chain sends forth the Akesines, Hydraotes, and Hyphasis. The mountains which cover Cashmeer on the east appear to branch again into two ridges, called, by Cheref-eddin, Tchamou, and

and by the moderns Jummoo, between which, the route of Timour lies in his return from Dehli, and within which, it is probable, the ſources of the Setledj will be found.

"The rains which fall in theſe mountains ſwell all the rivers which join the Indus from the weſt, or from the eaſt, about the ſummer ſolſtice; and from this circumſtance both Alexander and Timour, who planned a ſummer campaign, experienced all the inconveniences of winter. The limits of theſe rains may be fixed at Moultan; and from Moultan, the Indus, like the Nile, flows towards the ſea through a country rarely refreſhed by the genial ſhower or nutritious dew, and condemned to everlaſting ſterility, except a narrow margin which is moiſtened by the ſtream.

"In conducting the navigation of the fleet through this deſert tract, it is difficult to find a ſituation for the tribes which Alexander found to conquer. Some ſcattered lights are to be collected from the Ayeen Akbari, d'Anville, and Rennell; but unleſs we can ſuppoſe a better government and greater induſtry to have produced a ſuperior population, to that which modern accounts will juſtify, the conqueſt muſt have been of ſmall importance to the conqueror.

"If I could hope for health and leiſure to attend this conqueror through his ſeveral campaigns, I am perſuaded that the geographical accuracy of Arrian, whenever he follows Ptolemy and Ariſtobulus, is as demonſtrable to the weſtward of the Indus, as towards the eaſt; but with that at preſent we are not concerned. My intention has been to prove, that the ſeries of rivers in the Panjeab is the ſame in Arrian, Ptolemy, and the Ayeen Akbari, and that the names preſerved in Ptolemy are all correſpondent to the Shanſkreet. This is what the demonſtration required, at a period when the Shanſkreet was the native language, unmixed by foreign communication, and uncorrupted by Greek, Tartar, or Perſian invaders. I conclude, therefore, that the following enumeration is verified:

Arrian.	*Ptolemy.*	*Shanſkreet.*
Hydaſpes,	Bidaſpes,	Bidaſta, or Beduſta,
A-keſin-es,	Sandabala,	Chandar-Bahka,
Hydraotes,	Rhuadis,	Iyrawutti,
Hyphaſis,	Bipaſis,	Beypaſha,
Saranges,	Zadadrus,	Shatooder, or Satludj." P. 91,

We are next conducted to Nicæa, the place on the Indus, at which the fleet of Alexander embarked on their novel and hazardous expedition. Nicæa was remarkable for being built on the ſpot, on which Alexander fought with and vanquiſhed Porus. Our author fixes its ſcite below an iſland on the Hydaſpes, in latitude 31° 40′; and the departure of the fleet from it for the 23d of October, 327 before the Chriſtian æra. The fleet conſiſted of two thouſand veſſels, built out of the abundant woods in the neighbourhood of the Indus, and the paſſage down the river is deſcribed rather as a triumphal proceſſion, than as a military progreſs—"The ſound of muſical inſtruments, the clang of arms, the meaſured ſong of the

the modulators, the reſponſes of the mariners, the daſhing of the oars," and the reverberation of all thoſe ſounds from the lofty overhanging ſhores, are circumſtances enumerated by this author, as filling the minds both of the ſpectator, and the reader, with the livelieſt impreſſions of the feſtivity and magnificence of this diſplay of Macedonian vanity. On one bank of the river marched Craterus, on the other Hephæſtion, with large detachments of the army; while the rear was brought up by Philip, at the diſtance of a three days march. The fleet ſailed on in this triumphant manner, till it reached the point where the Hydaſpes and Akeſines form their junction, in a part of the channel, much too narrow to be navigated with ſafety, from the rage and turbulence of the ruſhing waters. The noiſe and hazard attending this confluence of two great and rapid rivers, put a period to their triumph, and turned their mirth into terror. Through the zeal and activity of the commanders, however, no greater damage was ſuſtained than required a few days delay to rectify, in the further progreſs of the fleet. The ſituation of the Malli, the Oxydracæ, the Muſicani, and other nations on the banks, attacked by Alexander, together with their comparative ſtrength, and population, is minutely ſtated from every authentic ancient ſource, compared with the geographical details to be met with in the Ayeen Akbery, Rennell, De la Rochette, and all other recent accounts of credit and fidelity. After a tedious navigation of four hundred miles, for ſuch is affirmed, p. 120, to be the diſtance from the confluence of the Aceſines to Tatla, during which, the vigilant eye of the great Alexander was directed to the coaſts on either ſide of a river, which it was his intention to make the eaſtern boundary of his vaſt empire, the fleet arrived in ſafety at Pattala. Here he began to put in execution the great project he had formed, for the extenſion of commerce, by conſtructing a fortreſs, a naval arſenal, and capacious docks for ſhip-building. The two channels, from Patſala to the ocean, through many imminent dangers, he explored himſelf, with undaunted perſeverance, and having ſacrificed to Neptune on his own domain, returned to encounter new perils by land, in the ſandy deſerts of Gedroſia.

Having now gone through two of the four books, of which this volume conſiſts, and having attended the fleet thus far in its perilous navigation, we ſhall, for the preſent, conclude our ſtrictures; not doubting that a work of ſuch laborious reſearch, on a ſubject ſo intereſting, though ſo difficult, will meet with that attention and eſteem to which it is ſo juſtly entitled. It is not indeed calculated for the generality of readers, but the curioſity of the ſcholar cannot fail to be highly

highly gratified in the peruſal; the geographer and hiſtorian, muſt acknowledge themſelves under laſting obligations to the author; and the richeſt commercial company in the world will certainly pay attention to a work, ſo honourably connected with that country, in which their power and influence are continually exerted, in promoting every branch of uſeful knowledge.

(To be concluded in our next.)

ART. II. *An Hiſtorical Eſſay on the Ambition and Conqueſts of France; with ſome Remarks on the French Revolution. Containing,* 1. *Sketch of General Hiſtory, previous to the French Revolution;* 2. *Remarks on the French Revolution, from* 1789 *to* 1791; 3. *Abridgment of the Hiſtory of the Revolution, from* 1791 *to* 1796. 8vo. 355 pp. 6s. Debrett. 1797.

AT no one period, ſince the improvement of civilized ſociety in Europe impoſed reſtraints on the licentious paſſions of mankind, and baniſhed the ſavage "*law of the ſtrongeſt*," was the deſtructive ambition of France an object of ſuch importance to ſurrounding nations, as it is at the preſent eventful epoch; when, diſdaining all bounds, ſhe ſeeks to realize the hitherto *chimerical* project of univerſal empire. The ſpirit of aggrandizement by which, in all times, this gigantic power has been actuated, is traced, by the author of the preſent eſſay, with as much preciſion as the limits which he had preſcribed to himſelf would allow: and it behoves every Engliſhman to peruſe, with attention, the inſtructive page, which unfolds to his view the ſource, and the object, of that ſpirit; its principle, and its end. In the performance of this taſk, it will be found, that though France, while a monarchy, was ever anxious to increaſe her power by extending her territory, there was nevertheleſs a moſt material difference between the views of the French, both as to their nature and their extent, previous to the year 1789, and their avowed deſigns ſince the eſtabliſhment of their republic. Though their ſpirit of aggrandizement has increaſed with the means of gratification, territorial acquiſitions have become a *ſecondary* object with the Gallic republicans, by whom they are now conſidered as the inſtruments which are to facilitate the accompliſhment of their firſt grand ſcheme, the ſubverſion of all forms of government, and all exiſting inſtitutions, in neighbouring ſtates.

In the work now before us, the author goes back to an early period of hiſtory, in order to demonſtrate the origin of that hatred,

hatred, which, he juſtly affirms, has for ages ſubſiſted, on the part of France, againſt Great Britain and the Houſe of Auſtria. The marriage of Maximilian of Auſtria, (in 1477) with Mary, the daughter and ſole heireſs of Charles Duke of Burgundy, by adding the rich domains of that potent family to the territory of the Empire, firſt kindled that inveterate animoſity to the Houſe of Auſtria, which, at the diſtance of three hundred and nineteen years, ſtill continues to operate, and which, he thinks, in all human probability, will never be extinguiſhed.

The author proceeds to ſhow, that this principle had its due weight with every prince and every ſtateſman, who underſtood and conſulted the commercial and political intereſts of Great-Britain. Queen Elizabeth, indeed, has been cenſured by able politicians, for not interfering, with ſufficient energy, in the affairs of the continent. The reader, in particular, may be referred to a letter of Lambarde, the celebrated topographer, who aſſerts, "that if Flanders falls into the hands of the Queen's enemies, the trade and manufactures of England will be loſt;" and "her Majeſty may look in vain for any cuſtoms to be paid." This letter is mentioned, becauſe it forms one link of a chain of proofs, that not the tools of a court, but independent, learned, reflecting men, have moſt ſtrongly profeſſed their opinion of the importance of Flanders. Various other authorities, of the firſt reſpectability, are cited in ſupport of this poſition; thoſe of Howell, Sir Thomas Rowe, and Sir William Temple, are peculiarly deſerving of attention. The danger, indeed, ariſing to Great Britain, from the poſſeſſion of an immenſe extent of coaſt, by her moſt powerful rival, and her moſt implacable enemy, has, at all times, been ſo evident, that no man who viewed the relative ſituation of the two countries, with an impartial eye, could fail to obſerve it. Charles the Firſt, whoſe hard fate it has been to be cenſured, in one inſtance, for the very conduct which had been admired in Elizabeth, and to be blamed, in another, for a policy which has been commended in the Third William, perceived this danger, and was anxious to avert it. The ſpirit diſplayed by the French, on that occaſion, bears ſo ſtrong a reſemblance to that which marks the conduct of the Gallic marauders ſince the revolution, that it well deſerves the attention of the public.

Louis the Fourteenth, faithful to the favourite project of his predeceſſors, betrayed the object of his ambition at an early period of his reign, when the Engliſh were engaged in a war with the Dutch and the French. "On hearing that the King of Denmark had alſo declared againſt England, he exclaimed,

claimed, 'Now the Engliſh cannot ſee one friendly harbour from Bayonne to Bergen!' *This*, we may depend on it, is one great aim of all Frenchmen who think themſelves patriots, whether monarchs or republicans; and when they have deſtroyed the Houſe of Auſtria, they will never be ſatisfied whilſt an Engliſhman can caſt his eyes on any ſhore that is not hoſtile." Recent occurrences have, unhappily, confirmed the truth of this obſervation, beyond the reach of doubt.

Some judicious comments are made on the Engliſh *patriotric reformers* of the laſt century, who were, in more inſtances than one, the tools of France, the ſtipendiaries of their country's foes, and decided enemies to thoſe principles which conſtitute the baſis of the Britiſh conſtitution. "I know," ſays this author, "that I tread upon dangerous ground; I remember the indignation which Sir J. Dalrymple's diſcoveries excited on their firſt appearance. However, of late years, I believe, no one has gone ſo far as to deny the authenticity of Barillon's Letters to Lewis XIV. If any deſperate republican would ſtill ſupport ſuch a paradox, the anſwer is obvious. The papers ſtill exiſt at Paris; let him apply to his republican friends, and ſee who is hardy enough to aſſert their falſification." The admonition of this writer to thoſe of the preſent day, who extol the virtues, and are diſpoſed to imitate the conduct, of theſe their worthy predeceſſors, is ſeaſonable and neceſſary.

The evil effects of a ſyſtematic oppoſition, in the Britiſh Parliament, actuated more by motives of perſonal intereſt, than by a zealous concern for the welfare of the country, are frequently exhibited, in the courſe of this Eſſay, in a ſtrong point of view; and the authority of Bolingbroke is cited, to prove, that, to the *clandeſtine intrigues* of the Whigs with foreign courts, at the beginning of the preſent century, the comparatively diſadvantageous terms of the treaty of Utrecht, are alone to be imputed. But for theſe, the power of the French in Flanders might have been conſiderably curtailed, and the prominent diſaſters of the preſent war, in all human probability, averted.

The indiſcriminate applauſe beſtowed by ſome few members of the preſent Parliament, on the French revolution, juſtly incurs the marked diſapprobation of this author, who aſſigns the following reaſons "why they ſhould have abſtained from it, as *men*, in general, and as *Engliſhmen* in particular."

"In the firſt place, the general temper of the French nation was not fitted to receive at once the gift of unlimited and unconditional freedom. Under the maſk of urbanity and gentleneſs, a cloſe obſerver might diſcern a diſpoſition much more inclined to faction, revenge, inceſſant quarrels, and pertinacious hatred, than in thoſe Engliſh

liſh minds whom the French affected to deſpiſe as ſavages. Old Montaigne ſaid of them, long ago, "Set three Frenchmen down in the deſerts of Africa, and before a month is elapſed, they will begin to worry one another:" and elſewhere, he obſerves, that the exceſſes of the civil wars had brought many of his countrymen to ſo infernal a temper, that, without any perſonal enmity, they took delight in ſeeing their fellow-creatures ſuffer. Not that any country can boaſt of *humanity* during civil and religious wars; but more inſtances of ſavage cruelty can be brought from French hiſtory than from Engliſh. But this was not all. Even in the preſent age, the moſt trifling, contemptible circumſtances, a quarrel about precedence, a quarrel about two authors, nay, about two muſicians, would ſo inflame the Pariſians, that they could ſcarcely bear each other's company. When ſuch a violent ſpirit was called forth, on matters of real conſequence, a philoſopher might eaſily have concluded that the effect would be terrible. Add to this, the credulity of the French, and their diſpoſition to believe their enemies guilty of the blackeſt and moſt unnatural crimes. Read their memoirs, from Lewis the Fourteenth down to the preſent day, and obſerve if in Engliſh memoirs you can find as dreadful a catalogue of imputations, of murder, poiſon, and crimes, whoſe deformity protects them from being explained; and yet obſerve how very few (at leaſt of the ſtories of poiſon) are grounded upon probable facts. If it be ſaid, that ſuch a temper of mind is the conſequence of deſpotiſm, I do not deny it, but only aſſert, that they ſhould have been brought by degrees from deſpotiſm to liberty, and, as one of their own writers expreſſed it, have gone through a thirty year's political education, to fit them for the bleſſing of a free conſtitution.

"Secondly, the ferocity which ſtained the very dawn of French liberty, and mingled itſelf with their celebrated taking of the Baſtille, ought to have ſtartled thoſe men who had *humanity* for ever on their lips; and, above all, have ſtartled thoſe female authors who ſo unaccountably forgot the gentleneſs of their nature in their vehemence againſt the old French government. Theſe crimes were not merely the ebullitions of ſudden revenge; they were employed as ſyſtematic means of forcing the conſent of courtiers, prieſts, and nobles, if not by the whole National Aſſembly, yet by thoſe leaders of party who guided its meaſures. They were juſtified by Mirabeau, by Lameth, by Barnave, of whom the two laſt fell victims to the cruel ſpirit they had encouraged. Now that the preſent French government abhors the Orleans party, it is no longer denied that murder and cruelty were kept in conſtant pay by the treaſures of the Duke of Orleans, and it is now more lawful for an author to ſpeak freely of the beginning of the revolution in Paris, than it once was in London. A remarkable circumſtance of French ferocity, the mangling and inſulting the dead bodies of the ſlain, ought particularly to have ſtruck ſuch philoſophers as were verſed in claſſical antiquity, and remembered all the efforts of Grecian legiſlators to prevent ſimilar actions. It is eaſy for a cold, logical head, to prove that cruelty does not hurt the inſenſible; but thoſe men who lived when human nature was emerging from the ſavage ſtate, thought very differently. They called in ſuperſtition to the

the aid of humanity; they invented thoſe gods of hell to whom the dead were conſecrated, and who revenged inſults to their bodies by the ſevereſt puniſhments on the living offenders. Thoſe wiſe men knew that whether or no ſuch cruelty affects the dead, it has the moſt certain tendency to debaſe and degrade the hearts and tempers of the living. The experience of the laſt ſix years has confirmed the leſſons of antiquity, and we may fairly trace the ſpirit which prompted the maſſacres of the ſecond of September, to that ſpirit which diſmembered the bodies of Fleſſelles, of Berthier, and Launay; tore out their bleeding hearts, and dipped them in cups of wine, whilſt all the framers of the Rights of Man ſat by trembling, leſt they ſhould utter one over-ſevere word againſt the exceſſes of patriotiſm.

"Thirdly, the averſion to which the word ariſtocracy was inſtantly condemned at Paris, ought to have excited more apprehenſion in the minds of ſuch characters as, like Dr. Prieſtley, for inſtance, prided themſelves on their general knowledge of hiſtory.

"Sherlock, in his ſublime parallel between Jeſus and Mahomet, exclaims, "Go to your natural religion!"

"I ſay, to the admirers of France, Go to your adored republicans! Go to that Sidney whom you have idolized above much worthier Engliſhmen, and hear him confeſs, "that the wiſeſt and beſt men of antiquity preferred ariſtocracy to democracy." It is true, that the ariſtocracy ſo unfeelingly condemned to the gibbet in French popular ſongs, means titles and feudal prerogatives. But the meaning of ariſtocracy in Greece was the government of men of education and property, and at laſt ſignified the government of magiſtrates choſen by the people, in oppoſition to the government of the multitude.—Was there no danger that ſome bold innovator ſhould teach the French to diſlike equally the beſt and worſt ſenſes of the word? Let the exceſſes of Robeſpierre and his aſſociates anſwer that queſtion!

"Fourthly, the contemptuous ſcorn with which the firſt national aſſembly rejected the idea of two legiſlative aſſemblies controuling one another, ſhould have occaſioned ſome ſuſpenſe of approbation in thoſe Engliſh writers who had been ſo devoted to the American cauſe.

"Go to your republicans! may again be repeated to thoſe zealots; go to an American republican writer, for a long chain of hiſtorical proofs which militate againſt the leading principle of the firſt French conſtitution.

"The work I mean, is Adams's Defence of the American Conſtitution, lately re-publiſhed, under the title of the Hiſtory of Republics. It is remarkable, that Turgot, whoſe memory was revered by the French conſtitutionaliſts, had *wrote* a letter, in which he cenſured the Americans for retaining governors and ſenates, and not "concentrating all power in the body of the people." Adams was highly diſpleaſed with his opinions, and wrote three volumes of Political Controverſy, to diſprove them. He conſiders this idea of concentrating all power in one body of repreſentatives as leading to the worſt of tyranny, and amongſt other arguments, brings the authorities of ſome Engliſh republicans (eſpecially of Harrington) to prove his ſyſtem of the neceſſity of one executive and two legiſlative powers. When to this, we add the works that Neckar, Mounier, and ſeveral

of

of the early opponents of the court were publiſhing on the defects of the firſt conſtitution, it might have diſſuaded our Engliſh ſocieties from exulting as if the problem of a perfect conſtitution was at laſt ſolved, becauſe they thought the French ſyſtem of repreſentation was better than the Engliſh, without once inquiring whether we had not other advantages to counter-balance that ſingle defect.

"Beſides theſe general reaſons, there were ſome particular ones, that ſhould have influenced Britons to apprehend the conſequences of a French revolution. In the firſt place, although the ſpirit of the nation would at all events have made a revolution of ſome kind, yet the particular direction of that national ſpirit againſt the court was given by two or three factions devoured by ſelfiſh ambition, and burning with revenge againſt the queen and the houſe of Auſtria. The family of d'Aiguillon turned patriots from this cauſe, and the Orleans family were actuated ſtill more ſtrongly by it." P. 121.

While we accede to the juſtice of theſe obſervations generally, we feel it our duty to combat one of the poſitions here advanced by the author, in his admiſſion that the ferocious and turbulent diſpoſition of the people of France, was "the conſequence of deſpotiſm." This inference is founded on the aſſumption of a falſe poſition, namely, that the old government of France was a deſpotic government, which he evidently takes for granted, ſince he does not think it neceſſary to make a ſingle obſervation on the ſubject. But that was by no means the caſe; France was a *Monarchy* not a *Deſpotic Government*; and ſo ſenſible a writer cannot be ignorant of the difference between the two forms of government. We ſhould think alſo, he muſt know, that Monteſquieu has expreſsly claſſed his own country under the former deſcription.

That baſe defection of the French troops from their officers, in 1790, which the deſigning or ill-informed advocates of the revolution, vauntingly aſcribed to patriotiſm, has been long acknowledged, by the French themſelves, to have been the effect of bribery, and is here very juſtly cenſured. In page 148, an aſſertion occurs, which certainly requires ſome qualification; "It is *never* lawful for a foreign power to interfere in domeſtic quarrels, unleſs ſanctioned by the law of retaliation." It certainly *is* lawful for foreign powers to interfere in domeſtic quarrels, whenever ſuch quarrels tend, by their conſequences to produce very powerful effects upon themſelves, and to endanger the ſafety of their own governments. In all ſuch caſes, the rights of interference is maintained by the beſt writers on the law of nations, and is evidently founded on the univerſal principle of ſelf-preſervation. An eminent leader of oppoſition, as is afterwards ſhown, went much further than this, on an occaſion which occurred a few years

before: though, afterwards, he appeared to have entirely forgotten his own declarations.

On the ſubject of the celebrated declaration of the Conſtituent Aſſembly, that the French nation would never take up arms, but in defence of its liberty, and that it renounced all conqueſts, this author makes the following apt remark:

"It is ſurprizing how much this vague, enthuſiaſtic decree was applauded, even by ſome, who in other reſpects could ſee through the flimſy veil of patriotiſm; as for inſtance, the *Courier du Bas-Rhin*, a paper conducted by ſome acute obſerver, after paſſing ſome criticiſms on the national aſſembly, adds, 'They have done one noble thing, however, in proclaiming peace to all mankind.' *All mankind*, however, was to be underſtood with an exception to all prieſts, gentlemen, and kings; nor did England, in any ſhape, or under any government, ſtand a chance of being included." P. 191.

This writer expatiates with temperance, but with firmneſs, on the peculiar character of the French revolution, in its tendency to interrupt the tranquillity of foreign ſtates, by "generalizing its principles, and applying them to every nation, every country, every government." Such was the reproach made by an eloquent member of the firſt aſſembly, M. Malouet, a man, alike diſtinguiſhed for the ſoundneſs of his judgment, the extent of his talents, and the integrity of his mind; and the juſtice of the reproach has been ſupported by every impartial obſerver of the eventful period which has elapſed ſince the firſt meeting of the States-General, at Verſailles. It was this peculiar character, which gave the firſt alarm to the neighbouring ſtates, and ultimately involved the greater part of Europe in a war with France. It has been ſo clearly and ſo deciſively proved, by different writers, that the French were the aggreſſors in that war, and the attempts to diſprove that fact, have been ſo impotent and ineffectual, that we do not think it neceſſary to quote the obſervations made by the author of this Eſſay on that ſubject.

Various inſtances of the encouragement to rebel, openly given by the government of France, to the ſubjects of foreign powers, are here exhibited; and the conduct of the Emperor, in calling on the French to check this deſtructive ſpirit of proſelytiſm, is juſtified by the doctrines of both Whig and Tory writers in this country; of Burnet, of Bolingbroke, and of Hume. The author's remarks on the tardineſs of the Britiſh Miniſtry in feeling alarm at the hoſtile proceedings of the French, and on their conduct with reſpect to the refuſal of their mediation between the belligerent powers, are too judicious to be omitted.

"Future

"Future times will, perhaps, wonder at the indifference with which our Engliſh miniſtry beheld the inevitable approach of a war in Flanders, that war which had always been dreaded as one of our greateſt evils. It has been ſaid in parliament, (and not denied) that the French court aſked for our alliance, or at leaſt our mediation, and our miniſters have been blamed for not accepting the offer. But could thoſe who blamed on this occaſion have ſtudied the Engliſh hiſtory, and forgot with what treacherous intentions Richelieu offered friendſhip to Charles I. and Lewis XIV. to Charles II.? The form of government was changed indeed, but not the temper of the miniſters; Dumouriez's ambition was very little inferior to that of Louvois or Richelieu. A mediation is of no real uſe unleſs both ſides require it, and unleſs the mediator is ready to attack the party who refuſes compliance with his terms. Such an armed mediation had become ſo unpopular with regard to Ruſſia, that Mr. Pitt could hardly venture it again. What terms of mediation could be offer that would have ſatisfied either party? Could he have promiſed the emperor, that if he baniſhed the emigrants from Germany, France would never interfere in the Flemiſh troubles? the Jacobins would have immediately exclaimed, that the people of Flanders had a right to give themſelves to France if they pleaſed.—Was he to have guaranteed the impracticable French conſtitution as it then exiſted? He muſt then have gone to war with the Jacobins who intended to aboliſh it.—Was he to have guaranteed the right of the French nation to change its conſtitution, ſo ſtrenuouſly urged by Briſſot? He then made himſelf an accomplice in the ruin and death of the king, and would ſtill be obliged to fight the battles of the new republic. In ſhort, every propoſition from France, could only appear like a ſnare to allure us to aſſiſt her in the conqueſt of Flanders, that very error which the Whigs reproached ſo ſeverely in Charles II.

"Yet after making every allowance for the difficulties of the ſituation, I muſt ever think that miniſters were too unconcerned at that time, and that oppoſition was worſe, far worſe than unconcerned.

"The correſponding ſocieties were ſpreading diſcontent through the nation, ſome of the loweſt of their agents were attempting to entice the ſoldiery, by ſhort pamphlets left upon ale-houſe tables, to demand leſs duty and more pay; and one of the higheſt claſs of oppoſition, Mr. Grey, was framing a ſociety of his own for a reform in parliament, when England ſhould have been armed and united as one man to watch over its ambitious neighbour.

"The miſerable inefficient King of France might deny that he intended conqueſts, but he was not the maſter. If a province of Flanders was ſubdued, the example of Avignon dictated the following *natural* progreſs. Gain ſome votes for an union by fear or money,—threaten the life of any member who ſhould ſpeak againſt it (as had been the caſe with Clermont Tonnerre) let the aſſembly vote that a voluntary ſubmiſſion differs from conqueſt, and the king would probably not hazard his life and throne to refuſe the addition of a province to his nominal government.

"Two cauſes may have contributed to the apathy which then prevailed in England. One was the ſtrong apprehenſions entertained in

the preceding years by ſome politicians of the eventual dangers to Europe from the power of Ruſſia, which, perhaps, made them too inſenſible to the dangers ariſing from the intrigues of France. The other, and ſtronger cauſe, was a prevailing notion of the ſuperiority of German diſcipline over the then undiſciplined French troops. But the inſtitution of national guards was forgot, an inſtitution calculated to teach every Frenchman the uſe of arms, and they were not like our militia, forbidden to go beyond the frontiers." P. 227.

A curious fact is cited from Madame Roland's "Appeal to Poſterity," to ſhow what pains were taken, and what baſe manœuvres employed, by the Girondin party, to render the court odious, and to produce the depoſition of the King: "a wiſh was expreſſed, that one of their aſſociates ſhould be murdered, to throw the odium upon the court; and a glorious enthuſiaſt, *(M. de Grangeneuve)* declared himſelf ready to be ſhot the enſuing night, by his friends, for ſo ſalutary a purpoſe. If fiends were mortal, ſuch a propoſal as this might be expected in the debates of pandæmonium." (P. 246.)

The author proceeds to take a brief review of the events of the war, and the internal ſtate of France, till the cloſe of the year 1796, which is interſperſed with a variety of curious facts, and appoſite reflections. The peruſal of his book has afforded us conſiderable pleaſure. It diſplays evident marks of a correct judgment, and ſound conſtitutional principles; the ſtyle is, in general, eaſy and ſimple, though not deſtitute of ſtrength, and peculiarly adapted to hiſtorical narrative. We have obſerved ſome few grammatical inaccuracies, but too few to call for particular notice.

ART. III. *Critical and Poetical Works, by John Penn, Eſq.* 8vo. 146 pp. 6s. Elmſly. 1797.

WE have given a favourable account of the former productions of this gentleman, in a preceding volume of the Britiſh Critic; and may ſafely congratulate him on the general improvement of his ſtyle, on his greater accuracy of expreſſion, and thoſe other diſtinctions of good writing, which experience and obſervation can alone accompliſh. The above remark applies, with equal truth, to the proſe and to the metrical compoſitions of Mr. Penn; for a conſiderable part of the preſent volume is poetical. The publication commences with a Tranſlation of Ranieri di Calſabigi's Letter on Tragedy, with Notes. We are not clear that the reader will ſee any thing of novel, ingenious, or important remark in the compoſition

compoſition of the Italian writer, ſufficient to render a tranſlation of it neceſſary. He ſeems to think the merit of Engliſh tragedy confined ſolely to Shakſpeare, which is very far from the truth. The notes, however, of Mr. Penn indicate much careful and ſerious thinking on the ſubject of dramatic compoſitions, and will be generally acceptable. We think that he has taken more pains than were neceſſary, to vindicate his own tragedy of the Battle of Eddington; but he has advanced nothing to induce us to alter the opinion given of it in vol. vii. p. 551, of our Review. Theſe notes are ſucceeded by what the author calls Poetical Miſcellanies, including tranſlations from Petrarch, many of which have afforded us real gratification. The firſt is the Squire's Tale modernized from Chaucer. This is certainly executed leſs paraphraſtically, and with a greater regard "to the general and particular ſenſe of the original paſſages," than by Ogle; and is alſo entitled to conſiderable commendation for the accuracy, as well as melody, of the verſification. We ſhall ſelect, as a favourable ſpecimen of Mr. Penn's poetical powers, the Ode written at the German Spa.

"Elyſian ſcenes, that now, once more,
Ere ſix revolving years are o'er,
Allure my voluntary feet
To trace the paths, thick branches ſhade,
Or near the rill, or in the glade,
Their pleaſing toil repeat;

I come not, tortured by diſeaſe,
To ſeek the boon of healthful eaſe;
At pitying Nature's bounteous hand;
Nor, where yon cryſtal fount diſtils,
With zeal, or with imaged ills,
To join the eager band.

Grateful for bleſſings own'd, yet now,
O let me, on this ſhrubby brow,
Unnoted by the mirthful throng,
Pour, as the favouring Muſe's fire,
And heaven's beneficence, inſpire,
My ſolitary ſong.

Hygeia here perfumes the gales,
And o'er the labourer's pains prevails;
Here Science may her votary ſave,
Or Europe's ſtateſmen life imbibe,
And lands their deſtiny aſcribe
To the ſalubrious wave.

Yet,

Yet, not to outward cures confined,
The body from the kindred mind
  Full oft has borrow'd a reſource;
And Fancy oft, ſucceſsful, tries
The ſweet enchantment of Surpriſe,
  To inſtil returning force.

For not in vain ſuch glories, ſure,
Thoſe towering oaks, theſe glooms obſcure,
  And mountains thus abrupt, are given,
Whoſe ſides, with moſſy cloathing brown,
The ſhatter'd torrent thunders down,
  By Oreads headlong driven,

Diſcovering now its progreſs hoar;
Now deadening behind rocks its roar;
  And now that, born, a ſilent ſtream,
Along the fertile valley, ſtrays,
And clear o'er pebbles rolls its maze,
  That trembles to the beam.

The beauties of the varied view,
The whiſpering air, the heaven's hue,
  Of power to remedy may prove;
The timid cuckow's diſtant call,
And, through each ſwell, and melting fall,
  The muſic of the grove.

Each note is of a charm poſſeſs'd,
May ſooth ſome rankling care to reſt,
  Or pleaſure new, to heal, impart;
On all the foliage magic hangs;
And warbling brooks to bitter pangs
  Apply their lenient art.

Far as the exalted eye beholds,
The Genius of the foreſt folds
  With ſmiles, around, his verdant robe;
And marſhes dank, and wild untrod,
Rejoicing, feel the preſent God
  Re-animate the globe.

A tract, that, under Winter's ſway,
Through all the dark, tempeſtuous day,
  Fierce wolves aſtoniſh as they howl;
Now leave, and into caverns go,
When whiſtling winds have ceaſed to blow,
  And ſkies no longer ſcowl!

Even while I ſing, the entrancing ſight
Caſts o'er my ſoul a ſudden light;
  The vital currents freer glide;
And every damp oppreſſion leaves
My bounding heart, that, glad, receives,
  And ſends, the genial tide:

Unwonted

Unwonted ſtrength my members own;
Languor recedes, and Toil is flown,
As round my captured gaze I bear,
And ſee, beneath the ſky ſerene,
Its fulleſt flowers and richeſt Green
The Summer landſcape wear. P. 66.

A votary who wooes the Muſes with ſo ingenuous and ſo diſintereſted an ardour as Mr. Penn, purſues an eaſy and a flowery path, from which he will not be turned aſide by the admonitions of friendly criticiſm. We venture therefore to tell him that many of his Epigrams are improperly denominated, and might well have been omitted; neither do the tranſlations of Gray's Odes, that written at the Grand Chartreuſe in particular, partake of the ſolemn and dignified energy of the originals. The third ſtanza of this laſt, is very harſh and unmuſical.

Than had he, beneath roofs, forſooth,
From citron hewn, in gold the art
Of Phidias proved, &c.

As the book is neatly printed, we were ſurpriſed at ſeeing ſo coarſe a paper; the merit of the publication would have juſtified a care of elegance in this latter particular alſo, which is more than we can always ſay of books printed on woven and ſuperfine paper.

ART. IV. *Diſcourſes on the Providence and Government of God. By Newcome Cappe.* 8vo. 231 pp. 4s. Johnſon. 1795.

THE part which God takes in the government of the world, and the interference he exerciſes in the progreſs of nature, are ſubjects of great intereſt to the rational and philoſophical enquirer. The ſettled order and courſe of things, can readily be imagined in ſuch a ſyſtem as the univerſe preſents; while wiſe and diſcreet deviations from that courſe, to anſwer purpoſes of incidental good, will appear not leſs ſtrictly conſiſtent with the wiſdom and omnipotence of that great Being; who can thus remedy, by particular proviſions, the unavoidable defects of general laws. Exception has indeed, been taken at this ſpecies of reaſoning, as bringing the Almighty too minutely into human concerns; but no propoſitions that have been ſet up on the contrary ſide, have ſucceeded, in an equal degree, in vindicating the

the attributes of God, and accounting for the various events which occur in human experience.

The author of theſe diſcourſes has taken up the ſubject, with an impreſſion of its importance, and a conviction of its truth, which, while they do not interfere with the ſtrictneſs of his reaſoning, inſpire an energy and animation into all his reſearches. The mind of the philoſopher is every where diſcernible through all the train of enquiry, while the feeling of the chriſtian is ſeen to triumph as regularly in all his concluſions. The two firſt diſcourſes are in a manner introductory to the general ſubject. In Diſcourſe III. the enquiry is commenced, and the government of God, or, what is in fact the ſame, Divine Providence, is thus clearly and definitely ſtated:

" By the providence of God we underſtand the care he exerciſes over all his creatures to preſerve them in being, ſo long as he thinks fit, and to ſupply them during that term, with all things neceſſary to their preſervation; to put a period to their exiſtence when it ſeemeth to him good, and, to this end, to order and direct the means of their diſſolution; to fix, to multiply, or diminiſh their number, according to his will; to appoint, to continue, and to change their circumſtances, according to his pleaſure.

" When we aſſert the divine providence, we deny on the one hand, that any thing comes to paſs by chance or accident; i. e. without the knowledge, or beſide the purpoſe of God; we deny on the other hand, that any thing takes place, through I know not what fatality, whether it be contrary to the divine will, and uncontrolable by his power; or whether, being agreeable to his pleaſure, it be the effect of a neceſſity that proceeds not from his determination. We deny that the world is abandoned without order, rule, or end; we affirm, that whatever be, at any time, its order, it is preciſely what God wills it ſhould be; and that, whatever be its end, the divine pleaſure will therein be perfectly accompliſhed; that all things harmoniouſly conſpire and work together, to fulfil his purpoſe; and that, in the mean time, every intermediate operation and effect follows his direction, and executes his deſign. We deny that the world is like a ſhip, whoſe rudder is broken, and its pilot drowned, moving but at random, and changing its ſituation, but without deſign; we affirm, that the divine intelligence regulateth all the motions of the univerſe, and that, by all its motions, the divine purpoſes are promoted. We deny, that the world is like a ſtate, whoſe ruler has abdicated the kingdom, and left the jarring paſſions, and capricious humours of his ſubjects, without guidance or reſtraint; we affirm, that the world never is, or can be, in anarchy or confuſion; that no will of man, or any other being, can defeat the will of God; that their aims can prevail no farther than as they concur with his deſigns; and that, voluntarily to their honour, if they be good, they do his pleaſure; that againſt their will, to their ſhame, if they be wicked, they carry on his ſchemes.

" Such is the government of God, extending to all inanimate, animate, ſenſible, intelligent, and moral beings; not to deſtroy their

reſpective natures, but to leave them in full poſſeſſion of their properties, and not ſuſpending, overbearing, or counteracting their reſpective powers, but guiding, managing, and employing them in his ſervice; ſo proportioning their degrees of ſtrength, of vigor, regulating their mutual influences and relations, and reſtraining or enlarging their effects and conſequences, as to make them all the miniſters of his pleaſure, the executors of his counſels, the inſtruments of accompliſhing the ends of his creation; which, if he be himſelf perfectly good, and independently happy, muſt be to make all who are capable of goodneſs, good, and all who are capable of happineſs, happy." P. 33.

This definition of the divine government, is afterwards explained more at large under ſeven general propoſitions tending to ſhow, that evil as well as good proceeds from God;—that every different ſpecies of beings is ruled by the Almighty, by different laws, according to their reſpective natures;—that reſpect is had to the circumſtances and tempers of individuals;—that this government is carried on by the inſtrumentality of others;—that it proceeds upon general laws;—that theſe laws admit of being ſuſpended;—that, laſtly, in regard to practical conſequences, it is the ſame, whether every event takes place, in conſequence of a preeſtabliſhed order, or from the ſucceſſive commands and operations of God. Under theſe propoſitions, the reader may reaſonably expect to find many obſervations very happily illuſtrative of the ſubject in queſtion; and, in this expectation, he will by no means be diſappointed. The reaſoning purſued is ſuch, as derives its force and truth from the analogy it poſſeſſes with the divine attributes, and the eaſy ſolution which it affords to all the perplexities of human conduct, and human opinion. In explaining the coincidence of human inſtrumentality with divine providence, the author thus rationally argues:

"For the truth of this we may appeal to every ſpecies of authority; to all kinds of aſſociations, to example, education, and many other modes of human influence, by which the talents of mankind are enlarged, or fettered, their natural tempers formed, their diſpoſitions afterwards corrected, or depraved, and their moral characters changed, or fixed and determined for the better or the worſe; effects that produce ſuch extenſive and important conſequences in human life, that no government which comprehends not the direction and control of theſe, can be able to effectuate its purpoſes among men. Theſe, therefore, as they determine much with reſpect to every individual, and in that with reſpect to all to whom their influence may extend, muſt undoubtedly be ſubject to the will of God, and are reaſonably conſidered as the inſtruments of his government.

"If God diſpenſes unto men their external circumſtances; if he appoints them their ſituation and their connexions in life; if he changes theſe according to his pleaſure, he likewiſe directs the influence they ſhall lie under, and determines the continuance and the extent

tent of that influence. If it be the will of God that the new-born infant ſhall be preſerved and live, he commits it to the care of prudent and tender friends; if it be his will, that it ſhall be early formed to knowledge and to virtue, that the ſeeds of theſe being ſoon implanted in it, may make great improvement, and be greatly uſeful in the little period of human life, he places it within the reach of knowing and of virtuous friends, that through their inſtruction and example it may gain wiſdom.

"In general, whatever may be ſaid of thoſe diſpoſitions and principles in others, from which their influence on us proceeds; whether it be to our benefit, or our hurt, the neceſſary and unavoidable effects of that influence upon us, are clearly to be aſcribed to God; it is his will that we ſhould ſuffer or be profited thereby, we are therefore to regard all civil government, with its effects and conſequences, as conſtituting a part of the government of God, as an inſtrument by which he carries on his deſigns with reſpect to men; and in the ſame light we are to conſider alſo, parental power and authority, all the ſocial connexions in which we find ourſelves, all the treatment of whatever kind which we receive from others. Though did God not give them the diſpoſitions whence their conduct towards us flows, yet he placed us within the reach of thoſe diſpoſitions, and that either for the trial and improvement of our virtues, or for ſome other benefit to ourſelves, or through our inſtrumentality to others." P. 83.

The proof of divine providence, or the reaſons upon which the belief of it is founded, ſucceed (in Diſcourſe VIII.) to the explanation of the doctrine itſelf; and, to eſtabliſh this great point, the author has recourſe to the natural perfections of God, the relation in which he ſtands to the world, as Creator and Father, the exiſtence of a revelation, and the nature of miracles. From theſe ſources, the author derives a large variety of reaſonings, to eſtabliſh the credibility of that providence, which the preceding obſervations have only been adduced to explain. If the ſpecies of proof aſſumed, be not characterized by novelty, there is, it muſt yet be confeſſed, great merit, in the very able manner in which it is conducted, and the ingenious forms, under which the arguments long employed, are again produced. Our readers will perceive the truth of this remark, in the mode of conducting the argument drawn from God's relation to the world, as Creator and Father.

"Of old did he lay the foundations of the earth, and the heavens are the work of his hands; he made us, and not we ourſelves; we are his people, and the ſheep of his paſture. It is the voice of reaſon as well as the teſtimony of Scripture, that every being in the univerſe derived its origin from ſome great, intelligent, and abſolutely perfect Being, who is himſelf without derivation, without beginning of days, and without end of time. Every nature, therefore, is what God made it, ſubject to no influence to which he did not make it ſubject,

and

and expoſed to no changes to which he did not expoſe it. It was he who at firſt created the ſyſtem of the univerſe, and appointed to its various parts, their correſpondences, their relations, and connexions; and if theſe be the effects of his will, ſuch alſo muſt every thing be that reſults from them. Deriving from him its being and its powers, every creature muſt neceſſarily be dependant upon him for the continuance of that being, and the retention of thoſe powers.

"For you muſt ſuppoſe either that every being was conſtituted in ſuch a manner as to continue of itſelf, as it were, for ſuch a period as may be thought proper to be preſcribed to it, or placed in ſuch circumſtances and connexions as ſhould produce the ſame effect; or, on the other hand, that the ſame power which was at firſt exerted to create, is yet continually exerted to preſerve the beings created in exiſtence. On either of theſe ſuppoſitions, you evidently put every thing into the hands of God, and acknowledge that nothing comes to paſs but what either proceeds from his appointment and his agency, or is ſubject to his direction and control.

"But again: on the ſame principles you may form another argument for the divine providence, and it is this. God, you ſay, is the Creator of the univerſe, and unleſs you can ſuppoſe your Creator to be leſs intelligent and rational than you, you muſt ſuppoſe that he had ſome motive to ſuch an exertion of his power, ſome end for which he created it; that he did not make the worlds merely for the ſake of making them: now ſpecify what end you pleaſe, take what you will to be the principle of the divine creation, you will find that the ſame principle will give you good aſſurance of the divine providence, and care over all his works.

"Did he make the univerſe for the pleaſure of beholding ſo beautiful a fabric? Will not the ſame principle induce him to maintain its being and its beauty? Did he make it to diſplay his knowledge to thoſe intelligences whom he had formed after the image of his own underſtanding? Would not the ſame principle induce him to maintain them in their being and intelligence, and alſo to maintain his other works in their order and perfection, that he might ſtill continue glorious in their eyes?

"Do you more juſtly and rationally ſuppoſe he made the world from a principle of love, his ſenſible creation to be happy, and the inanimate to contribute to their happineſs? And can you then ſuppoſe that his benevolence was powerful enough to engage him in the production, but not powerful enough to engage him in the government of his creatures? Could he create them to make them happy, and abandon them after he had brought them into being, without any care or proviſion for their welfare? If this was the principle upon which he made it, muſt it not alſo lead him to take upon himſelf the government of the world, and to conſult the happineſs of his creatures in every ſucceſſive moment of their being, as well as in the firſt?

"Is the human artiſt ſo reaſonably ſolicitous for the preſervation and good order of his works, and are the works of God unworthy his attention? The great machine of nature, will it juſtify no proviſion, no care? Ye fathers, are ye ſo watchful over your children, ſo ſtudious to preſerve them from evil, ſo anxious to enſure their future happineſs

happineſs as well as their preſent comforts? Do you place theſe things among your obligations? Do you rank them among the excellences of your character? Do you herein approve your conduct, and find your ſatisfaction; and can you then believe that God, the Father of angels and of men, the almighty Parent of the univerſe, has no care over his children? Has he no concern for their intereſt? Makes he no proviſion for their welfare? Is he totally indifferent about their characters and their circumſtances, and having (what you may perhaps have ſometimes vainly wiſhed, for the ſake of your deſcendants that you had) all power in his hands, has he caſt off his children, and abandoned them to time and chance?

"If, either, in the firſt conſtitution of the world, he has provided for the regular and uſeful operation of material and inanimate cauſes, and for the welfare of his ſenſible creation according to their reſpective natures, character, diſpoſitions, and ſituation; if he has ſo ordered the progreſs of events as to produce the beſt final iſſue, and in the mean time the greateſt general felicity; or, if not having eſtabliſhed ſuch an order and ſeries of events at firſt, he governs the world by a conſtant ſuperintendence, and unremitted agency, actuating, guiding, and over-ruling all things, to the gracious purpoſes of his own benevolence; he maintains the character of a wiſe Creator and a tender Father: if not, the human character is not ſo much inferior to the divine; if we deny this doctrine, we muſt aſſert, both irreverently and abſurdly, that there are ſome of his creatures whoſe excellences reproach their Creator's character, that he might learn a leſſon of wiſdom and of goodneſs from his works.

"The arguments that have been now mentioned, may perhaps avail to convince you, that ſuch a providence and government is exerciſed in fact, though they leave the manner in which it is exerciſed undiſcovered. On this occaſion we only reaſon on ſuch principles as Chriſt aſſumed upon a like occaſion, when he ſaid unto his hearers, "If ye being evil know how to give good gifts unto your children, how much more ſhall your heavenly Father give good things unto them that aſk him?" P. 110.

From a diſcuſſion of the argument, the author proceeds to ſome concluding remarks, as an improvement of the ſubject. This part of his taſk the writer has executed in a manner worthy of that importance which belongs to it, and the practical ends which it is deſigned to ſerve. We cannot forbear adding to our extracts, the very animating and ſenſible reflections, which this part of the volume preſents, upon the excellence and majeſty of God.

"How incomprehenſible is the knowledge of God, from whom nothing is concealed in heaven or on earth, or under the earth; who overlooks not the ſituation of a ſingle atom, or the riſing of a ſingle thought! He counts the hoſt of heaven, and through an immeaſurable extent of empire, calls all his ſubjects by their names. In one immenſe ſurvey he beholds every creature, from the angel of his preſence down even to the inſect and the herb, and the duſt we tread upon.

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The meaneſt individual of his kingdom is not unnoticed by him; or the meaneſt circumſtance of the meaneſt individual. All hearts are open to him; all ſecrets are revealed to him: as to him there is no darkneſs and no myſtery, ſo in him there is no ignorance, and for him there is no information. In every inſtant he diſcerns every motion and every thought, though they amount to myriads on myriads; and though in the inſtant that they are produced they periſh. As he diſcerns whatever is within us, or above us, or around us, or beneath us, as wide as immenſity itſelf, without labour, without overſight, and without ſucceſſion, eaſily, perfectly, and inſtantly; ſo he diſcerns whatever comes to paſs throughout the univerſe, without error, without ſurprize, without confuſion; clearly, calmly, and unwearyedly accompanying, as it were, the univerſe, through its unceaſing changes, comprehending all things with greater facility and certainty, than the moſt enlarged mind he has created comprehends the ſmalleſt portion of his works; knowing even the moſt intelligent of his creatures more perfectly than they are known unto themſelves.

"Such is the knowledge which the great Ruler of the world muſt poſſeſs and exerciſe in the government thereof; a knowledge ſo high, that we never can attain unto a juſt conception of it; ſurpaſſing all our thoughts, and juſtifying all our wonder. Nor could the government of the world be carried on if this knowledge were not as wonderful in its application as it is incomprehenſible in its extent. What prudence, what wiſdom, is not neceſſary to maintain the order, the comfort, and the intereſts of a little kingdom, of a leſs ſociety, yea, even of a family; what wiſdom then is not needful to him who undertakes the government of the world? What wiſdom muſt he not poſſeſs who maintains the good government thereof, uninterrupted and uncontrolled? What innumerable ends are these to be purſued in conjunction with one another, in a juſt ſubordination, and all in ſubſerviency to one great end, the happineſs of his ſubjects! What innumerable principles not only different, but even oppoſite in their natures, are there to be directed in their operation, combined together in their juſt proportion, actuated to a certain degree, and within thoſe limits made effectual, beyond them to be counteracted and reſtrained. How many different ſpecies of creatures, how many different humours, how many different wills; what blind and impetuous paſſions, what perverſe and froward diſpoſitions, what an infinite variety of objects to be attended to, and accommodated one unto another! He who can reconcile, and control and regulate; he who, through all apparent diſorders, can maintain the harmony of the world; he who, through all apparent evils, can promote its real intereſts, and raiſe out of what appears to our narrow minds a mighty chaos, that confounds us and oppreſſes us, the fair fabric of univerſal happineſs: how wonderful muſt he be in counſel, how abundant muſt he be in means! Where but in God is wiſdom to be found! Where but in the world's great Governor is the place of underſtanding!" P. 164.

We cannot cloſe this critique, without expreſſing the pleaſure we have felt in the peruſal of theſe Diſcourſes. The argument, if not profoundly handled, is fairly approached,

ed, and ſpiritedly enforced; no terms are employed but what poſſeſs a determinate and perſpicuous ſenſe, while the language is preſerved, by a juſt proportion of eloquence and pathos, from that dryneſs ſo naturally incident to diſcuſſions of this nature. To readers of every capacity and perſuaſion, the volume may be ſafely recommended, as well calculated to remove doubts upon the ſubject of Divine Providence, where they exiſt; and to aſſiſt the views and impreſſions of thoſe, who are already convinced of its truth and importance.

ART. V. *Tracts upon India; written in the Year* 1779, 1780, *and* 1788. *By Mr. John Sullivan. With ſubſequent Obſervations, by him.* 8vo. 450 pp. Becket. 1796.

THE ſubjects of theſe tracts are, 1. The balance of political power in India, which Mr. Sullivan conſiders as being now in the hands of England, and thinks that it ought, by all means, to be retained there. 2. The manner of recruiting our European army in India, in which he adviſes to incorporate the offspring of our European ſoldiery. 3. The preſent ſtate of the Indian army, with a plan for new-modelling and improving it. 4. The political ſituation of the Engliſh intereſt in the South of India, and particularly the dangers to be apprehended from the concert between the French and Tippoo, which ſubject is treated in a memoir drawn up in March, 1788, at the deſire of Mr. Dundas. 5. The improvement of the country, and the tenure of landed property. 6. The commerce between England and India. 7. A plan of Mr. Sullivan's for liquidating part of a debt due, in 1784, to the Company's army, but which proved abortive; and 8. A plan of his for reſtoring the family of Myſore, whoſe throne had been uſurped by Hyder Ally; which alſo proved abortive.

Mr. Sullivan appears to be a man of a ſpeculative and ingenious mind. He has had, from official ſituation and long reſidence in India, means of accurate and extenſive information; he has been diligent in his enquiries, candid in his obſervations, and faithful in his reports.

Some of his notions, though not altogether original or peculiar to him, are happy; and ſome alſo have been adopted by government. Yet, after allowing all this in favour of the reſpectable author, what is the end or object of publiſhing plans that have proved abortive, and for which too, he obſerves, there will not be henceforth occaſion; (ſee pp. 35, 322) hints that have

have been adopted, and a correſpondence with miniſters, at former periods, on matters now ſettled, and ſettled too according to his own mind? But, ſays he, in his Introduction, p. v:

"I feel peculiar ſatisfaction, on now reviewing thoſe papers, to find, that ideas which were, ſo many years ago, ſubmitted by me to the conſideration of his Majeſty's Miniſters, and of the Court of Directors, have not been contradicted by the extended and improved experience which has ſince taken place."

This is a ſatisfaction which he might ſurely have enjoyed with greater dignity alone, or in the circle of his friends; leaving to others the care of doing him juſtice by publication.

This work, therefore, appears more like a claim to reputation, than any deſign to promote public good. There is nothing intereſting, there is even ſomewhat diſguſting in details of the form and manner in which theſe tracts were firſt written. How the letter to Lord North, at firſt conſiſted of three letters, and is now divided into two, &c. &c. All the pieces, formerly written, and now publiſhed, are followed by obſervations, in which the author appears as an annotator on himſelf. The ſcheme of ſubſidizing Hyder-Ally, and making him a penſionary of the Company, was equally viſionary and ridiculous; but at any rate, why ſhould an author, at the preſent time, obtrude ſuch ſpeculations on the public attention, when it is ſolicited by ſuch a variety of important concerns?

We readily admit, that among Mr. Sullivan's obſervations, there are ſome, particularly thoſe relating to the army, that may yet be turned to good account; though few, if any, that have not occurred to other obſervers.

It will readily occur to gentlemen converſant with our Indian army, that Mr. Sullivan, pp. 370—372, argues, as if the conceſſion of the fair and equitable demands of the Company's officers, was an incroachment on the rights and privileges of his Majeſty's officers: whereas the utmoſt extent of the claims of the firſt, has been to be placed on a footing of equality with the latter. If the King's officers are aggrieved, it will doubtleſs be ſaid, has not his Majeſty the power of redreſſing their grievances? why ſhould not they ſucceed to the command of his Majeſty's regiments in India? The Indian officers have not aſked for the command of his Majeſty's regiments: nor, were this privilege granted, would this privilege be other than merely nominal. The Britiſh officers have intereſt at home; the officers of India, for the moſt part, little or none. We cannot but approve the author's idea of incorporating the ſons of our European ſoldiery, with our Indian army: but he is under a miſtake, if he thinks, (p. 43) that their

their being soldiers, would induce the natives to consider them in any other light, than that of Hallencores, or outcasts.

ART. VI. *Letter a un Ministre d'état sur les Rapports entre le Système politique de la République Française, et celui de sa Révolution.* 8vo. 48 pp. 1s 6d. De Boffe, Dulau, &c.

Letter to a Minister of State, &c. Translated from the French of M. Mallet du Pan. The same Book in English. 8vo. 1s. Longman, Paternoster-row. 1797.

A NOTE of the editor, on the original letter, informs us, that it was written to the minister of one of the neutral powers, and that it is attributed to M. Mallet du Pan. The English translation expressly ascribes it to that author, and we have the best authority for believing that there is no error in that assertion.

There is no political writer in Europe to whose productions we are more inclined to pay attention, than to those of M. Mallet du Pan. As long as it was possible for the voice of reason and liberty to be heard in France, that is, to the fatal 10th of August, 1792, M. Mallet continued to write the political and historical part of the Mercure Français; a publication at that time highly respectable, being assisted also by the regular contributions of MM. Marmontel, La Harpe, and other writers of good repute. One of the last numbers in which he was concerned, that published on July 28, 1792, contains a noble testimony to his detestation of the horrors then daily committed, and his firm adherence to sound principles of political freedom. After relating some horrid cruelties perpetrated at Bourdeaux and Limoges, he had the courage to publish the following reflections, which we give in English. "Such are the events, such are the dreadful disorders, which have been produced, by murderous maxims, fanatical oaths, and the annihilation of the royal authority. A madness, an atrocious disregard of all duties, reigns at the same time in the political bodies, and in the capital; while every day accumulates new proofs, to those already existing, of a total contempt for the laws. The King is the perpetual object of the grossest abuse; and his degradation, with the destruction of his authority, are the universal causes of all the dangers, and all the evils of the state." P. 268. It is not to be supposed that such freedom of sentiment would long be

be tolerated in those atrocious times, and, consequently, within the month of August, we find the Mercure professing to be conducted "par une societé de Patriotes", with *Liberté* and *Egalité* in its title; and announcing that the principles adopted for the historical and political part, would be found hereafter *a perfect contrast* to those which *the friends of liberty* had so long regretted to find in a journal, part of which had before partaken of her triumph. After this it is superfluous to say, that the Mercure became of no value.

The present author, two of whose publications were briefly, but honourably noticed by us, in our third vol. p. 574, and our fourth, p. 190, has been, in some measure, the Burke of the continent. Without either the vivid eloquence, or the inequalities of that great writer, he has been equally sedulous to open the eyes of the combined powers to their true interests, to develope the real tendencies of the French politics, and to overcome, if possible, the selfishness of the several parties, by stating strongly, but very truly, the dangers which impended over the whole. Alas, in vain! Selfishness, the great characteristic, and notorious disgrace of the age, has vanquished all true policy, has prevented the great combination of European powers for self-preservation from taking due effect, and finally has dissolved it; leaving France, whose policy has been uniform and steady, under all the fluctuations of its government, to reap the fruits which perseverance seldom fails to obtain. The object of the present tract is to persuade the neutral powers, that nothing but their mediation, to obtain from France some reasonable terms of pacification for the contending powers, can rescue Europe from the disgrace of falling under the virtual dominion of that power, and the conductors of her revolution. Whether this will be done, or whether the moment is come when the French are inclined, of their own accord, to be more moderate than hitherto in their demands, the negotiation now depending will probably have discovered to the world before this critique can be published. In quoting passages from this work, we shall, for the more general benefit of our readers, take them from the English translation; the style of an author so well established, will hardly require exemplification.

On the general result of the war at its close, we very early meet with the following remark:

"Your Excellence must be aware, that the war will decide, not whether Austria or Great Britain shall be aggrandized, but whether a Republic, founded upon abstract principles incompatible with the existence of every other social system; if a government, which unites to the fury of its dogmatic genius a spirit of ambition, of which no

monarch of France ever offered an example;—if that government, I say, remaining more formidable than Louis the Fourteenth was after the peace of Nimeguen, shall force, or not, one half of Europe, to submit to its arms, or its plots; to its apostles, or to the capitulations which it shall please to impose?

"If such a state of things had been submitted to the consideration of Henry the Fourth, Gustavus Adolphus, or Frederick William, can it be supposed that he would long have deliberated on the line of conduct which it became him to pursue?" P. 8.

In discussing his subject regularly, the first care of the author is to show, that the French government has taken upon it to overthrow at once the common law of nations in Europe. This conclusion he draws particularly from the result of the first negotiation of Lord Malmsbury at Paris.

"Whatever were the views of the British Government, the Directory did not take the trouble of throwing the blame upon them; they took upon themselves the responsibility attached to the rupture, with their usual arrogance and audacity. Since public negociations, regular forms, and the obligations of mutual respect, had been established in Europe, there had never before been an instance of the ambassador of a great power, equally entitled to attention by his personal qualities, and his public character, and coming to propose peace from a nation that had not lost a single inch of territory, being treated with such brutal insolence, and, after having experienced every kind of affront, being driven away, like a spy, at twenty-four hours notice.

This is incontestibly a new right of nations;—The courtier who is most partial to the French revolution, cannot deny that there now exists a power which, in its negociations, has introduced the mode which the senate of Rome pursued with the little kings of Asia, and which the eastern monarchs observe with their tributaries. *It is not England alone that sustains this affront, it is all Europe; it is an insult levelled at all crowned heads, and all the conventions of custom and decorum that have been eternally respected.* The state that violates these with outrage, declares itself the sole arbiter of the respect and attention that are due to the sovereignty of other powers, and proclaims its disavowal of their titles and their rights; it avers, that all the proceedings hitherto observed must fall before its own supremacy; and that, henceforth, it will regulate its negociations by the caprice of its directors, and by the rule generally observed by a sovereign in a compromise with rebels." P. 9.

He follows up these observations by the following very pointed reflections.

Thus while ill-informed and inconsiderate ministers are endeavouring to convince their sovereigns of the absolute identity of the regicide regency of Paris, with the lawful government of the ancient monarchy, that regency gives the lie direct to their assertion, by introducing innovations into the whole system of negociation, that amount to a solemn and methodical attack upon all sovereignty.

"I dare

"I dare say that the MARQUIS DEL CAMPO, and the other humble Deputies, whom Europe sends to Paris to offer incense to the assassins of kings and despoilers of property, and whose adulation astonishes even the Jacobins, prudently omit, in the explanations which they send to their respective courts, all account of their own situation. They take special care not to expose the state of servility to which they are reduced, and the acts of baseness which they are condemned to commit, not to conciliate the favour of the chiefs and sub-chiefs of the regency, of their courtiers, and their creatures—that favour they never will obtain—but to escape ignominious affronts, terminated by an order to leave France. They are silent on the humility of their countenance, their presentation, and their supplicatory requests; they are silent on the new etiquette to which they are subjected, while they are received with less ceremony than was observed with a cabinet messenger under the old government; they find nothing scandalous in having honoured with their presence the sacramental commemoration of the most atrocious regicide; in having received, in the pomp of their dignity, the imprecations and the oaths of a troop of conspirators against Royalty. But their degradation supplies a living lesson; and a light more brilliant than any which the mysterious jargon of their correspondence can afford." P. 11.

The lesson thus imparted is, he adds, "that the connection now subsisting between republican and regicide France, and other governments, is the connection of terror with submission; and that the only alternative now remaining, is to oppose that despotism, or to bend in the attitude of submission."

The system of dividing Europe by separate treaties with the contending powers, is attributed to the Abbe Sieyes, and has resisted all the different revolutions in the French government. He shows the progress of this system, and its actual state with only the Empire (which has since submitted) and England remaining to resist its completion. For this completion, says he,

"They rely on the real or artificial terror with which they have inspired the cabinets of the secondary states; they rely on the jealousy and mistrust which daily encrease between the members of that vast body, now reduced to a state of anarchy; they rely on the ambition of the Princes devoted to Prussia; on the design imputed to that power of profiting by the chaos for the enforcement of certain obsolete claims, and for extending the activity of the system of *participation*; they rely on the rupture which such designs must produce between Austria and Prussia, and on the general commotion that will ensue; they rely on the inactivity of the new Emperor of Russia; on that general system of policy so worthy of the age, which limits the sense of real danger entertained by each separate power to that to which such power is personally exposed; and his idea of the safety of Europe to that kind of security which some few states will still be permitted to preserve for some few days; they rely upon the vacillations of so many fluctuating courts, which never have harboured one grand thought; they rely on the creatures which the Revolution has

procured for them in such courts, either by the influence of certain sectaries, or by a dread of the future, which represents fear as the only shield against a peril of which Princes and their Ministers have never dared to calculate the extent, acknowledge the certainty, or recognize the principle; nor against which have they even dared to point out the necessary preservatives; they rely on the weakness of Sovereigns surrounded by Ministers, the standard of whose abilities is exhibited in the present situation of Europe; they rely on those intestine cabals which divide courts, and confine their attention to far different objects than a system of general policy; they rely on their own multiplied intrigues, which infest every country, on the poison which they diffuse, on their agents and accomplices, and on those corruptions, the rates of which are stuck upon the walls of Luxembourg; they rely on that longing after peace, proclaimed even on the first day of the war, which is a symptom of the failure of all courage, of all reason, of all public spirit, propagated with indefatigable industry, and in the clamours of which the conspirators, the factious, the revolutionists of all countries join, forming an echo to the egotists, and to those people who have not had resolution to defend themselves;—lastly, they rely on the ravages produced by their doctrines, on the consternation diffused by their crimes, on the admiration excited by their arms, which leads every blockhead to laud the miracles of legislative wisdom, and the copious streams of happiness which it will shower down on—*posterity.*" P. 27.

The author then states their enmity to this country, and the causes of it: "on that *constitution*" he says "which acts *as an incessant satire on the extravagancies of the French conventions*—on the KING of a FREE NATION—on a state more rich—more flourishing than modern France—on the receptacle of so many treasures—on that power whose weight serves to ballast the continent—they have resolved to inflict a mortal blow." (p. 30.) Such too certainly has been the evident, and indeed, avowed policy of the French Republican Government; how far it is now inclined to recede from it, and to prove itself more reasonable, and more just, is the matter now at issue. M. Mallet insists, but in this also we hope he will prove mistaken, that the government of that country is still essentially Jacobin; and he considers the present constitution as best defined in these words; "*a method of uniting with the forms of liberty, the constraint**, *the combination, and the force of despotism.*" If any one contests this, I would ask them, says he, whether this is not the same government "that has made the arrogance of Louis XIV. and of Louvois to be forgotten; that negotiates with the tone of

* The original word is *la necessité*, we have rendered it *constraint*, which, though not literal, seems to us to give the only reasonable sense that we can conceive to be intended by the author. *Rev.*

command,"

command," &c. Among other parts of theſe interrogatories, the following is not the leaſt ſtriking:

"If it be not the ſame that, inſulting the United States of America, to which gratitude, regard for the public opinion, and political relations, preſcribed every kind of regard, has endeavoured, and ſtill endeavours, to deſolate America by a ſecond revolution, to inflame civil diſcord, and to ſurround the virtuous Waſhington with dangers and diſguſt?" P. 48.

Hence he comes to his concluſion, that if the powers hitherto neutral, will not ſo interpoſe, as to enforce reaſonable terms of peace, Europe muſt be conſidered as under the abſolute dominion of the French Republic. Of a pamphlet ſo very important, we could not content ourſelves with giving only a ſhort account; we have therefore laid before the reader ſuch ſpecimens, as will evince its general nature, and will, doubtleſs, induce many to conſider more at large, a memorial containing ſo many proofs of political ſagacity and wiſdom. That the powers of Europe will ever act again on any general principles of political union and defence, we almoſt deſpair to ſee; if it can be effected, it muſt be by admonitions ſo judicious as theſe, or by the actual preſſure of neceſſity. If the worſt ſhould happen, it will be ever glorious to England to have made the laſt great ſtand in defence of the liberty of Europe.

ART. VII. *The Hiſtory of Greece, by W. Mitford, Eſq.*

(Concluded from our laſt, p. 586.)

TO the end of his preſent career, which cloſes, as we mentioned before, with the battle of Mantinea, and its immediate conſequences, the hiſtorian enjoys the benefit of having Xenophon as his attendant and guide; in gratitude for whoſe aid, he has raiſed, at the end of his 28th chapter, a delightful monument to the fame of that amiable writer. Of all the writers of antiquity, Xenophon is the one whoſe character and excellencies we have always contemplated with the warmeſt intereſt and affection. Attracted firſt by the melliſluous ſimplicity, and truly Attic elegance of his ſtyle, we found the beauty of his ſentiments ſurpaſs, if poſſible, the graces of his language. Examining more deeply, we found him, of all the diſciples of Socrates, the only one who had the good faith, and good ſenſe to report his maſter's opinions accurately, without addition

addition or diſguiſe: the only one who has given a reaſonable account of the fooliſh and malicious accuſation, that he pretended to have a familiar dæmon*: an accuſation, which Plato thought fit to dreſs up according to his own fancies; and thereby to acknowledge, and in a manner eſtabliſh. When he teaches, Xenophon is the moſt delightful of inſtructors; when he narrates, the moſt faſcinating of all narrators. When he invents, he ſeaſons his fictions with ſo much of his great maſter's genuine philoſophy, and ſo much of his own exquiſite taſte, that it becomes impoſſible to decide, whether they are more inſtructive or more delightful: when he ſpeculates as a politician, it is with a good ſenſe and ſagacity, which ſoar above the prejudices of his fellow-citizens, and diſtinguiſh, with correctneſs, the inſtitutions which lead to virtue and happineſs, from thoſe which allow and encourage depravity. The moſt imperfect of his works, the Hellenics, has yet many of the merits peculiar to the writer, and is, at the preſent day, (as Mr. Mitford has found, and evinced) an invaluable treaſure. As a leader, he ſhines no leſs in his unaffected, but exquiſite narration of the retreat of the Greeks, than he does as a writer in the delivery of it; and we have abundant teſtimony, that as a man, he was no leſs eſteemed, than admired in every other relation of his active life. With theſe feelings reſpecting Xenophon, it will not be doubted, that we ſhall acknowledge, with gratitude, the merit of Mr. Mitford, in compiling the very elegant and ſatisfactory account of our favourite, with which he has ornamented the cloſe of the preſent publication.

With this excellent guide, the preſent hiſtorian has travelled through the part of Grecian hiſtory now publiſhed, and we perfectly agree with him, that it is impoſſible for a perſon, ſo circumſtanced, not to feel a particular intereſt in the fortunes of "the ſoldier-philoſopher-author," who has conducted him "through a period of nearly half a century, among thoſe tranſactions in which he was himſelf an actor." The materials thus furniſhed, he has completed, not only by recurring to every other ſource of information, but by a ſagacious ſpirit of

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* The account of Xenophon, to a perſon not prepoſſeſſed with Platonic or other whims, is ſimply and intelligibly this; that, believing in divination, as others did, Socrates thought it more reſpectful to the Gods, to ſay that *Providence* gave him the intimations, than that the *omens* themſelves did it; but that, uſing the word το δαιμόνιον, (equivalent to το θεῖον) his enemies took advantage of the ambiguity of that expreſſion, to pretend that this δαιμόνιον was ſome new deity, or dæmon. *Rev.*

inveſtigation

investigation which frequently penetrates beyond the mere letter of the history, and detects, justly, as well as pleasingly, the latent causes or effects which the ancient writer has omitted or very slightly touched. In the account of the successful conspiracy against the Lacedæmonian governors in Thebes, we cannot but think, that some attention might have been paid to the very pleasing account of that transaction given by Plutarch, in his curious and elegant dialogue on the Dæmon of Socrates: in which, though the chief circumstances do not differ from the history given in the life of Pelopidas, yet a few are added, and the whole is dramatized with so much skill, and makes the reader so perfectly present at the transaction, that there is not, perhaps, an instance in all antiquity, of an historical fact related in a manner so impressive. It may be added, that Plutarch being a Bœotian, may with reason be supposed to have commanded some means of information, not equally open to an Athenian, even of earlier times. This narrative, however, is not mentioned, even in a note or marginal reference. Possibly it may, as immersed in much extraneous matter, have been overlooked by the learned historian.

We have already given sufficient specimens of the style and manner of this history; but one passage, describing the effect of substituting democratical for aristocratical government, is too curious to be omitted. It is taken from Diodorus Siculus, a friend to the cause of democracy.

"The establishment of independant sovereinty in the people of every city, says the historian, produced great disturbances and numerous seditions; especially in Peloponnesus. For the people there having been mostly accustomed to oligarchal government, their new democratical authority was exercised with eager but unskilful zeal. Many of the most respectable men, in various cities, were driven into banishment; many, through calumnious and interested accusations, were executed; confiscated property, divided among the people, was as a reward held out to incite hasty and unjust condemnation: to obviate these evils, sedition soon grew busy; and, to avoid them, emigration abounded*. The pressure fell much upon those who had held the administrations of their respective towns under Lacedæmonian patronage. For as these had generally carried their authority with

* "This translation of a passage written eighteen hundred years ago, and applying to times four hundred years before, so exactly describes what has just been occurring in France, that it may almost be necessary to desire the reader to look at the original, for proof that it is not a forgery. What follows wants only the change of a name or two, to make it apply equally to the French, as to the Grecian revolution."

some

ſome haughtineſs, the multitude no ſooner acquired power, than they exerciſed it under the inſtigation of reſentment. This paſſion of courſe became mutual; and if thoſe, who had been injured and oppreſſed, recovered power, little contented with juſtice, they would uſe it for revenge." P. 401.

We now come to the leſs pleaſing part of our taſk, that of making ſuch objections as appear to us important, among which, we ſhall not omit that, to which we have already alluded, the peculiar orthography employed by the hiſtorian. In differing from a man whoſe talents we admire, and whoſe performance, on the whole, we greatly approve, we always are ſupported by the hope, that he will have the magnanimity to take our ſuggeſtions as they are intended, in the light of friendly advice, neither brought forward by petulance, nor urged with malice. It has long been acknowledged that, to the public, it is of the greateſt importance to have the errors of able writers pointed out; for ſuch only are likely to become examples, and thus to ſpread the evil beyond its original extent. We never loſe ſight of the excellent admonition of the poet,

> "Be niggards of advice on no pretence,
> For the worſt avarice is that of ſenſe.
> With mean complacence ne'er betray your truſt,
> Nor be ſo civil as to prove unjuſt.
> Fear not the anger of the wiſe to raiſe,
> Thoſe beſt can bear reproof, who merit praiſe."

We have found, nevertheleſs, that even the wiſe can be angry, when their errors are pointed out in the moſt lenient manner; and that they who merit praiſe, and on whom we have beſtowed it in abundance, cannot yet be ſatisfied, if they find it alloyed with a few differences in opinion. Our conduct, however, muſt be ſteady; we are engaged not in a private amuſement, but in a public duty; and to that feeling every other conſideration muſt be ſubordinate. In the preſent inſtance, we truſt, we have to deal with a real philoſopher.

In his Hiſtory, chap. xxii. § 1. we find the following paſſage. "Among the early objects of reviving ſycophancy, we find Alcibiades, ſon of the extraordinary man of that name, who has already ingaged ſo much of our attention, by *Deinomache*, daughter of Megacles, to whom *he* was married in early youth." This we apprehend to be an error. Plutarch ſays, of the elder Alcibiades, πρὸς δὲ μητρὸς Αλκμαιωνίδης ἦν, ἐκ Δεινομάχης γεγονὼς τῆς Μεγακλέους. Dinomache was therefore the *mother*, not the *wife*, of the elder Alcibiades; and this is confirmed by other authorities. In note 5. on § 2 of that chapter, and elſewhere, Mr. Mitford quotes *Brook* Taylor as the editor of Lyſias. But the editor of Lyſias and Demoſthenes

thenes was, undoubtedly, Dr. *John* Taylor. In a few inſtances, the chronology appears to us erroneous, or, at leaſt, doubtful; but conſiderations of this kind would lead us into more diſcuſſion than we can at preſent undertake. That it differs, in ſome places, from Falconer's tables, formed under the influence of a particular hypotheſis, is certainly not a ſolid ground for objection.

We haſten to the point of the orthography, in which we cannot eaſily pardon the author for affecting to differ from the eſtabliſhed uſage of his country. A writer who does this, muſt mean that his example ſhould be followed; but the hope of this may ſurely be repreſſed by the conſideration, that even Voltaire, whoſe influence was perhaps greater over the literature of his own country, than that of any other writer of any time, ſucceeded but very imperfectly in an attempt of the ſame kind. His alterations, though few, and founded on very ſound reaſons, are, to this hour, by no means eſtabliſhed in France. When ſuch an attempt does not ſucceed, what is the conſequence? the writer who makes it remains involved in a kind of dialect of his own, he puzzles the young ſtudent, and offends thoſe who are eſtabliſhed. As many writers as there are infected with this ambition, ſo many books there will be which muſt ſtand as blemiſhes to the national literature; books full of anomalies, for which no reaſon is uſually aſſigned; and, in general, being formed on different views, as little conſiſtent with each other as with the general practice. On this ſubject, we cannot do better than give the obſervations of Johnſon reſpecting attempts of this kind in general. "In the time of Charles I." he ſays, "there was a very prevalent inclination to change the orthography; as appears, among other books, in ſuch editions of the works of Milton as were publiſhed by himſelf. Of theſe reformers every man had his own ſcheme; but they agreed in one general deſign of accommodating the letters to the pronunciation, by ejecting ſuch as they thought ſuperfluous. We have ſince had no general reformers*; but ſome ingenious men have endeavoured to deſerve well of their country, by writing *honor* and *labor* for *honour* and *labour*, *red* for *read* in the preterтenſe, *ſais* for *ſays*, *repete* for *repeat*, *explane* for *explain*, or *declame* for *declaim*. *Of theſe it may be ſaid, that as they have done no good, they have done little harm; both becauſe they have innovated little, and becauſe few have followed them.*" (*Eng. Gram. prefixed to Diction.*) This very barren ſpecies of praiſe

* Till the time of Mr. Elphinſtone, who might have found his anſwer in the former part of this ſame note. *Rev.*

is

is certainly altogether unworthy of the ambition of Mr. Mitford; yet it is the utmost to which, on such a ground, he can aspire. He is one of those who write *red* for *read:* but, if alteration is to be made, *redde* would be much better, as we have seen in some other authors, to avoid the confusion with the colour *red*. He writes also *spred*. Benson, the commentator on St. Paul's Epistles, had a vast deal of this petty ambition: and we could, were it worth while, cite many others. With Mr. Mitford, a general rule seems to be to write *in* for *en* at the beginning of such words as *ingage*, *imbark*, *insue*, *inable*, *injoy*, *incourage:* yet, in p. 33, vol. ii. we remarked *endeavours*. The frequent recurrence of some or other of these words, has a great effect in disfiguring his page, and, surely, without any correspondent advantage. From many words terminating in *gn*, he drops the *g;* which he omits also in their compounds, as *forein*, *soverein*, *foreiner*, *sovereinty;* also *campain*. Yet we do not perceive that he so writes *reign*, which indeed would confound it with the *rein* of a horse. Some words, where two vowels come together, which are separated in pronunciation, he marks, not improperly, but unnecessarily, with a diæresis; as *Deity*, *coöperate*, *reässemble*, *preëminence*. But, supposing this to be right, with what propriety is the same mark put over the final ë of words and names, where it is to be pronounced? Thus he writes *epitomë*, *scytalë*, *Chalcidicë*, &c. where an acute accent would certainly be more proper. *Island* he always writes *iland*. Other words to which we object are *steddy*, *unsteddiness*, *theater*, *pictureſk*, &c. *Mere*, for what reason we know not, he has brought back to the antiquated form *meer*, though custom has now fully established the form which is more consistent with its etymology. On this ground he ought to write *compleat* for *complete*, &c. In writing *antient* he certainly is not singular; perhaps almost as many write it in that form as *uncient*. We wish, however, that the latter should be adopted exclusively, as more consistent with the proximate etymology *ancien: antiquus*, from which *antient* must be taken, affords no suitable termination.

For our own parts, our wish is to conform in general to established usage. If we write *show* instead of *shew*, it is because a vast number of respectable authorities have led the way to the abolition of that very strange anomaly, of *ew* pronounced like *o*. If we drop the *k* at the end of dissyllables and polysyllables, formerly terminated in *ck*, it is because we do not perceive that the sturdiness of our great Lexicographer, on this point, has been approved by the public at large. The same may be said of *authour*, and some others, though we retain

tain *labour*, *honour*, *favour*. With respect to words terminated in *-ize* or *-ise*, in which there is usually much confusion and inconsistency, we have laid down a rule for ourselves, which, as it contradicts no more authorities than it confirms, cannot give any just cause for offence. Where the word is, with respect to our own language, primitive, we use the termination *ise*; but where it is derived from another English word, we write it *ize*, considering the latter as the regular English formative in such cases. We do not recollect that, in any other instances, we have allowed ourselves at all to differ from the law of following the most prevalent custom.

With respect to Greek, Mr. Mitford follows a few rules, which change the appearance of many of those names which are most familiar to the English reader. The Romans usually changed the Greek η into *e long*, and the αι into Æ. In these cases, the English practice has been to follow the Latin method; but this author retains the *ei* and *di* in English. Thus we have *Aigospotamos*, *Aigosthena*, *Achaians*, *Lyceium*, *Areiopagus*, *Peisander*, *Eucleides*, *Mantineia*, &c. &c. The Greek εφορος, usually written *Ephori*, he has completely Anglicised into *ephors*. *Agora* also he has adopted as an English word. *Epameinondas*, which we remarked before, has, (we find, on further examination) a good deal of support from Plutarch, though, we conceive, none from the best editions of Xenophon, which are much more to the purpose. Wyttenbach says, in one place, on Plutarch, "Retinui ubique scripturam Ald. Bas. Xyl. (Επαμινώνδας) quam Stephanus mutavit in Επαμεινώνδας." Wyttenbach will probably give his reasons when he publishes his notes; but, whatever it may be etymologically, we object to the innovation, in the English form, of a name so well known. *Lampsakene* has a very strange appearance. We could go on producing more instances, but we forbear. We have remonstrated against what we consider as an useless and disagreeable innovation; we have taken that opportunity to explain our own practice, in the few cases in which it might be supposed to deviate from our own rule; for the rest, we leave it to the decision of the public, and the second thoughts of the learned and able historian, against whose present practice we have thought ourselves bound to enter our protest.

Though we do not wish to see every book on wove paper, &c. we cannot help objecting to the octavo edition of this history, in point of typography. It is printed with very bad ink, either on a worn-out letter, or with the press-work so ill conducted, that half the letters have failed to make a fair impression. We could point out hundreds of places where the

the letter *e* is either worn into a perfect *c*, or has been suffered, through careleſſneſs, to be repreſented by that letter. Without being finical in printing, there are ſurely bounds which negligence ought not to paſs. We ſhall expect, with pleaſure, the continuation of this work.

ART. VIII. *Preventive Policy, or the Worth of Each the Safety of All: being the Subſtance of ſeveral Diſcourſes on ſome of the moſt ſtriking Circumſtances in the preſent Phænomena of the World. By the Reverend John Moir, A. M.* 8vo. 421 pp. 6s. Owen. 1796.

THERE is not a more important, or more demonſtrable truth, than that ſocial order is the baſis of private happineſs. In the conflict of parties, and amidſt the diſtractions of political variance, this truth is not always ſteadily nor diſtinctly contemplated. The evil paſſions take fire at ſome ſeeming provocation, or yield to the ſeduction of ſome plauſible advantage, while the ſober maxims of policy and juſtice give way to the ſtronger dictates of haſty vengeance, or preſent emolument.

To the conſiderate and obſerving part of ſociety, the recent appearance of our political hemiſphere ſeemed to portend ſome dangers of this deſcription. Such a preſage naturally excited, in the honeſt and virtuous, a reaſonable alarm. To obviate the evil, and direct the public mind to proper remedies, became the immediate concern of all who wiſhed well to the cauſe of order, and thought themſelves qualified in any way to contribute to its preſervation. Among the writers of ſuch a claſs, we may juſtly place the author whoſe diſcourſes we are now to review; and our peruſal of his volume has convinced us, that the ſupport of law, religion, and good order, were the leading objects which his labours were deſigned to effect. The title of *Diſcourſes* had led us to ſuppoſe, that the pulpit had been the original inſtrument of bringing them before the public; but their general texture and language contradict the ſuppoſition.

The author commences by drawing out a deſcription of the times, in which, though ſtated in terms ſomewhat looſe and declamatory, we find many features of reſemblance to the original. The ſources of that immorality, which prevails ſo greatly in the circles of modern ſociety, engage the author in his ſecond Diſcourſe. Improper education is among the cauſes aſſigned; and

and on this we have found remarks which deſerve to be brought forward.

" Whence, (ſays this writer) all this faſtidious ſhyneſs and delicacy in rearing youth, without leading them through all the graceful decencies of a manly and rational piety! Are you afraid of making them wiſe and good too ſoon, of announcing them too early as pledges to the world for the purity of their future conduct, of imprinting on their ductile minds at too tender an age the deepeſt ſenſe of moral reſponſibility, and of eagerly embracing the firſt opportunity to inſure their intereſt in the affection and good will of the wiſeſt and beſt, and make them objects of reſpect and veneration to the worſt?

" Nothing can better direct you as guardians of the riſing generation, and truſtees for poſterity in what you owe to your tender charge, than a frequent and accurate review of yourſelves, the principles which regulate your temper, and the motives which form and govern your manners. You are individually and ſolemnly bound by every poſſible tie, to detach and wean their raſh and ſanguine partialities, from purſuits which have degraded your faculties, from ſcenes which have prematurely anticipated your paſſions, from temptations which have ſubdued your integrity, from profeſſions which have abuſed your credulity, from ſentiments which have left you a prey to perfidy, from books, companions, ſpectacles, and all the pageantry of falſe pleaſure which entangle, depreſs, and impair your rational and moral natures!

" Do you feel every day and every hour the pernicious conſequence of trifling with the quiet, the convenience and the comfort of each other, with the peace of your own minds, with that harmony of concord which conſtitutes the ſupreme felicity of earth and heaven! And can you ſuffer thoſe little ones, who are formed by what you are, and have no rule or directory but what they gather from your conduct and commands, to imbibe and cheriſh the ſeeds of a diſpoſition thus deſultory and turbulent!" P. 21.

" Indeed (continues Mr. M.) all that is falſe, and baſe, and contemptible, in public and private, is the obvious and inevitable effect of this teſty, unthinking, frivolous turn of mind. With whatever appendages of fortune, faſhion, gaiety, youth, beauty, or wit, we may ſometimes ſee it flaſhing, in circles of diſſipation, ſcenes of gallantry, and places of promiſcuous reſort, feſtivity or intrigue, it is an infallible badge of inſignificance, of folly, or of guilt. It wants the coolneſs of reflection, the generoſity of ſentiment, the reſerve of decency, the attention of wiſdom, and the nerve of virtue. It has neither vigour, ſincerity, nor reſolution. It conciliates one moment by kindneſs, and by unkindneſs kills another. Its tranſitions, like the variable temperature of our climate, are too ſudden to be acceptable, and too much in extremes to be ſafe. Now it abounds in all that can melt and charm the affections; is tender, open, fond, accommodating; but ſoon chills to the heart by its diſtance, its cloſeneſs, its frigidity, or its averſion!

" What can be expected from minds for ever in a flutter or a ferment, alternately victims of levity which admits of no check, and paſſions, which

which ſubmit to no controul, but peeviſhneſs, apathy, inconſtancy of affection, capricious preferences, and incorrigible hearts? And it is nonſenſe to look for the uſual effects from a mechaniſm thus univerſally deranged. Can the ſcenes we habitually witneſs be other than deformed, while occupied by ſuch actors? Is it any wonder to ſee men wicked and wretched, whoſe infancy is thus miſled? Why in any degree ſurprized at ſocial depravity, while we every where behold ſo little attention beſtowed on the firſt indications of human intellect; or that life made up of ſuch empty, undiſciplined, unmanageable creatures, ſhould be found a chaos of ſo much guilt and miſery as it is." P. 31.

Rational religion, as it is called, and enthuſiaſm are added to theſe cauſes; but the writer's obſervations upon the different ſectaries are not always ſo candid as the tolerant ſpirit of our government recommends, and the conduct of ſome claſſes, at leaſt, of ſectaries demands.

In Diſcourſe III. the preſumption of human ignorance is thus pertinently and judiciouſly reproved.

"What are we, the creatures of a day, who cannot command a thought, or a breath, protract for a moment, the brief ſpan of life, know not the hearts of others, or even our own, recollect little of the paſt, and foreſee leſs of the future, that we ſhould affect to fathom the depth of infinite wiſdom, or comprehend the works of omnipotence! Is there not ſomething highly ridiculous, not to ſpeak of its impiety, in applying artificial proportion to immenſity, adjuſting the fabric of the univerſe by rules of human architecture, and meaſuring eternity by the regulations of time? But even of this extreme abſurdity, are they not all more or leſs guilty, who think of underſtanding the Almighty, or ſearching him out by their puny capacities: or, indeed, who queſtion the reality and exiſtence of whatever they cannot ſatisfactorily analyſe. Among the greateſt and meaneſt of all the objects, with which our ſenſes are moſt converſant, which of them do we fully underſtand? Wherever we turn our eye, or fix our attention, all our ſtrongeſt faculties of inveſtigation are defeated, and clouds of darkneſs for ever impervious to human ingenuity, bound our proſpect, and bar enquiry. This we know, that the ſimpleſt ſubſtance is ſuſceptible of endleſs modification. And the acuteſt reaſoners among thoſe who conteſt the myſteries of revelation, will not find it eaſy to ſhew why three perſons may not poſſeſs one eſſence, while they acknowledge the light of the ſun, the light of the moon, and the light of the ſtars, to be ſubſtantially one and the ſame. But leaving uſeleſs abſtraction to feed the rage of licentious ſpeculation; inſtead of uttering words, without knowledge from a conſciouſneſs of much ignorance and imperfection; let us be content humbly to adore the intricacies of grace, as well as of nature, which it is not competent for us to unravel, and regard with ſilent gratitude and cordial acquieſcence, the profound œconomy of providence, neither revealed to gratify curioſity, nor hidden to tempt indiſcretion." P. 84.

Democracy,

Democracy, Engliſh monarchy, and the connected ſubjects of ſubordination to government, the policy of morality and religion, are diſcuſſed at large in the courſe of this ſeries. We cannot allow ourſelves ſpace to follow the author minutely through theſe parts: his obſervations are generally ſpirited, and zealous, but not always ſtrictly diſcreet or argumentative. His remarks upon the Policy of Religion, are amongſt the beſt which the book preſents. Our readers will not fail to admire the ſpirit and juſtice of the following paſſage:

"Where ſhall we look for the genuine exertions of true magnanimity and public ſpirit, but under the manly and divine auſpices of a rational and ſublime piety? By whom were men originally reclaimed from a wandering and deſtitute ſtate, like ſheep without a ſhepherd, and a prey to the rapacity of monſters and of one another? By whom have all wiſe and ſalutary governments been inſtituted, the moſt equitable laws enacted, property moſt effectually ſecured, juſtice moſt impartially diſpenſed, and peace with all its happieſt concomitants moſt anxiouſly cultivated? By whom hath all that unites, adorns and elevates the ſpecies, rids them of their greateſt miſeries, and raiſes them to the moſt enviable condition, been acquired with moſt labour or improved to the higheſt pitch, brought moſt home to the neceſſities of the loweſt and leaſt informed, purchaſed at moſt expence, or ſtamped with moſt value? By whom are covenants leaſt violated, promiſes beſt kept, oaths deemed moſt ſacred, the innocent ſureſt of protection, injured merit of redreſs, the wronged of relief, and the ſuffering and timid of ſympathy and ſhelter? By whom is private eaſe and even life, fortune, and the deareſt friends moſt readily relinquiſhed, or even ſooneſt ſacrificed for the ſafety or welfare of the community?

"Are any of thoſe great minds who have reformed the world or civilized mankind, or made their names illuſtrious by their patriotiſm, their talents, or their virtues, promoting the glory of their country, guarding the conſtitution under which they lived, or defending the laws of the land where they were born and bred, againſt domeſtic faction or foreign invaſion; noted for atheiſm or want of religion?

"Is this the caſt of character by which thoſe are diſtinguiſhed, who in all ages have been moſt celebrated and admired for that noble enthuſiaſm which cultivates and extends all the beſt privileges of ſociety, and renders every thing ſubſervient to general advantage, and by whoſe tender, preſerving, and generous concern for public good, arts and ſciences have flouriſhed, property and commerce increaſed, induſtry and ſucceſs prevailed, and happineſs and virtue triumphed?" P. 330.

Upon the whole, we think the author of theſe Diſcourſes entitled to conſiderable praiſe. His language is not indeed, at all times, perfectly chaſte, nor are his views always ſufficiently extenſive. With the abatement, however, of theſe defects, his volume preſents a very creditable ſpecimen of ſound patriotiſm and ingenious compoſition.

ART.

ART. IX. *Selections from the French Anas, containing Remarks of eminent Scholars on Men and Books; together with Anecdotes and Apothegms of illuſtrious Perſons, interſperſed with Pieces of Poetry. In Two Vols.* 12mo. 7s. 6d. 1797.

THERE are few libraries of any magnitude in which the originals of theſe volumes may not be found; and familiar as the French language is now become among us, while every ſucceeding day makes it more ſo, we do not ſee the neceſſity or expediency of this ſelection. The popular work of Mr. Seward, compriſing every thing of greateſt intereſt in the French Anas, inclines us the more to doubt how far the preſent publication will anſwer the views and expectations of the editor. It is nevertheleſs very entertaining; and the ſhort biographical notices of the different authors, prefixed to the ſelections from their "memorabilia," are pertinent and proper. We think the tranſlations in verſe not always the moſt happy; but, in works of an epigrammatic kind, there is a naiveté in the French language of extreme difficulty to transfer into Engliſh. The following lines of Voiture are remarkably neat and ingenious.

"*Chanſon de Voiture.*

Mes yeux, quel crime ai-je commis
Qui vous rende mes ennemis;
Et qui vous oblige a me nuire?
Pourquoi cherchez-vous en tous lieux,
Vous par qui je me dois conduire,
L'objet ſeul qui me peut ſeduire;
Quel mal vous ai-je fait, mes yeux?

Vous ſçavez bien que vos plaiſirs
M'ont couté cent mille deſirs;
Et qu'ils ſont auteurs de ma peine,
Et contre moi ſeditieux.
Charmés de l'éclat qui vous mene
Vous ne voulez voir que Climene.
Quel mal vous ai-je fait mes yeux?

Loin d'elle, vous mourez d'ennui;
Et moi je ne meurs aujourdhui
Qu'a cauſe que vous l'avez vue.
Les fers vous ſemblent glorieux,
Sous qui mon ame eſt abattue
Vous aimez celle qui me tue,
Quel mal vous ai-je fait mes yeux?

Vous

Vous m'apprenez que ſes beautés
Paſſent les celeſtes clartés.
Que des nuits la blanche courriere
Luit d'un eclat moins radieux;
Et qu'au milieu de ſa carriere
Le ſoleil a moins de lumiere.
Quel mal vous ai-je fait mes yeux?

C'eſt vous qui donnez le poiſon
Qui chaſſe ma foible raiſon,
Qu'en vain maintenant je reclame;
Et vous qui trop audacieux,
Jettez le deſordre en mon ame
La perdez, la mettez en flame.
Quel mal vous ai-je fait mes yeux?"

The following is the tranſlation by the editor of theſe volumes, which he modeſtly calls an imitation.

"What is my fault, ſay, rebel eyes,
That thus againſt my peace you riſe?
Intended as my guide, you ſtray,
And my bewilder'd ſteps betray;
The object that enchants your view,
You know my aching heart muſt rue:
Pointing where lovely Chloe lies,
Why thus torment me, wicked eyes?
Robb'd of her ſight, you flow with tears,
That ſight which ſtill augments my cares;
And, whilſt you glory in your chains,
My boſom feels a thouſand pains.

And you, rebellious eyes, enjoy
Thoſe charms which my poor heart deſtroy;
Whilſt you her praiſes oft recite,
And ſwear the ſun is not ſo bright;
To all the ſtars her charms compare,
Nor think the pale moon half ſo fair;
A deadly poiſon you impart,
And cramp the veins of my ſad heart,
And there my whole exhauſted frame
Kindle a fatal ſcorching flame;
What fault of mine, ſay, rebel eyes,
Could cauſe my heart ſuch miſeries?"

The imitation is certainly not adequate to the original; but it proves the editor not altogether unequal to the taſk he has undertaken; which, in other reſpects, he has performed with a creditable ſhare of ſpirit and of judgment. Many copies of verſes are interſperſed, not inferior to theſe, and the whole forms an agreeable miſcellany.

ART. X. *The Environs of London; being an Hiſtorical Account of the Towns, Villages, and Hamlets, within Twelve Miles of that Capital: interſperſed with Biographical Anecdotes. By the Rev. Daniel Lyſons, A. M. F. A. S. Chaplain to the Right Hon. the Earl of Orford. Volume the Fourth.* 4to. 724 pp. 1l. 16s. Cadell and Davies. 1796.

MR. Lyſons has now brought his laborious work to a concluſion. Of his three former volumes, accounts will be found in our firſt vol. p. 173, and in our ſixth volume, p. 465: what we then ſaid of the merits or defects of the work, applies with equal force and truth to this concluding volume. It is doubtleſs a very uſeful and valuable publication; and, if it cannot be peruſed with continuity, may always be conſulted with intereſt and pleaſure. We think it often loaded with extraneous and unimportant matter, and the ſtyle muſt be characterized by the praiſe of ſimplicity, rather than of elegance. The biographical anecdotes are not frequently of any ſerious value, but the author's induſtry and perſeverance in collecting whatever he has deemed eſſential to illuſtrate his immediate ſubject, has been indefatigable, almoſt beyond example.

The preſent volume comprehends parts of the counties of Herts, Eſſex, and Kent, to the extent of thirty-one pariſhes. Theſe have, indeed, all been deſcribed by preceding writers; but Mr. Lyſons, from being permitted to have acceſs to public-offices, has publiſhed, from original papers, many new particulars. The church notes, and extracts from parochial regiſters, are now, as he ſays in his advertiſement, publiſhed for the firſt time.

The reader is already acquainted with the mode which Mr. Lyſons purſues. He firſt deſcribes the ſituation of the place, its boundaries, extent, &c. and then interweaves ſuch hiſtorical, biographical, and local anecdotes, as are involved in this ſubject.

As we ſmiled at the following tale of a gooſe, our readers will probably do the ſame; though they will perhaps ſtare, as we alſo did, at finding it in a grave hiſtorical account of the Environs of London.

"The following account of a Canada gooſe is ſo extraordinary, that I am aware it would with difficulty gain credit, was not a whole pariſh able to vouch for the truth of it. The Canada geeſe are not fond of a poultry-yard, but are rather of a rambling diſpoſition; one of theſe birds was obſerved, however, to attach itſelf, in the ſtrongeſt and moſt affectionate manner, to the houſe-dog, would never quit the kennel except for the purpoſe of feeding, when it would return again immediately.

5

immediately. It always sat by the dog, but never presumed to go into the kennel, except in rainy weather. Whenever the dog barked, the goose would cackle, and run at the person she supposed the dog barked at, and try to bite him by the heels. Sometimes she would attempt to feed with the dog; but this the dog, who treated his faithful companion rather with indifference, would not suffer. This bird would not go to roost with the others at night, unless driven by main force; and when in the morning she was turned into the field, she would never stir from the yard gate, but sit there the whole day in sight of the dog. At last, orders were given that she should be no longer molested, but suffered to accompany the dog as she liked: being thus left to herself, she ran about the yard with him all night; and what is particularly extraordinary, and can be attested by the whole parish, whenever the dog went out of the yard and ran into the village, the goose always accompanied him, contriving to keep up with him by the assistance of her wings, and in this way of running and flying, followed him all over the parish. This extraordinary affection of the goose towards the dog, which continued till his death, two years after it was first observed, is supposed to have originated from his having accidentally saved her from a fox in the very moment of distress. While the dog was ill, the goose never quitted him day nor night, not even to feed; and it was apprehended that she would have been starved to death, had not orders been given for a pan of corn to be set every day close to the kennel. At this time, the goose generally sat in the kennel, and would not suffer any one to approach it, except the person who brought the dog's or her own food. The end of this faithful bird was melancholy; for when the dog died she would still keep possession of the kennel, and a new house-dog being introduced, which in size and colour resembled that lately lost, the poor goose was unhappily deceived, and going into the kennel as usual, the new inhabitant seized her by the throat and killed her." A similar affection was observed between a cat and pidgeon some years ago, at the house of the late Robert James, Esq. of Putney, with this difference, that it appeared to be reciprocal. What rendered it more extraordinary was, that they were both found one day on the wall of the garden, and both became domesticated at Mr. James's, where they continued to be inseparable companions." P. 11.

The above tale was drawn up by Mr. F. W. Sharpe, who has properly enough inserted it in his copy of Willoughby's Ornithology.

A curious anecdote of Lord Mohun occurs at p. 47; and an elaborate account of the Abbey of Barking at p. 68: part of this merits insertion.

"The nuns of Barking were of the Benedictine order. The abbess was appointed by the King till about the year 1200; when, by the interference of the Pope, the election was vested in the convent, and confirmed by the royal authority. The abbess of Barking was one of the four who were baronesses in right of their station; for, being possessed of thirteen knights' fees and a half, she held her lands of the King by a barony; and though her sex prevented her from having

having a ſeat in parliament, or attending the King in the wars, yet ſhe always furniſhed her quota of men, and had precedency over other abbeſſes. In her convent ſhe always lived in great ſtate; her houſehold conſiſted of "chaplains, an eſquire, gentlemen, gentlewomen, yeomen, grooms, a clerk, a yeoman-cook, a groom-cook, a pudding-wife, &c."

"The ſecond ſtation in the convent was that of the prioreſs, under whom were two ſub-prioreſſes: there were alſo a chantreſs; a high cellareſs; an under-cellareſs; a chamberlain; a kitchener; two freytoreſſes; a penſioncreſs; a firmareſs; a parlareſs, and a ſacriſt. The prioreſs's office was for life, and during the abſence of the abbeſs, ſhe had the ſole management of the convent. The other offices were annual. The prioreſs had a double portion of proviſions, and the cellareſſes and the kitchener during their year of office. There were certain lands alſo annexed to moſt of theſe offices. The office of cellareſs was a place of conſiderable power and profit, nearly correſponding to that of burſar of a college. She was to receive certain ſums from the farmers and rent-gatherers of all the eſtates belonging to the convent, to buy the proviſions, and to diſtribute portions or "lyveries" to the ſeveral nuns. Among the Cottonian MSS. in the Britiſh Muſeum is one entitled "The charge longynge to the office of cellareſs of Barkyng;" in which is ſtated fully the ſums ſhe was to collect, with the nature and quantity of the proviſions ſhe was to lay in, and the manner and proportion in which they were to be diſtributed. Among other things, ſhe was to provide "ruſſeaulx in Lenton, and to bake with elys on Schere-Thurſday; a pece of where and three gallons of milk for frimete on St. Alburgh's day; three gallons of gude ale for beſons; marybones to make white wortys; cripſis and crum-kakes at Shroftyde; conies for the convent at Shroftyde; twelve ſtubbe-eles and nine ſchaft-eles to bake on Shere-Thurſday; one potel tyre for the abbeſs the ſame day, and two gallons of red wyne for the convent; half a gooſe for each of the nuns on the feaſt of the Aſſumption, and the ſame on St. Alburgh's day; for every lady a lyverey of ſowſe at Martinmas, a whole hog's ſowſe to ſerve three ladies. She was to pay to every lady in the convent 9d. a year for ruſchew-ſilver; 2d. for her cripſis and crumkakes at Shrove-tide; 1½ a week for eyeſilver from Michaelmas to Allhallows day; from that day till Eaſter 1¼ a week, and from Eaſter to Michaelmas 1½."

After travelling over many fatiguing pages of names, copied from tomb-ſtones and pariſh regiſters, an agreeable reſting place is found at p. 301. This we gladly exhibit.

"Margaret Finch, buried Oct. 24, 1740." This remarkable perſon lived to the age of 109 years. She was one of the people called Gipſies, and had the title of their Queen. After travelling over various parts of the kingdom, during the greater part of a century, ſhe ſettled at Norwood; whither her great age, and the fame of her fortune-telling, attracted numerous viſitors. From a habit of ſitting on the ground, with her chin reſting on her knees, the ſinews at length became ſo contracted, that ſhe could not riſe from that poſture; after her death they were obliged to incloſe her body in a deep

ſquare

queen here. Her funeral was attended by two mourning coaches; a sermon was preached upon the occasion, and a great concourse of people attended the ceremony. There is an engraved portrait of Margaret Finch, from a drawing made in 1739. Her picture adorns the sign-post of a house of public entertainment in Norwood, called the Gipsy-house. In an adjoining cottage lives an old woman, granddaughter of *Queen* Margaret, who inherits her title. She is niece of *Queen* Bridget, who was buried at Dulwich in 1768. Her rank seems to be merely titular; I do not find the Gipsies pay her any particular respect; or that she differs, in any other respect than that of being a householder, from the rest of her tribe. A few leading facts relating to this extraordinary race of people, who are scattered over most parts of Europe, Asia, and America, will, it is presumed, not be unacceptable in this place to my readers. The Gipsies are called, on most parts of the Continent, *Cingari*, or *Zingari*; the Spaniards call them *Gitanos*. It is not certain when they first appeared in Europe; but mention is made of them in Hungary and Germany, so early as the year 1417. Within ten years afterwards, we hear of them in France, Switzerland, and Italy. The date of their arrival in England is more uncertain; it is most probable, that it was not till nearly a century afterwards. In the year 1530, they are thus spoken of in the penal statutes: "Forasmuch as before this time, divers and many outlandish people, calling themselves Egyptians, using no craft nor feat of merchandize, have come into this realm, and gone from shire to shire, and place to place, in great company, and used great subtil and crafty means to deceive the people; bearing them in hand that they, by palmistry, could tell men's and women's fortunes; and so, many times, by craft and subtilty, have deceived the people of their money; and also have committed many heinous felonies and robberies, to the great hurt and deceit of the people they have come among," &c. This is the preamble to an act, by which the Gipsies were ordered to quit the realm under heavy penalties. Two subsequent acts, passed in 1555 and 1563, made it death for them to remain in the kingdom; and it remains on record, that thirteen were executed under these acts, at the assizes for the county of Suffolk, a few years before the Restoration. It was not till about the year 1783 that they were repealed. The Gipsies were expelled France in 1560; and Spain in 1591: but it does not appear that they have been extirpated in any country. Their collective numbers, in every quarter of the globe, have been calculated at 7 or 800,000. They are most numerous in Asia, and in the northern parts of Europe. Various have been the opinions relating to their origin. That they came from Egypt, has been the most prevalent: this opinion (which has procured them here the name of Gipsies, and in Spain that of *Gitanos*) arose from some of the first who arrived in Europe pretending that they came from that country; which they did, perhaps, to heighten their reputation for skill in palmistry and the occult sciences. It is now, I believe, pretty generally agreed, that they came originally from Hindostan; since their language so far coincides with the Hindostanic, that even now, after a lapse of more than three centuries, during which they have been dispersed in various foreign countries, nearly one-half

one-half of their words are precisely those of Hindostan; and scarcely any variation is to be found in vocabularies procured from the Gipsies in Turkey, Hungary, Germany, and those in England. Their manners, for the most part, coincide, as well as their language, in every quarter of the globe where they are found; being the same idle, wandering set of beings, and seldom professing any ostensible mode of livelihood, except that of fortune-telling. Their religion is always that of the country in which they reside; and though they are no great frequenters either of mosques or churches, they generally conform to rights and ceremonies as they find them established. Upon the whole, we may certainly, as Grellman says, "regard the gypsies as a singular phenomenon in Europe; for the space of between three and four hundred years they have gone wandering about like pilgrims and strangers, yet neither time nor example has made in them any alteration; they remain ever, and every where, what their fathers were; Africa makes them no blacker, nor does Europe make them whiter." P. 301.

The following paper is found at p. 573; with which we conclude our account of this work.

"*General View of the former and present State of Market Gardens, and of the Quantity of Land now occupied for that Purpose within Twelve Miles of London.*

"Some observations were made, in the first volume of this work, relating to the first introduction of the culture of vegetables for sale in this kingdom; which appears, by Fuller's account, to have been about the year 1590. In some bills of fare for dinners, in 1573, I find several charges for "parsley, sorrill, and strong herbs;" and one charge of 12d. for "2 dishes of buttered peason," on the first of July, which, supposing the value of money to have been then four times greater, would now, at that season, purchase about eight pecks. Fuller says, that previously to the time which he fixes for the introduction of gardening for profit, a mess of *rath*-ripe, or early peas, was a dainty for ladies, they came so far and cost so dear. What they cost in his time, (1660) he does not inform us: the usual price now, at their first coming, is from about five shillings to half a guinea a pottle; afterwards from ten to fifteen shillings the half-sieve; a price sufficiently high to entitle them to be still called dainties. Giacomo Castelvetri, in a manuscript treatise on the roots, herbs, and fruits eaten by the Italians, written whilst he was in England, in 1614, has a few observations on the vegetables used in this country. The asparagus, he says, was very small and very dear in London, its culture not being well understood; he expresses his surprise that it was not cultivated to a greater extent, since an acre of asparagus would, in a short time, yield more profit than ten acres sown with corn. Artichokes, in England, he observes, lasted the greatest part of the year; much longer than in Italy. Cucumbers were then eaten when they were big and yellow, in England; in Italy they ate them when small and green: Mushrooms were very little known in England. The English, says Castelvetri, have two plentiful crops of strawberries in the year; the first in the

the middle of June, the ſecond in October. In the bill for Alleyne's foundation dinner at Dulwich, Sept. 13, 1619, two "colleſtoreys" are charged 3s. (about 9s. perhaps, according to the preſent value of money); thirty lettices 4d.; ſixteen artichokes 3s. 4d.; carrots, turnips, roſemary, and bays, only 4d.

"Gardens, for the raiſing of vegetables for ſale, were firſt cultivated about Sandwich in Kent. The example was ſoon followed near the metropolis, whoſe markets are the chief vent for their produce. In proportion as this great town has increaſed in population and opulence, the demand for every ſpecies of garden luxury has increaſed alſo; and, from time to time, fields have in conſequence been converted into garden-ground, till a conſiderable proportion of the land within a few miles of London became occupied for that purpoſe. The culture of garden-ground is principally confined to thoſe pariſhes which lie within a moderate diſtance of the river, on account of the convenience of water-carriage for manure, which, ſince the prodigious increaſe of carriages, as well of hackney and ſtage-coaches as of thoſe kept by private families, is procured in great abundance from the London ſtables.

"By a general calculation, founded upon inquiries made in each pariſh, it appears that there are about five thouſand acres, within twelve miles of the metropolis, conſtantly cultivated for the ſupply of the London markets with garden vegetables, excluſive of about 800 acres cropped with fruit of various kinds, and about 1700 acres cultivated for potatoes. Beſides which, there are, perhaps, 1200 more cropped with various garden vegetables for the food of cattle, principally cows. This culture is carried on moſt extenſively, in the pariſhes of Camberwell and Deptford St. Paul's, by perſons who are called farming-gardeners. Their method is to manure their land to the higheſt pitch of cultivation for garden crops, both for the market and for cattle, after a ſucceſſion of which, they refreſh it by ſowing it with corn.

"In the pariſh of Fulham, the cultivation of gardens for the market is carried on to a greater extent than in any other in the kingdom. The quantity occupied by market-gardeners only is about 800 acres; to which may be added, nearly 200 more cultivated for the market by farming-gardeners.

"The cultivation of aſparagus is carried on to the greateſt extent in the pariſhes of Deptford St. Paul's, Chiſwick, Batterſea, and Mortlake; there being about 180 acres of it in the four pariſhes, of which about 70 are in Mortlake; which may be ſaid to produce a greater quantity of that vegetable than any pariſh in England. Deptford is famous alſo for the culture of onions for ſeed; of which, on an average, there are about 20 acres. About ten acres are cultivated for this purpoſe in the pariſhes of Mortlake and Barnes.

"Fuller mentions 6l. an acre as a rent which had been given in his time for garden-ground in Surrey; yet the occupiers, he ſays, paid their rents and lived comfortably; one cannot help ſuſpecting ſome error in this ſtatement; as the value of money is conſiderably decreaſed, and that of land much higher than it was in 1660. The

average

average rent of garden-ground, in moſt of the parishes near London, is now 4l. per acre."

A general Appendix is added, with additions and corrections to the former volumes. Mr. S. Lyſons has contributed with improved taſte, and increaſed effect, to the ornament of this portion of the work; and an excellent portrait of Biſhop Warner, founder of Bromley College, engraved by Harding, appears at p. 380. We are ſtill of opinion, that an abridgment of this work will be very acceptable to the public; which may not only be made without difficulty, but without injury or injuſtice to the original ſubſcribers.

ART. XI. *An Eſſay on the Folly of Scepticiſm: the Abſurdity of Dogmatizing on Religious Subjects, and the proper Medium to be obſerved between theſe Two Extremes. By W. L. Brown, D.D. Principal of the Mareſchal College, Aberdeen, and Succeſſor to the late celebrated George Campbell.* Crown 8vo. 192 pp. 3s. Croſby, Stationer's-Court, Ludgate-Street. 1796.

IT is with great pleaſure that we recall to the notice of our readers an excellent author, one or two of whoſe ſermons we have praiſed; but on whoſe inimitable Eſſay on the Natural Equality of Men, we formerly dwelt and expatiated with peculiar ſatisfaction*. It was that tract which introduced to our knowledge a man, evidently formed to render the greateſt ſervices to virtue and religion. It was that tract, which we rejoice to ſee proceeding to new editions†, by which we were led to feel an intereſt in the fortunes of the author; to rejoice that his merits were placed in ſo honourable a ſituation, as that of preſiding over the Mareſchal College, the worthy ſucceſſor of a worthy precurſor; and to hope that, ſo diſtinguiſhed, he might proceed to honour the office, rather than himſelf, by new productions. That eſſay, which can never be too much recommended, was calculated to place, in its true light, that excellent principle, the abuſe of which, not only now, but at

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* Brit. Crit. Vol. i. p. 394.

† A new edition appeared in 1794, ſaid to be corrected and conſiderably enlarged. We cannot, in general, allot time or ſpace for deſcribing new editions, otherwiſe we ſhould have returned to that work with ſincere pleaſure.

various other periods, has filled ſocieties of men with miſery, cruelty, malice, and the baſeſt ſpecies of deſpotiſm. It ſhows that men are, as moſt undoubtedly they are, in many reſpects equal; but it draws the conſpicuous line of truth along the boundaries which profligacy would obliterate; and explains, with equal clearneſs, in what particulars we neither can, nor ought, nor ſhould even wiſh to find equality.—Such a ſervice rendered to mankind, deſerves to be remembered; and if the preſent Eſſay is not in all reſpects, (as indeed, it could not eaſily be) of equal value, it touches alſo one very general cauſe of public evil and depravity, and deſerves attention, not only for the author's ſake, but for its own.

It appears by a ſingle paſſage in the preſent publication, (p. 159) and by an advertiſement, ſubjoined to the ſecond edition of the former, that this alſo was written upon a queſtion propoſed by the Teylerian Society, at Haarlem, but at an earlier period. The Eſſay on Equality was rewarded by that Society with a ſilver medal, in 1792; but this, on Scepticiſm, obtained the gold medal at the ſame place, in 1786. This diſtinction of the time, explains a difficulty, which affected our minds in the peruſal of the latter. We found it, though in many reſpects meritorious, yet evidently inferior both in ſtyle and matter to the Eſſay on Equality, for which the difference of four years in priority of compoſition, may ſufficiently account.

The buſineſs of the author, in this place, is to explain the oppoſite abſurdities and evils of Scepticiſm and Dogmatiſm, by which, undoubtedly, ſociety has at all times been conſiderably injured. Theſe extremes are well contraſted in the introduction.

"On the one hand, men believe without evidence, truſt without diſcernment, and maintain without moderation. The cleareſt and the moſt doubtful, the moſt reaſonable and the moſt abſurd propoſitions meet equally with their aſſent, provided they have been handed down from remote ages, or have obtained a currency in the world. With them, an opinion once adopted, muſt never be changed; and every opinion muſt be adopted, which has been eſtabliſhed by preſcription, and is hung round with awful and ſacred trappings.

"With a view to avoid this unmanly and pernicious exceſs, others run directly into the oppoſite. They object to the plaineſt and ſimpleſt truths, doubt where there is no ambiguity, and ſuſpect where there is no fraud. They refuſe to aſſent, but upon the ſtricteſt demonſtration; overturn every principle upon which demonſtration can be built; reaſon themſelves out of common ſenſe; and, under pretence of arriving at knowledge, involve themſelves more and more in ignorance.

"Thus

Thus, while many are straining every nerve to ſanction and perpetuate Error and Superſtition, under the appearance of Truth and Piety, others are equally active in undermining Religion and Truth, under the appearance of Error and Superſtition. Both are equally extravagant and fooliſh; and, between them, the cauſe of Virtue and of Truth, and, together with it, the happineſs of mankind, are continually receiving freſh wounds; from which great pains and patience will hardly recover them." P. xi.

Of Sceptics, the author diſtinguiſhes ſix claſſes, the firſt of which by no means falls under the general reprehenſion of the work. This is the *rational Sceptic*, or in other words, the true philoſopher; who, convinced that men are always apt to take up opinions without enquiry or proof, and to imbibe prejudices, before they can underſtand truth; and that there are many things which exceed the limits of the human capacity, "inculcates the neceſſity of ſuſpending aſſent till evidence is procured, of making enquiry in order to procure evidence, and of preſerving an unbiaſſed mind in order to enquire with ſucceſs." (P. 24.) This claſs, therefore, is clearly not one of thoſe intended to be expoſed, and ſhould not properly have been arranged among them. The general topic being the Folly of Scepticiſm, it is rather inconſiſtent, that the firſt diviſion under that head, ſhould be a ſcepticiſm, in which there is no folly; but, in truth, the higheſt wiſdom. It ſhould have been ſtated thus: ſince it has been uſual, from the abuſe of ſcepticiſm, to conſider it only in a bad ſenſe, the rational and philoſophical ſuſpenſe of judgment, from the exaggeration of which the whole has ariſen, will, from the preſent view of the ſubject, be totally excluded. That rational deliberation is to be conſidered as true philoſophy, and not in any degree included under the reproachful name of ſcepticiſm.

The remaining claſſes, which contain the diviſions of Scepticiſm, by this author juſtly accuſed of folly, commence with one which certainly is the leaſt common, and has the leaſt reſemblance to that ſcepticiſm againſt which the eſſay is chiefly directed; it is that of thoſe perſons who depreciate human reaſon, and exaggerate its imbecillity, only to introduce implicit faith as a ſubſtitute for it, in all matters of religion. This is his ſecond claſs. The third is that of the indirect enemies of religion. The fourth of its avowed enemies, whether Deiſts or Atheiſts. The perſons who are ſceptical from mere imbecility of underſtanding, form the fifth diviſion; and the ſixth includes thoſe who take ſcepticiſm on truſt from others. There is nothing very maſterly or uſeful either in the ſuggeſtion or arrangement of theſe claſſes. The cauſes of ſcepticiſm are more happily divided into four. 1. A weak judg-

ment.

ment; 2. Excessive love of distinction. 3. A corrupted heart. 4. Indolence. But the classes, and the causes, ought to have had a mutual reference; nor could the classes have been formed with so much propriety as by deducing them from the causes. When Dr. B. describes those who are sceptics through vanity, he certainly includes the larger part of the sceptical wits of modern times. Of these he says, very truly,

"Now, the greater the paradox they maintain, the more firm and solid the truths they attack; the more they strike out of the common path, and dissent from popular opinion, the more this vanity is gratified. Their abilities are, therefore, chiefly employed against morality and religion, which both rest on such firm foundations, and are held in veneration by the generality of mankind. They, thus, attract the favourable regards of the profligate and fashionable, the gaze of the public, and the opposition of men of probity and talents. From all these circumstances a rich harvest of fame, the darling object of their wishes, is produced.

"If Christianity, instead of being an established religion, had been little known, or despised, they would have stretched out to it a helping hand, and cried it up to the clouds—for the same reason that a lawyer often undertakes a cause almost desperate, purely to acquire a character for eloquence and juridical ability. To the same cause is owing the singular fondness many of this class of men have for the religion and laws of the Chinese; which, while they take every opportunity of vilifying and degrading Christianity, they heap with the most indiscriminate eulogy. For, these being little known or understood, and held up to the admiration of the world invested with the gaudy colouring of their eloquent pens, procure, for their temples, a resplendent wreath of glory." P. 50.

The following observations are also well pointed.

"Thus, it is evident, that Bigotry and Infidelity, apparently the most inconsistent of all things, are, at bottom, very closely allied. They are both obstinate and narrow-minded: they both conceive themselves alone possessed of wisdom and probity, and stigmatize every other opinion with the odious titles of knavery or folly. They are ever introducing their own favourite topics, evincing the solidity of their system, as if afraid it should not be sufficiently acknowledged, and connecting it with every thing in which they are concerned. As Bigots have cant words and phrases which they continually introduce, so also have Infidels. Enthusiasm! Fanaticism! Priestcraft! are the constant subjects of their exclamations, and their never-varying themes.

"The case is, that neither Bigotry nor Infidelity have any sincere regard for truth; both are actuated purely by a spirit of sect or party, and therefore must necessarily be marked with all the extravagance which that spirit inspires." P. 90.

When the author proceeds to consider Dogmatism, he divides it into three kinds. 1. That which adopts opinions without adequate evidence, and maintains them with an inflexibility which

which precludes all further enquiry. 2. That which is inflated with self-conceit. 3. That which is intolerant. This part of the subject is well illustrated at the beginning of the third section.

"It is the very essence of the human faculties to acquire enlargement and strength, by a gradual progression; and, from seeds almost imperceptible, dropt by the Creator's hand, to rise, by culture, to the most astonishing magnitude. For this purpose, however, discipline, instruction, experience, are indispensably necessary; all which a *dogmatical* spirit renders quite ineffectual. Its views are for ever fixed, and their compass determined. Whatever falls not within that compass, it looks upon with indifference, contempt, or abhorrence. In vain, information is presented; in vain, new discoveries are brought before the mind which it governs: it is incapable of receiving, or examining them. Its adopted sentiments are the invariable standards. How shall they, then, be tried by any other rule? It is presumption and audacity to degrade them from their towering elevation." P. 121.

The third part of the essay is employed in describing the true medium to be observed between these extremes of Scepticism and Dogmatism. It is not, however, written with that degree of force which frequently marks the compositions of this writer; nor does it contain many passages that deserve particular notice, or many positions which had not, in fact, been anticipated in the former parts of the essay. The relative rewards of a gold and silver medal should certainly be reversed respecting the two prize compositions of Dr. Brown. For this, the silver would be quite sufficient; for the other, gold, or whatever is yet more valuable, would not be too high a compensation. This has merit, but of a common kind; that had such as we shall not often see surpassed or equalled.

ART. XII. *Letters and Papers on Agriculture, Planting, &c. selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. VIII.* 8vo. 390 pp. 6s. Cruttwell, Bath; Dilly, London, &c. 1796.

IN conformity with the biennial custom of this society, another volume makes its appearance." A more unfortunate custom could hardly (we think) be established. If many valuable papers are sent early to the society, the public suffers by a delay in the communication of them; and if such papers happen to be few in number, the necessity, which this rule

rule impoſes, of ſending forth a volume at the end of every ſecond year, compels the editors to make up a book in a way neither creditable to themſelves, nor very uſeful to the public. Proofs of the latter inconvenience are not wanting in the preſent volume; which, amidſt ſome valuable and important matter, contains not a little that is trifling, and much more that is merely tranſcribed from other publications. From this general ſtricture, we paſs on to a more particular examination.

The commemoration of Mr. Earl's donation of a hundred guineas, "in gold letters, on a tablet in the ſociety's principal room," with the declared view of exciting other gentlemen to ſimilar inſtances of generoſity, is a mode of begging which degrades ſo reſpectable a ſociety; and, for one vain man whom it may excite, it will, probably, repreſs ten modeſt and really public-ſpirited men.

Mr. Matthews, the ſecretary, contends, in favour of a general incloſure of commons and waſtes, that ſuch lands when incloſed and improved, will yield abundantly more than in their former ſtate, and conſequently maintain many more people, p xiv. This muſt be granted. But the material objection is, that, without further precautions than have yet come to our knowledge, the lower claſſes (of *villagers* at leaſt) will be greatly abridged in the articles of *milk* and *vegetables*, and thus their comforts will be exceedingly diminiſhed. Among all the projects we have heard of, for encouraging rural induſtry, *the means of keeping a cow*, is, in our judgment, the moſt feaſible, the moſt univerſally acceptable, and the moſt powerful that has been propoſed. In cities, and populous towns, other projects muſt be formed.

At p. xxiii. the ſecretary expreſſes ſome of our favourite ſentiments; but he is ſtudiouſly ſilent about *the cow*.

"It is to be lamented that country gentlemen, and other conſiderable land-owners, are ſo little attentive to rural policy in the improvement of cottages, and the annexation of ſmall pieces of land, for orchards and gardens, thereby to allure and fix the moſt active and uſeful of the peaſantry:—an increaſe of whoſe number, even in the preſent ſtate of our agriculture, would often be found of great importance to the ſeaſonable management of our fields—for expeditious ſowing, weeding, hoeing, and getting in of all ſorts of crops. To the general want of hands, for thoſe various purpoſes, may be attributed much of the ſlovenly ſyſtem which prevails in many diſtricts, and the delay, damage, and ſcarcity, which have been conſtantly complained of." P. xxiii.

On p. xxv. we remark, that our anxiety is, for multiplying, not *ſmall farmers*, but comfortable and contented *labourers*.

Article

Article I. by Dr. Anderſon, containing, "diſquiſitions concerning the *different varieties*, (rather tautological) of wool-bearing animals, is curious and important.

Mr. Pryce accounts for the great fertility of the famous Orcheſton meadow in this manner; "the electrical matter conveyed in rain-water, inſtead of penetrating deep into the ground, is obſtructed by the flints (which are non-conductors) and collected about the roots of the graſs, where it enters, and becomes a moſt active and powerful agent in vegetation." Dr. Ingenhouz concurs in this conjecture; which Mr. P. confirms, by ſtating, that in the moſt fertile part of the meadow, a bed of looſe flints was found, unmixed with ſoil, and into which no roots penetrated at the depth of 3 or 4 inches; that where the fertility was middling, the flints were a foot below the ſurface; and that, in the moſt barren part, no flints at all were found. Mr. Pryce attributes, with much probability, the curl in potatoes to the nibbling of the ſhoots by an inſect; and he recommends *ſhallow* planting, that the ſhoots may be ſooner out of danger, p. 46, &c. If he had conjectured nothing about the "effluvia or matter ejected by the inſect, which gets into the circulation, and taints the juices," we ſhould have thought better of his phyſical knowledge.

Mr. South's invective againſt "corn-jobbers, and overgrown farmers, under whoſe influence the markets riſe," ſeems to us very injudicious. Doubtleſs, jobbers raiſe the price in cheap diſtricts, but they preſerve the reſt from ſtarving; and if there were no overgrown farmers, all the corn would be carried to market as ſoon as it could be threſhed; the conſequence of which would be, empty markets, and a famine before the next harveſt. This contrivance of a ventilator, for preſerving corn on ſhip-board, may perhaps atone for his error in the other reſpect.

Mr. J. Collins, on wool and ſheep, makes many ſhrewd remarks; but his N. B. at p. 82, is ſuch inſignificant matter, that a committee who did not wiſh to eke out a volume, could hardly have thought of inſerting it. Letter-writers on agriculture, &c. muſt allow their performances to be *abridged*: otherwiſe, mankind will have no time for any other kind of reading. The County-ſurveys, as well as the papers of this ſociety, ſtrongly ſuggeſt to us the neceſſity of ſuch an admonition.

Mr. W. White ſeems to prove, that oak-*leaves* are better for tanning than oak-bark. From p. 99, to p. 239, we have nothing elſe than mere extracts from the County-ſurveys, concerning waſte lands and tithes. On the latter topic, that raſh advice, concerning this important ſpecies of property, which

has

has disgraced many of those surveys, is here recited, for no other purpose that we can imagine, than that of making up *the biennial volume*. In the present rage for agriculture, whoever reads the papers of *this Society*, will hardly fail to read the County-surveys; and whether he purchases them for himself, or reads them by the favour of a richer neighbour, *somebody* is put to a double expence for the same thing.

The letter by Mr. Davis, (p. 239) "On Tithes," is the best part of this volume.

"It is obvious that, in the present state of agriculture, a commutation of tythes for a *fair equivalent* would be a very desirable thing, not only to the occupiers of titheable land, but in many instances to the tithe-owners themselves. The difficulty is to find out that equivalent.

"In treating on this subject, it is to be lamented that the minds of men have been, (particularly of late years) so prejudiced *against the very nature of tithes*, that the idea of a *fair* equivalent has seldom been thought of. They have been too frequently looked upon as a kind of *surreptitious property*, of which the owners might at any time be dispossessed at the will of the state. This kind of argument, instead of obtaining the end proposed, must undoubtedly defeat it.

There are many descriptions of property in this kingdom much less capable of bearing a scrutiny into the means of its acquisition, than that of tithes.

"But when that property has been guaranteed to its possessors by the constitution and laws of the kingdom, it is idle to dispute the legality of the mode by which it was acquired.

"Not only that very great proportion of the tithes of this kingdom which is in lay-hands, has been *sold* and *bought* for a valuable consideration, and many of the livings which still remain to the church have been as legally sold and bought under the protection of the law, as any other description of property whatever; but the lands subject to those tithes have also been bought at reduced prices on account of that incumbrance, in the same manner as estates have been bought subject to fee-farm rents, and houses to ground-rents. And although all those payments are incumbrances on the property of *one set of men*, yet they constitute the *property*, and frequently the *only* property of *another set of men*; and the laws of England (*whose first care is the preservation of property, however it may vary in description*) are equally bound to protect both." P. 243.

"Whether the price of *wheat* alone be a proper ratio by which to fix the value of *all* tithes, is a matter deserving serious consideration.

"The writer of this, who has been long and actively employed under inclosure acts, is of opinion that it is not; and, with all proper deference to the wisdom of the legislature, who have hitherto directed that ratio to be adopted, ventures to state the following reasons for his opinion:—

"The tithes of this kingdom arise chiefly from the following articles, viz.—Corn, viz. wheat, barley, oats, pulse, &c.—Hay, including clover

clover, vetches, &c.—Cows, viz. calves and milk.—Sheep, viz. wool and lambs.—Underwood.—Pigs.—Poultry, &c.

"It is not only evident that the price of *wheat* does not govern the price of *all* the other titheable articles above enumerated, but it is as evident, that the price of wheat fluctuates *leſs* than *any other neceſſary of life*, if taken on an average for any twenty years together; it having been the policy of the government of this country to keep the price of ſo indiſpenſable an article *as ſteady* as poſſible, by *importing* it from all other countries when it is *dear* in this, and by giving a *bounty* on its exportation when its price at home is too *low* to pay the expence of growing it.

"And the effect of this policy has been ſuch, that the price of wheat has been very little higher on an average of the laſt twenty years, than it was on an average of the twenty laſt years of the laſt century; while the price of barley and oats, cheeſe and butter, have nearly doubled.

"Any ratio for the tithes of the laſt-mentioned articles, which was ſettled in the laſt century, and deduced from the price of wheat alone, muſt therefore *at this time* be an unfair commutation for the tithes of many other titheable articles. And there is no fair ground on which to argue, that the value of the laſt-mentioned articles, and indeed of all other productions of land, for which this kingdom muſt chiefly depend on its own reſources, may not *hereafter* fluctuate as much as it has hitherto done; while it is more than probable, that, by means of importation, *wheat* may keep nearly its *preſent* average price.

"No commutation for tythes can be called a fair equivalent; which is not ſo ſettled as to fluctuate with the riſe and fall of *every* commodity ſubject to tithes; ſo as to be in fact, a fair yearly rent for *each year's* tithes, or as nearly ſo as the nature of the caſe will admit.

"The ratio of a commutation ſhould therefore be deduced from *all* the ſeveral articles out of which tithes ariſe, or at leaſt from *ſuch of them* as are of the greateſt conſequence, and which, in a great degree, influence the price of the reſt; and ſome ſtandard, as ſimple in its operation as poſſible, ſhould be fixed upon, by which the owners of tithes may make ſuch a commutation as will enſure them and their ſucceſſors, *from year to year for ever*, the ſame income as would have been received from the *tithes themſelves*, in caſe ſuch commutation had not taken place; or as nearly ſo as the nature of the caſe will admit.

"The principal titheable produce of arable land, being, as is already ſtated, wheat, barley, and oats; the commutation for the tithes of arable land ſhould be regulated by the value of *all thoſe ſorts* of grain; and thoſe values could be as eaſily deduced from the London Gazette, as the value of wheat alone." P. 248.

"From a due conſideration of the foregoing obſervations, it is evident that no great difficulty will occur in finding proper ſtandards for aſcertaining the value of the tithes of *arable land*.

"But with reſpect to the tithes ariſing from graſs land, and ſtock of all kinds, there ſeems to be a much greater difficulty.

"The

"The principal titheable productions of this kind are, hay, calves, lambs, wool, and milk, and the *quality* of these is so very *different*, and the *price* so *variable* and *fluctuating*, and so much influenced by *local* circumstances, that it is next to impossible to keep a *fair* register of prices of *every* article. But it is possible that we may find *some one* commodity of a *constant invariable quality*, and of *daily*, *regular*, and *indispensable* consumption in *quantity*; on the price of *which*, the price of *every other* production of *grass land*, in a great measure, depends. For, if the demand, and of course the returns for *that* article, be daily and regular, its price will always govern *all other* articles arising *from the same kind of land*, but which must remain a longer time on hand before they can be carried to market.

"I contend, that this article is *butter*, by which I mean butter made from the pure cream of milk; and I contend, that this article is the least variable in its quality, and of the most constant, regular, daily, and least varying consumption in quality, of any *other titheable produce* of grass land; and that its price has kept a more regular progressive proportion with the price of the land from which it arises, for these two last centuries, than any other article whatever; and of course is likely to make a proper standard, by which the value of tithes, arising from grass land, may be regulated for time to come. Besides, the sale of butter being chiefly confined to great towns, an account of its prices is more easily kept, than of almost any other article." P. 251.

"If, therefore, *butter* be, as I consider it to be, the only single commodity, by which the tithes of all the productions of grass lands can be regulated, in settling a commutation for the tithes of such lands; I propose, that the clerk of every market in Great Britain should be directed to make a weekly return of the price of *milk-butter* in such market, in the same manner as the returns of the prices of corn are made. And that in every commutation for tithes, the commissioners be directed to enquire, first, the several proportions of tithes arising in each parish, *from wheat, barley, and oats*, and othe productions of *arable land*; and also the proportion arising from the *different productions of grass land*; and then should state what were the returns in the London Gazette, on the average of the year preceding, of the prices of *wheat, barley, and oats*, and also of the price of *milk-butter*, in that county.

"That the justices of the peace for each county should, yearly, at their Epiphany sessions, publish an account of the average prices of *wheat, barley, and oats*, and also of *milk-butter*, taken from the London Gazette for the year preceding, for that county. *And that the difference in the prices between the year then last past, and the year in which the commutation was made, should be the ratio by which the tithes to be received from every landholder should be regulated for the year, ending at the ensuing Easter.*" P. 255.

The principal remark we have to offer upon this place, is, that whatever commutations may be devised and approved of, parliament will doubtless only *promote* the wishes of *both* parties,

ties, in each particular caſe; and will not ſet an example of *invading property*, whatever even *national convenience* might be furthered by ſuch an invaſion.

Article XXVI. by Mr. Wagſtaffe, is important. It contains a ſimple and effectual preparation of ſeed-corn, for preventing the ſmut. This is no other, than immerſing the ſeed in pure water (from the well, the ſpring, or the river,) and repeatedly ſcouring it therein, juſt before it is ſown or dibbled.

The account of the new goal, at Dorcheſter, deſerves the attention of all perſons engaged in plans for building, or managing ſuch places.

On two points, we differ widely from the ſecretary, he ſays,

"The practice of engroſſing ſmall farms has doubtleſs been rapidly advancing of late years; and the effects have been diſadvantageous, from the increaſing opulence of the occupiers; ready-made fortunes being frequently carried into large farming: and general opulence favours a diſpoſition to keep up high prices for corn." P. 351.

We apprehend, that it favours *improvements* ten times more.

"The uſe of land, by cottagers, has been abridged in ſome degree, by incloſure of commons, but certainly not to *national* injury." We conceive, that the comfortable ſubſiſtence of cottagers, or labouring huſbandmen, is one of the moſt important articles in an eſtimate of national proſperity. The ſecretary contends, indeed, for a garden, in their behalf; but we are not ſatisfied with ſo ſmall an allotment.

Our general opinion concerning this work, may be expreſſed in the words of Mr. Nehemiah Bartley, (p. 346.) which are indeed ſomewhat too much elevated, when uſed concerning the preſervation of potatoe and wheat-flour:—The editors might have "concentrated within a *much more* moderate volume, the eſſential part of the ſubject."

ART. XIII. *Annals of Medicine, for the Year* 1796. *Exhibiting a conciſe View of the lateſt and moſt important Diſcoveries in Medicine and Medical Philoſophy. By Andrew Duncan, Senior, M. D. and Andrew Duncan, Jun. M. D. Fellow of the Royal College of Phyſicians, Edinburgh. Vol. I.* 8vo. 469 pp. 7s. 6d. Mudie and Son, Edinburgh; and Robinſons, London. 1797.

THE Medical Commentaries, of which this work is a continuation, under another name, has long enjoyed an ample ſhare of public approbation; and as the ſame plan and arrangement

rangement are purſued in the preſent publication, it will, without doubt, be received with equal favour. The firſt part, which occupies 278 pages, is dedicated, as uſual, to the analyſis of ſuch of the late medical publications, as ſeemed to the editors moſt worthy of notice. This part of the volume might, we think, have been abridged, without detracting from the merit of the work. Moſt of the books here noticed have been publiſhed two or three years, and may be ſuppoſed to be ſufficiently known. They cannot alſo be properly ranked as productions of the year 1796. The foreign articles may, for obvious reaſons, claim an exemption from this ſtricture. Among theſe, the account of the Plica Polonica, by M. De La Fontaine, is particularly deſerving of notice, as being more copious and exact than any we had before ſeen. The Caſes and Obſervations form the next ſection, and are continued from 279 to p. 372. Theſe we ſhall particularly notice. Then follows the medical news. This is an intereſting portion, and indeed the only part that correſponds with the new title; and if the editors ſhould be able to give a more early and complete account of projects and diſcoveries made on the continent than we have heretofore been accuſtomed to meet with, as they intimate a hope of doing, it will form a valuable addition to their plan. The ſixty concluding pages contain the liſt of new medical publications, and the index. The obſervations are ten in number.

The firſt contains, "Caſes of biliary Obſtructions from calculi, cured by ſalivation. By Dr. Thomas Gibbons, Phyſician at Hadleigh, in Suffolk." The remedy uſed was calomel, which was continued until a ptyaliſm was produced, which was kept up two, three, or more weeks.

Obſervation 2nd. "A caſe of Hydrocele, cured by injection. By Mr. David Hoſack, of New York." The operation was performed in the manner deſcribed by Mr. Earle.

Obſervation 3rd. "A caſe of obſtinate Conſtipation of the Bowels, cured by calomel, alſo by Dr. Hoſack." The complaint was not removed until the 20th day, in which time, beſides large quantities of caſtor oil, jalap, rhubarb, tobacco-fumes, &c.; 480 grains of calomel were exhibited, to which the author principally attributes the cure. The calomel did not produce its cathartic effect, until after a ptyaliſm had made its appearance.

Obſervation 4th is a caſe of Cynanche; and obſervation 5 and 6, caſes of Epidemic Fever in Jamaica; the one was cured, the other terminated fatally. In both, mercury was liberally employed; but the circumſtances in neither of them ſeem ſufficiently remarkable to merit particular notice.

Obſervation 7, is a caſe of Diabetes, attended with paralyſis and convulſions, by Dr. Peter Shee, phyſician of Kilkenny. After a variety of remedies, the Dr. had recourſe to the following preparation, Gumm. Kino ℈ij, Camphoræ ℈iſs Pulv. Arom ℈i, Flor. Zinci ℈iſs. fiat maſſa in xx pilul. divid. Two pills were given morning and evening. By the uſe of this medicine, in about fourteen days, the patient was reſtored to health.

Obſervation 8, is the hiſtory of a caſe, terminating fatally, from ſwallowing a plumb-ſtone. By Dr. George Borthwick, Phyſician, at Kilkenny.

" On examining the body, (the patient was a child about four years of age) the plumb-ſtone was found in the lower extremity of the trachea, where it divides. The inner membrane of the trachea was much inflamed, as were alſo the lungs, which adhered ſtrongly on each ſide of the pleura coſtalis."

Obſervation 9, contains two caſes, ſhowing that the interior part of the brain may ſuſtain conſiderable injury, without a fatal conſequence. By Dr. John Nelſon Scott, Phyſician, in the Iſle of Man, &c. Theſe curious caſes will not allow of being abridged, but may be added to ſimilar ones on record, to ſhow to what extent the brain may be injured, without occaſioning death.

Obſervation 10th, and laſt, " contains the hiſtory of a caſe, in which, ſingular ſymptoms occurred from ſwallowing an iron nail, which remained in the ſtomach about fifteen months. By Dr. Phillip Robarts Wilſon, Phyſician, at Barnet.

" A girl in the fourth year of her age, in the month of February, 1793, by accident ſwallowed a nail, nearly two inches in length. In its paſſage, it wounded the œſophagus, which bled freely, and a foreneſs was felt there for ſome time. In about a fortnight, a trifling cough ſupervened, with thirſt and fever. The fever had remiſſions and exacerbations; but the cough and thirſt became inceſſant, with occaſional ſickneſs, and pain in the ſtomach and bowels. In the winter following, the child began to expectorate much phlegm, particularly in the morning. This was invariably attended with diſtreſſing pain in the region of the ſtomach. Her appetite, however, was ſomewhat improved; and ſhe gradually recruited her ſtrength. But during the 15 months that the nail continued in her ſtomach, her growth was almoſt entirely ſuſpended."

On the 5th of May, 1794, the author having given the child medicine, with the view of expelling worms, to which the ſymptoms were attributed,

" She was ſeized with reaching and vomiting, and after throwing up much blood with ſome violence, the nail was diſcharged, inveloped with blood and mucus. It was covered with ruſt, particularly about the point. After the expulſion of the nail, every bad ſymptom gradually

dually diſappeared; and the child has ſince remained in a ſtate of perfect health."

We ſhall add Dr. Rigby's obſervations on the nature of the gas contained in the air bladder of the ſword-fiſh, from the medical news.

"I will relate to you," the Doctor ſays, in a letter to the Editor, "a few experiments which I made during my paſſage to Jamaica. I had often wiſhed to determine what is the nature of the gas, which is contained in the air bladders of fiſhes; and I was perhaps prevented from inveſtigating it, by hearing Doctor Munro, in his lectures, ſay, it was natural to ſuppoſe it was fixed air. However, although this authority prevented me from putting it to the teſt of experiment for ſome time, yet one day, on our voyage, having caught a very large ſword-fiſh, I collected the contents of all the air bladders; for in that fiſh the bladder appeared divided into innumerable cells, which had no communication with each other. They afforded ſo much air, that I collected a quart bottle full. My ſurpriſe was great, to find that the gas contained was oxygene. A flame was brightened, an ignited ſtick was made to rekindle; and it was ſo ſtrong and pure, that the common experiment of a piece of ſteel wire, heated and put into it, ſucceeded well, and threw out a moſt vivid light when melting. I have commited to writing my thoughts on this ſubject, at greater length, and I wiſh to infer, that this pure air is to ſerve the purpoſes of life, when the animal is far below the ſurface of the water."

This is followed by an account of ſome peculiarities in the anatomy of the ſhark, by Mr. Kellie, but for this, and the remaining articles in this ſection, we muſt refer our readers to the volume.

ART. XIV. *The Hiſtory of the County of Cumberland, and ſome Places adjacent, from the earlieſt Accounts to the preſent Time; comprehending the local Hiſtory of the County, its Antiquities, the Origin, Genealogy, and preſent State of the principal Families, with biographical Notes; its Mines, Minerals, and Plants, with other Curioſities, either of Nature or of Art. Particular Attention is paid to, and a juſt Account given, of every Improvement in Agriculture, Manufactures, &c. &c. By William Hutchinſon, F. A. S. Author of the Hiſtory of Durham, &c. Two Volumes. Vol. I.* 4to. 600 pp. Fine Paper 15s. Superfine Demy 18s. 9d. Medium Vellum 1l. 2s. 6d. Jollie, Carliſle; Law, &c. London. 1794*.

IN order to appreciate the literary merits of an author, it is requiſite ſometimes to examine, whether the execution of

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* This work, by ſome accident, eſcaped notice for a conſiderable time; and we have ſince waited a little in expectation of the ſecond volume.

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the work be, in every reſpect, equal to the expectations raiſed by the peruſal of its title-page. Mr. Hutchinſon, who has already obtained conſiderable reputation as an author and antiquary, from the publication of his View of Northumberland, and his Hiſtory of Durham, here gives a copious title-page to his Hiſtory of Cumberland; ſuch, indeed, as will be found ſufficient to excite the curioſity, and arreſt the attention of all antiquarian and topographical readers. After premiſing the public advantages to be derived from topographical publications in general, let us proceed to give a ſummary account of the work before us, that our readers may form ſome judgment of its merits, and how far Mr. H. has fulfilled his engagements with the public, and a numerous and very reſpectable liſt of ſubſcribers.

In the Introduction, which is written with much ſpirit, he takes a ſhort view of the cuſtoms and manners of our Britiſh and Saxon anceſtors; and briefly recounts ſuch hiſtorical facts as relate to the county at large. In a note (p. 44) he acknowledges himſelf indebted to the learned and valuable MS. collections of one Denton, the originals of which are in the poſſeſſion of the Earl of Lonſdale.

"We were favoured," ſays Mr. H. "with this MS. firſt by Robert Milbourne, Eſq. of Armathwaite Caſtle, deceaſed; and, on account of this publication, by W. Milbourne, Eſq. his ſon and heir. The reader, by comparing our extracts with Nicholſon and Burn's Hiſtory of Cumberland, will diſcover the uſe thoſe authors made of this MS. without attributing (as in juſtice it is humbly conceived they ought to have done) to that collection the valuable materials they reaped, or rather lopped off from thence. Mr. Milbourne, in his notes prefacing the MS. remarks, that the original is ſuppoſed to have been written by one Denton, of the family of Cardew, during his impriſonment in the Tower, as is ſaid, upon a conteſt that happened between him and Dr. Robertſon, then Biſhop of Carliſle: it is brought down by Mr. Denton to the year 1610. W. Gilpin, Eſq. of Scaleby Caſtle, from whoſe copy this was taken, ſays, that the original is left imperfect in many places, with large blanks, and the whole confuſed and without order; ſo that it ſeemed to have been only a collection of materials, which he intended afterwards to have diſpoſed in better form. Mr. Gilpin firſt undertook to place the greater baronies in order, and to reduce the places under their reſpective baronies: he has likewiſe made ſome uſeful additions and annotations, and continued the pedigrees of ſeveral families down to the year 1687.—Among many copies I have ſeen, his is much the beſt."

This valuable MS. affords Mr. H. much authentic information, not only reſpecting the greater baronies, but alſo concerning the ancient ſtate of each pariſh.

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The materials from which the Hiſtory of Northumberland was compiled, comprehending conſiderable matter relative to the hiſtory of Cumberland, the author was induced to continue his tour; and, in order to connect the hiſtories of the two counties, purſued his courſe along the Picts-Walls, from Glenwelt.

That part of Cumberland where he enters from Northumberland is called the Barony of Giſtland. The Roman works and ſtations upon the wall, which runs through this county, are particularly noticed. In the notes are given, at large, the ſeveral inſcriptions, found at the different ſtations, with Mr. Horſley's readings and remarks, accompanied with engravings of the ſeveral altars, and other antiquities, diſcovered in this county; the moſt remarkable of which (in this volume) are, the Bewcaſtle Monument, written Rocks on the River Gelt, Caves, called Iſis Parlis, and the Druid's Monument at Salkeld, commonly called Long Meg and her Daughters. The author's arguments and obſervations, on theſe remarkable pieces of antiquity, appear plauſible and ingenious, though he differs, in ſome inſtances, from the opinion of former writers upon the ſame ſubjects.

The parochial deſcriptions are well written, commencing in general, with extracts from Denton's MS. and much ingenuity is occaſionally diſplayed in ſettling the etymology of ſome places. The editor very properly acknowledges his obligations to his numerous friends, particularly the clergy, for much information relative to the preſent ſtate of their reſpective pariſhes; as alſo to J. Bacon, Eſq. of the Firſt-Fruit's-Office, for a perfect copy of the Survey of Eccleſiaſtical Rights within the county of Cumberland, taken in the 26th of King Henry VIII. which valuable record, together with patrons, and an accurate liſt of incumbents, is parcelled out, under the head of each reſpective pariſh, for the eaſier application of each local reader. Conciſe remarks on the ſtate of population, ſoil, and produce, cultivation, cattle, &c. &c. are alſo diſtributed to each pariſh, by way of notes, furniſhed by a ſkilful perſon, who lately ſurveyed the county, on account of this publication; but we cannot altogether approve of the plan here laid down, of throwing ſo much valuable matter into notes, which might, with great propriety, have been incorporated in the work.

The beautiful and romantic ſcenes in this County have been frequently deſcribed by the pen, and delineated by the pencil. The picturesque ſcenery around the Lake of Ulſwater, (the only one noticed in this volume) engages a conſiderable ſhare of the author's attention; and although his deſcription, with extracts from Gilpin, Weſt, &c. borders on prolixity, the deſcriptive

deſcriptive part of the work, we doubt not, will afford peculiar ſatisfaction to the generality of readers. The views on the river Eden, are pleaſingly deſcribed: and, as they are leſs viſited than the lakes, though equally deſerving the attention of the curious traveller, we will make our extract from this part of the volume; and, as a ſpecimen of Mr. Hutchinſon's deſcriptive pen, preſent our readers with the view of Corby Caſtle, the ſeat of H. Howard, Eſq. a lineal deſcendant of Lord William Howard, by Sir Philip, his ſecond ſon.

"Corby Caſtle is ſituated on the brink of a ſtupendous cliff, impending over the river Eden; from the back windows you look over the wood, which hangs upon the declivities and rocks beneath, and immediately view the river. The hills on every hand are lofty, and deſcend precipitately, clothed with ſtately trees. Eden is here adorned with a thouſand beauties; every turn and avenue affords a rich ſylvan ſcene, where amidſt the hanging ſhades and groves of oak, bold rocks are ſeen, puſhing forth their rugged fronts, and lifting up their eminent brows with inconceivable dignity. A fine lawn opens to the front of the houſe, with ornamental buildings, placed and diſpoſed in good taſte. But even the richeſt and beſt works of art appear inſignificant, in a ſcene, where nature has extended her powers, and mingled, in ſo noble and romantic a manner, woods, ſtreams, hills, and rocks. The walk on the brink of the river is well deviſed, and retains as much of its originality, as could be preſerved in ſuch a work. The whole pleaſure grounds are formed upon the line of nature, and all the primitive beauties are preſerved.

"To the north-weſt of the houſe, a terrace is ſtretched along the ſummit of the cliff, overlooking the thick groves, which clothe the declivities and the brink of the river, and commanding a fine proſpect of the courſe of the ſtream. On the oppoſite eminence is ſeen the gateway of the ancient *Priory of Wetheral*, with the fine eliptic arch," which Mr. Pennant deſcribes as ſo tempting, "that he could not reſiſt croſſing the river, to pay a viſit to thoſe curious remains." On a well-choſen part of the terrace, a ſeat is placed, inſcribed with the following lines, from L'Allegro, of Milton, deſcriptive of the varied beauties of the landſcape: "*Here thine eye may catch new pleaſures,*" &c. &c.

"We deſcended to the banks of the river, and approached the grotto; the woods to the left, towering from cliff to cliff, ſurrounded the vaſt ſteep. Eden, after ruſhing over a ſucceſſion of caſcades, at length forms a long canal, ſevered by a woody iſland of conſiderable length, and terminated by a ſtupendous amphitheatre of rocks, crowned and ſcattered over with wood. To the right, the eaſy riſing ſlopes are covered with meads, ſtretching up to *Wetheral Priory*. The entrance into the grotto is ſemicircular, on the edge of a cliff, which hangs over the river; above which a precipice, not leſs than one hundred feet in height, lifts up its venerable and rugged brow, crowned with oaks of great ſtature. You enter into a ſquare apartment, eighteen feet long, fifteen feet wide, and of a proportionable height, hollowed

out

out of a ſolid rock, lighted by an aperture, which commands a view of the canal and amphitheatre before deſcribed: from thence you paſs into an inner chamber, alſo formed in the rock, eighteen feet in length, and twelve in width, the top of which is beautifully corniced by red and yellow veins, which run in the ſtone.——The effect of muſic in this grotto is admirable, the apartments afford a fine echo, which is repeated from the oppoſite rocks and woods. At a little diſtance from this place, there is an open area, with a baſon in the centre. Behind the baſon, other cells are excavated in the rocks; the ſtranger, whoſe curioſity leads him to enter them, is aſtoniſhed to find his return impeded by a torrent of water, which falls immediately before the paſſage. A large receiver is diſcharged occaſionally, and the ſtream ſo conducted, as to form a very fine caſcade; falling from the brow of a precipice, and ruſhing through the arch of a bridge, it pours headlong down the rock, before the entrance into the caves. From this ſcene, a walk ſtretches, by the margin of the river, near 700 yards in length, and of a proportionable width, terminated by a pleaſure houſe.

"Beneath a rock, which puſhes its front from out the trees, on the long walk, is placed a Roman altar, at the top of which, on a tablet, is inſcribed the ſolemn memento of Shakeſpear:—"The cloud-capt towers," &c. &c. &c.

Biography has always been conſidered as an eſſential part in a local hiſtory; and contributes greatly, by entertaining anecdote, to enliven the dry details, that muſt ſometimes unavoidably occur. Biographical notices, not only of perſons of merit, but of eccentric characters, are here occaſionally introduced, and with a ſpirit, and liberality of ſentiment, that do credit to the writer. We could produce many inſtances, in confirmation of this remark; but ſhall for the preſent think it ſufficient to refer the reader to the work.

This volume contains ſome neat engravings, particularly one of Naworth Caſtle, the ſeat of the Earl of Carliſle; and another of Brougham Hall, the ſeat of H. Brougham, Eſq. The ſecond volume, which is in great forwardneſs, and which will be duly noticed, will contain a much greater number of plates, than was originally propoſed; in this reſpect, the number of pages, and typographical neatneſs, at the ſame time conſidered, the New Hiſtory of Cumberland muſt be deemed a cheap publication. We have peruſed this volume with much ſatisfaction, and heſitate not, to give it, as our opinion, that this work may be ranked with the beſt written topographical publications; not that we mean to aſſert, that it is faultleſs; we could point out ſome trifling inaccuracies; but ſuch only as may with juſtice be paſſed over, in a work, which in other reſpects, bears ſuch evident marks of labour and diligence.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Henriade, an Epic Poem, in Ten Cantos. Tranſlated from the French of Voltaire, into Engliſh Rhyme. With large Hiſtorical and Critical Notes. Part I. Containing Five Cantos.* 4to. *The whole Subſcription* 1l. 1s. Booker, No. 56, New Bond-Street. 1797.

This Poem we underſtand to have been given to a lady, to aſſiſt her in regaining that independance which ſhe had loſt by public calamity. We think the Poem deſerves patronage. We are certain, that the occaſion demands it. The reader will judge from the opening of the Third Book, that the tranſlation is ſuperior to thoſe that have preceded it.

" Fate gave the rein, and Death, without controul,
Rang'd on, till ſlaughter cloy'd the murd'rer's ſoul,
Or from his hand the blunted dagger dropt,
Or dearth of victims, ſated carnage ſtopt:
The people then, whoſe minds the queen miſled,
Look'd down with horror on the blood they'd ſhed.
Pity with them to ſenſeleſs rage is near,
Their country's mournful accents reach'd their ear.
The king himſelf the ſcene diſguſted view'd,
And ſwift remorſe his haunted ſoul purſued.
In vain the queen, with deep infernal art,
Eras'd the ſtamp of nature from his heart!
A ſoul like hers, ſo ſteel'd to guilt and ſhame,
Surpaſs'd the art of hell itſelf to frame!
Still was the goading voice of conſcience heard,
That ſecret judge, by proudeſt tyrants fear'd;
To ſorrow and to ſhame, an early prey,
He felt the canker'd bud of life decay;
His faded cheek the hand of God betray'd,
His days were number'd, his offences weigh'd.
A dread example thro' all future times,
For kings—who dare to imitate her crimes!
I ſaw him die! and ſtill before my eyes,
The horrors of that dreadful ſcene ariſe;
Through ev'ry pore his oozing blood diſtill'd,
Aveng'd the blood of France, his rage had ſpill'd.
A hand unſeen impell'd him to his doom,
His end diffus'd an univerſal gloom.
The people mourn'd their king, his crimes excus'd,
Crimes of weak youth, by wicked arts abus'd;
And ſtill to hope inclin'd, in his remorſe,
Of future virtue, view'd a fruitful ſource." P. 65.

ART.

ART. 16. *Poems. By Robert Southey.* 12mo. 220 pp. 5s. Cottle, Briſtol; Robinſons, London. 1797.

There is every appearance that Mr. Southey writes at all times, and on all occaſions, and publiſhes all that he writes. He certainly is not without poetic talents; but till he ſhall have learned, that time for correction are as neceſſary, to the moſt brilliant genius, as leiſure for writing, he never will atchieve the legitimate title of a poet. The following Sonnet gives a favourable ſpecimen of the writer's talents.

" With many a weary ſtep, at length I gain
Thy ſummit, Lanſdown; and the cool breeze plays,
Gratefully round my brow, as hence the gaze
Returns to dwell upon the journeyed plain.
'Twas a long way and tedious! to the eye
Tho' fair the extended vale, and fair to view
The falling leaves of many a faded hue,
That eddy in the wild guſt moaning by.
Even ſo it fared with Life! in diſcontent
Reſtleſs thro' Fortune's mingled ſcenes I went,
Yet wept to think they would return no more!
But ceaſe fond heart in ſuch ſad thoughts to roam,
For ſurely thou ere long ſhalt reach thy home,
And pleaſant is the way that lies before." P. 114.

We had hoped, that the folly of writing ancient metres in modern languages, was quite extinct, but among Mr. Southey's effuſions, are Dactylics, and Sapphics. The following ſpecimen may ſerve for both; and for all poetry of the ſame kind, that ever was, or will be written.

" Weary way-wanderer languid and ſick at heart
Travelling painfully over the rugged road,
Wild-viſag'd Wanderer! ah for this heavy chance!" P. 145.

Fiddledum, diddledum.

ART. 17. *The Poet's Fate, a poetical Dialogue. By George Dyer.* 8vo. 2s. 6d. Johnſon. 1796.

We have more than once commended Mr. Dyer's poetical talent, but we by no means think that talent is exhibited to its beſt advantage, when exerciſed in ſatirical compoſitions. The lines flow with ſufficient melody, nor do they want vigour; but they do not leave that impreſſion on the reader, without which all ſatire is vain and tranſitory. The tale of this poem has been told and told again, ever ſince poets dreamed or authors ſcribbled, namely, that writing is a very poor trade, that genius is not often enabled to keep a coach and ſix, and that humble merit is neglected. The following are among the beſt lines in the poem.

" God ſave your worſhip! lowly thus I bend,
And grateful bleſs the critic and the friend:
Fain would I climb for thee yon high abode,
Fain from Parnaſſus bear a blooming ode:

But

But Gray and Maſon cropp'd each verdant tree,
Ambitious rogues! how little blooms for me!
See Pye and Hayley ſteal each reliqne bough;
That for great George, and this for Howard's brow;
And ſhould I dare one ſonnetteering line,
Perchance in future Baviads I might ſhine:
But ſhould I poems eucharistic pen,
To praiſe all generous, great, and learned men,
Starring, like Barnes, with names, th' Homeric page,
Your name ſhall ſhine through many a diſtant age;
And when, at length, your poet makes his will,
You, you ſhall have his purſe and grey-gooſe quill;
Meantime, your worſhip wants not beef nor ale:
Since odes are ſcarce, I treat you with a tale."

ART. 18. *An Eſſay on Man, by Alexander Pope, Eſq. A new Edition. To which is prefixed, a Critical Eſſay, by Dr. Aikin.* 12mo. 6s. Cadell and Davies. 1796.

This is another, and, in our opinion, an agreeable addition to Dr. Aikin's Britiſh Poets. The plan purſued by the editor has invariably had our approbation; this perhaps may be leſs popular in its circulation than the volumes which preceded, becauſe the poem itſelf is univerſally familiar, and has paſſed thro' an infinite number of editions. The remarks of Dr. Aikin, as uſual, are ingenious and acute, but he has given the reader no information of which he was not in poſſeſſion before. We think his concluding paragraph ſo happily characteriſtic of the poem that we tranſcribe it.

"If the reader does not chooſe to derive his ethical ſyſtem from the *Eſſay of Man*, he will again and again have recourſe to it as a ſtorehouſe of great and generous ſentiments, and he will never riſe from its peruſal without feeling his mind animated with the love of virtue, and improved in benevolence towards his fellow creatures, and piety towards his creator."

The book is beautifully printed, and adorned with neat engravings, from drawings by Stothard.

ART. 19. *The Scath of France; or, the Death of St. Juſt and his Son; a Poem. To which is added, Sir Mordac and Balma, &c. By E. Smith, Eſq. Author of William and Ellin, Lennard and Roſa, &c. &c.* 8vo. 46 pp. 1s. Jordan. 1797.

Mr. S. ſhall have no cauſe for charging us with ſeverity in eſtimating his poetical talents. He ſhall himſelf enable every one of our readers to make this eſtimate very accurately, by a few ſpecimens of his poetry.

"A mighty load of ills there was
Upon the nation's back,
Yet they reſolv'd to throw them off,
Or break the nation's neck." P. 5.

"As for a bone all nations now,
Like village curs did ſtrive,
While famine and diſeaſe did cling,
And eat them up alive." P. 8.

"To ſee a deed ſo black as this,
It made all nature ſhrink;
And on the clouds wild forms were ſeen,
As if they were *in drink*." P. 28.

ART. 20. *A Collection of Engliſh Songs, with an Appendix of Original Pieces. Crown.* 8vo. 205 pp. 2s. 6d. Elmſly, &c. 1796.

The collection of Engliſh ſongs by Mr. Ritſon, is well known. Mr. Dalrymple, (the famous Hydrographer) whoſe name is ſigned to the preface of this little work, formed the chief part of this collection before he knew of that, yet, ſingularly enough found, on examination, that only thirteen in the whole number, are in any degree the ſame here, as in that publication. In this preface alſo he avows, in ſome meaſure, the very elegant ſelection of paſſages from the "Juvenilia, or Poems, by George Wither," which were publiſhed in 1785. "My life," ſays Mr. D. "has not been a life of idleneſs, but of labour; although I have publiſhed almoſt as much as would load a pack-horſe, yet I have never been a pack-horſe drudge. I have, indeed, found in poetry the beſt relief to the mind, in reſearches ſo fatiguing as the inveſtigation of hydrographical truth, amidſt the variety of diſcordant authorities, all of them claiming implicit confidence: and I am not aſhamed to avow, that the idea of communicating pleaſure to others, is very agreeable to me." Mr. D. has certainly evinced his taſte in this collection, as well as in that alluded to before. Several ſongs not much known before, are here publiſhed, and ſeveral of great merit. The appendix conſiſts entirely of ſongs, by the editor's brother, the late Lieut. Col. James Dalrymple; and evince a conſiderable degree of talent for that ſpecies of compoſition.

DRAMATIC.

ART. 21. *The Cottage, an Operatic Farce, in Two Acts. By James Smith.* 8vo. 34 pp. Kearſley, &c.

A harmleſs trifle, well enough adapted to a country theatre, beyond the limits of which it ought not to have ſtrayed.

NOVEL.

ART. 22. *Ulric and Ilvina, a Scandinavian Tale, in Two Volumes.* 8vo. Allen and Weſt. 4s. 1797.

Why two volumes? They do not, together, make 300 pages. They are written ſeemingly in imitation of the lofty ſtyle of Oſſian, and are deſtitute neither of ſpirit nor intereſt.

DIVINITY.

ART. 23. *A plurality of Perſons in the Godhead proved; and the Bible-Tranſlation of three important Paſſages in Zechariah vindicated. A Sermon, preached before the Univerſity of Oxford, on Sunday, Nov. 27, 1796. The Second Edition. To which is added, an Anſwer to the Obſervations contained in Dr. Blayney's Appendix to his New Tranſlation of Zechariah. By John Eveleigh, D. D. Provoſt of Oriel College, and Prebendary of Rocheſter.* 8vo. 43 pp. 1s. Cooke, Oxford; Rivingtons, London. 1797.

There is a peculiar character of importance in this ſermon, as it is employed to vindicate the ancient interpretation, and ancient Engliſh verſion, of four remarkable paſſages in Zechariah; all of which, ſo rendered, amount diſtinctly to proofs, that the Meſſiah is the ſame as Jehovah, or *the Lord of Hoſts*, of the Old Teſtament, and conſequently that perfect Deity, and equality with God, is attributed to that holy perſon. In doing this, which he has performed with great ſoundneſs of learning and argument, Dr. Eveleigh has found it neceſſary to controvert the juſtneſs of the verſions publiſhed by the preſent Primate of Ireland, and Dr. Blayney, and it appears, that by ſo doing, he has given ſome offence, particularly to the latter. It is unfortunate that ſuch difference in opinion ſhould ever be felt as matter of offence: and the ſtrong arguments brought forward by Dr. E. amount at leaſt to a very material caution, againſt too great haſte in ſubſtituting any new interpretation, in place of the well-conſidered and generally well-authorized renderings of our public tranſlations. We conſider the proofs adduced by Dr. E. as nearly deciſive in favour of the old verſion. The following general obſervations are undoubtedly of the higheſt value:

"It has been remarked, that few things are more evidently injurious to the cauſe of revealed religion, than the weak and unfounded arguments, uſed by many of its injudicious friends, with a wiſh to defend or to illuſtrate its truth. While I admit the juſtice and full force of this remark, the preceding obſervations neceſſarily ſuggeſt and evince, that we may find, in the liberality of modern conceſſion, an oppoſite extreme, not leſs to be dreaded and oppoſed.

"I ſpeak not of conceſſions, which proceed from an indifference to all religion, and which often obtrude themſelves upon us; but of thoſe, which we find, and particularly with regard to the doctrine of the Trinity, in the writings of men diſtinguiſhed by their piety and zeal for Chriſtianity; who, becauſe they ſee their imprudence of ſtraining texts of the Old Teſtament to make them bear upon this doctrine, paſs haſtily on to the oppoſite extreme, and employ all their learning and ingenuity to explain away the meaning of others which obviouſly and neceſſarily ſupport it; who not only give up every argument of the kind, which is allowed by the generality of learned Chriſtians to be inconcluſive, but alſo feel no difficulty in expunging from their Bible readings, which a very great majority of the orthodox defenders of our religion have ever thought unanſwerably deci-

five in their favour.—To say that this has been done in modern times, would be to assert merely what I trust (as far as the present attempt was to extend) has already been proved." P. 25. The learned Provost is, we are happy to see here, as we have in his former publications, a very sound and judicious defender of the ancient and fundamental doctrine of the Trinity; which modern vanity and caprice, are so desirous to undermine.

ART. 24. *The Use and Abuse of this World: a Sermon, preached at St. Bene't, Gracechurch, in the City of London, on Sunday, Oct. 9, 1796; and published at the Request of the Audience. By William Jones, M. A. Author of the Man of Sin, &c.* 8vo. 24 pp. 1s. Rivingtons. 1796.

The use and abuse of this world, are considered by Mr. Jones, with respect to time, wealth, meat and drink, clothing, society between the sexes, speech, and music. On all these subjects, his discourse abounds with those pointed and remarkable sentences, which characterize this writer, and which never fail to produce a lively and strong impression upon the hearer. The dedication to the Rector of St. Bene't, is honourable to the writer, and to the person addressed; and we may add, without scruple, the more so for being strictly just.

ART. 25. *Sermons on Practical Subjects, by Robert Walker, late one of the Ministers of the High Church, Edinburgh: to which is prefixed, a Character of the Author. By Hugh Blair, D. D. Vol. IV.* Kay, 232, Strand. 1796.

The character of Walker's Sermons, is already known from the preceding volumes, which have been deservedly approved. The present volume consists of 16 Sermons, which had been designed by the author for publication, and of five more, selected by the editor, from his manuscripts. These five, are the first and four last in this volume. The four volumes now form a valuable collection of discourses.

ART. 26. *Sermons, translated from the original French of the late Rev. James Saurin, Pastor of the French Church at the Hague. Vol. VI. on Sacramental Occasions. By Henry Hunter, D. D. Pastor of the Scots Church, London-Wall.* 8vo. 364 pp. 6s. Dilly, in the Poultry, &c. 1796.

The Sermons of Saurin, as translated by Mr. Robinson, have been so well received, that a third large impression of those five volumes is nearly exhausted; and Dr. Hunter, who has now published this sixth volume, intimates a willingness to go on till the whole shall be completed, should he find himself authorized by the sale of the present set. That he will be so encouraged, there can be no reason to doubt. With respect to what he has performed that is peculiar, we should allow him to speak for himself.

"The attentive reader will readily perceive, that I have made the *arrangement* of the subjects part of my study. When I found any of the links of my chain anticipated by my predecessor, I refer to it," &c. He mentions also that he has divided such discourses as appeared

too long: but the following intimation is moſt important. "To one advantage only over my predeceſſor do I preſume to lay claim, congeniality of ſentiment with my author on certain points of *doctrine*, of *rites* and *ceremonies*, of church *diſcipline*, and ſome others, in which Mr. Robinſon differs from him. There muſt be many paſſages, accordingly, which he diſapproved while he tranſlated: and ſome ſermons he probably omitted altogether, becauſe they coincided not with his religious belief. Under this diſadvantage I did not labour in executing my taſk; as I agree in almoſt every point with my great original, and poſſibly tranſlated with peculiar ſatisfaction what Mr. Robinſon did reluctantly, or thought it his duty entirely to leave out." P. viii. The reader has certainly cauſe to rejoice at this change in the channel through which the ſermons are conveyed to him. Dr. Hunter ſuggeſts as a very deſirable work (in which we join with him) a tranſlation of the entire work of Saurin, continued by Roques and Beauſobre, entitled "Diſcourſes hiſtorical, critical, theological, and moral, on the moſt memorable Events recorded in the Old Teſtament." The firſt volume, long ago tranſlated by a Mr. Chamberlayne, ſhould be republiſhed, and the reſt ſupplied. A new edition of the five volumes of Saurin's Sermons, tranſlated by Robinſon, is announced at the end of the preface.

ART. 27. *Eccleſiaſtes; or, the Preacher, an Eſſay on the Duties of a public Religious Inſtructor; chiefly taken from a Latin Treatiſe on this Subject. By Eraſmus, with a prefatory Addreſs to Patrons of Livings, &c. &c. To which is added, the Subſtance of a Charge to a Miſſionary.* 12mo. 117 pp. 2s. Rivingtons, &c. 1797.

An admonition very judiciouſly choſen, and with great propriety adapted to modern uſe. The tranſlator, who dedicates it to the Biſhop of London, thus expreſſes himſelf upon the ſubject: "This portrait, which he has now the honour to preſent to your Lordſhip, is only a miniature picture, taken from one which was drawn at full length, at a very diſtant period of time, by the hand of an excellent maſter: how far it may have been injured by being reduced into a more convenient ſize, and in what reſpects, without a cloſe and ſervile imitation, the ſpirit of the original has been preſerved, no perſon is more competent to judge than your Lordſhip." This is undoubtedly true, and we doubt not, that the judgment was favourable. The other parts of this little volume are valuable.

ART. 28. *A Companion to the Sacred Hiſtory, containing ſelect Hymns on the hiſtorical Parts of Scripture. In Two Books. 1. On the Hiſtory of the Old Teſtament. 2. On the Hiſtory of the New Teſtament. Compiled at the Requeſt of the Author of Sacred Hiſtory in Familiar Dialogues, &c.* 12mo. 48 pp. 6d. Gardiner, No. 19, Prince's-Street, Cavendiſh-Square, &c. 1797.

Theſe hymns are ſo framed as to correſpond exactly, in their numbers and ſubjects, with the "Sacred Hiſtory in Familiar Dialogues," alluded to in the title; of which ſee an account in vol. viii. p. 309. Many of the hymns are taken from Watts, Newton, and others, but a large

large proportion are original, and now firſt publiſhed. It is not too high a commendation of the new hymns to ſay, that they claſs very reſpectably with the older ones; and the whole ſeems well calculated to fulfil the intentions of the editor.

ART. 29. *A Sermon, addreſſed to the General Baptiſts, on the Cauſes of their Declenſion, and the Means of their future Proſperity, &c. By John Kingsford.* 8vo. 31 pp. 6d. Woodward, Portſea; Marſom, London. 1796.

Mr. K. has choſen a curious text, Eccleſ. vii. 27. "Behold, this have I found, counting one by one, to find out the account." He reckons up *ſeven* cauſes of the declining condition of the general Baptiſts; among which, *a difference of ſentiments* appears to be the moſt operative. There are many pious and good thoughts, and ſome that are whimſical, in this ſingular diſcourſe.

ART. 30. *An Eſſay, tending to ſhow the Grounds contained in Scripture for expecting a future Reſtoration of the Jews. Publiſhed, in purſuance of the Will of the late Mr. Norris, as having gained the annual Prize inſtituted by him in the Univerſity of Cambridge. By Charles Jerram, Scholar of Magdalen College.* 8vo. 57 pp. 1s. 6d. Lunn, &c. Cambridge. 1796.

The reſtoration of the Jews to the land of Paleſtine (preceded by their converſion to Chriſtianity) is here ſhown to be highly probable, from the covenant which God made with the Hebrews, the tenor of the prophetic writings, and the progreſſive nature of the Chriſtian diſpenſation. The eſſay concludes with a Chriſtian exhortation, to manifeſt a benevolent regard towards the Jews, inſtead of augmenting the weight of miſery by which they are at preſent oppreſſed. A reſpectable ſhare of theological learning, and a commendable plainneſs and perſpicuity of argument and of ſtyle, conſtitute the ſort of praiſe to which Mr. Jerram appears to be well entitled.

ART. 31. *Divine and intereſting Extracts, or the ſelected Beauties of the Right Reverend Father in God, Joſeph Hall, firſt Lord Biſhop of Exeter, and late of Norwich. Selected and arranged by Jonathan Blackwell, of Goſry, near Londonderry.* 8vo. 366 pp. 7s. Mathews, in the Strand. 1796.

It was ſoon after the commencement of our undertaking (vol. i. p. 74) that we announced a very elegant and judicious modernization of Biſhop Hall's Contemplations, by Mr. Glaſſe. The preſent editor holds it preſumptuous to make any alteration in the language of the good Biſhop, and ſelects his extracts from all parts of his works. This we may truly ſay, that whoever makes the ſentiments of that able writer, and excellent man, eaſily acceſſible, and pleaſing to modern readers, performs an excellent ſervice to the cauſe of true Chriſtian piety. For which reaſon, we moſt heartily wiſh ſucceſs to this and every ſimilar undertaking. The preſent volume is cloſely printed, and contains a vaſt quantity of matter, ſelected in an orderly manner, from the works of the author.

MEDICINE.

MEDICINE.

ART. 32. *A Medical Gloſſary: in which the Words in the various Branches of Medicine, are deduced from their original Languages, properly accented and explained. By W. Turton, M. D.* 4to. 1l. 1s. Johnſon. 1797.

On the utility of gloſſaries or lexicons, it is unneceſſary for us to expatiate: the avidity with which ſuch works are received, when judiciouſly executed, is an abundant proof of the favourable opinion entertained concerning them. The lexicons of Caſtellus and Blanchard, which are thoſe in common uſe among medical ſtudents, contain, beſides definitions of the terms, deſcriptions of the parts or things defined; and, although in ſome inſtances, they may be thought too prolix, yet to the generality of readers, this additional information, adds conſiderably to their value. The preſent author has purſued a different plan, "and has contented himſelf," as he obſerves, "with deducing the terms from their proper roots, determining their pronunciation, and ſimply defining them." What he propoſed, as far as we have been able to examine, appears to be correctly and judiciouſly performed; the definitions being conciſe, but at the ſame time clear and diſtinct. We have only to complain, that he did not adopt a different form and ſize for the work, which might have been done without incommoding the reader; for as moſt of the articles are compriſed in leſs than two, and very few of them reach to three lines, of very looſe printing, it could not have fatigued the eye, had the work been printed more cloſely, and with a ſmaller type, which would have brought it to a moderate ſized octavo volume. By printing it in quarto, and fixing the price at one guinea, the author has undoubtedly prevented a large number of perſons, to whom ſuch a work is moſt neceſſary, from poſſeſſing it. But this will probably be remedied in a future edition, which will doubtleſs be required.

POLITICS.

ART. 33. *The Politician's Creed: being the great outline of Political Science, from the Writings of Monteſquieu, Hume, Gibbon, Paley, Townſend, &c. &c. By an Independent. Part II.* 8vo. 208 pp. 5s. Johnſon, &c. 1796.

Still this work is incomplete, and terminates abruptly. The former volume was noticed by us in the Brit. Crit. vol. vii. p. 322. It is certainly a uſeful compilation, and the author here purſues ſome important ſubjects of enquiry, as The balance of power, the balance of Trade, Public Credit, War, Taxes, Money, Trade, Agriculture, &c. all which, he diſcuſſes with good ſenſe; and with leſs copious obligation to former writers, than in the preceding part of his work. He concludes every ſection with a kind of ſolemn maxim, printed in capitals. Theſe are, we preſume, to form the creed.

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ART. 34. *Another Corruſcation of the Meteor Burke. The Retort Politic on Maſter Burke; or, a few words en paſſant: occaſioned by his two Letters on a Regicide Peace. From a Tyro of his School, but of another Claſs. Second Edition. With Remarks on that Right Honourable Author's condemnation of the Plan of War hitherto adopted.* 8vo. 70 pp. 1s. 6d. S. Jordan. 1797.

Whenever an author gives a true and modeſt character of himſelf, we are willing to adopt and confirm it. Such is the caſe of this "tyro;" who calls himſelf a young politician, one ſtill in his pupilage." p. 2. If the word *very* had been placed before young politician, we think the deſcription would have been ſtill more accurate.

ART. 35. *A Letter to the Right Honourable William Pitt, on the additional Tax of Two Shillings and Six-Pence on every Hundred Weight of Sugar; with ſome Obſervations on the Slave Trade.* 8vo. 59 pp. 1s. Egerton. 1797.

This letter is ſo declamatory in point of compoſition, and ſo partial in reſpect of its arguments, that we cannot recommend it to the notice of thoſe perſons who wiſh to be well informed concerning the affairs of the Weſt-Indies. On the ſubject of the ſlave-trade, many things are ſaid, which appear to us highly exceptionable. We are rather inclined to doubt of the veracity, and the good intentions of an anonymous writer, who affirms, that "the ſlaves in the Weſt-Indies are *leſs ſlaves* than our own poor in this land of freedom," p. 25. Whatever a Barbadian ſugar-dealer may ſay, we ſhall continue to believe, that the Engliſh are freemen, not only in "*appellation.*"

ART. 36. *A Reply to a Pamphlet, by Arthur Young, Eſq. entitled, "An Idea of the preſent ſtate of France, and the conſequences of the Events paſſing in that Kingdom."* *Second Edition.* 8vo. 71 pp. Ridgway. 1797.

This reply is in the form of a dialogue, betwixt an Alarmiſt, and a true and temperate Whig, as he is called. Whoever compoſes a dialogue, can uſually turn the ſcale of victory in favour of either of the ſpeakers; which is attempted in behalf of the Whig, but with very indifferent ſucceſs, in this ſplenetic effuſion of party-politics. The main queſtion agitated by the author, is, "Whether the preſent miniſters deſerve well of their country, or ſhould be diſplaced to make room for men more able (not to ſay more *honeſt*) than themſelves." P. 23. The author did wiſely "not to ſay it;" and he would have been ſtill wiſer, if he had kept that queſtion wholly out of ſight. For, whatever perſons may be ſuppoſed to have *loſt* the good opinion of the country, it is pretty generally agreed who have *not gained* it.

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ſome ages a divided ſhare, though ſtill a part of the earldom of Catneſs, was finally diſmembered from it by k. Alex. II. and erected into a ſeparate earldom, which appears, from records, to have been poſſeſſed as ſuch by William of Moray, apparently ſon of Hugh, ſon of Freskyn of Moray, (who had been proprietor of Suthirland) between 1219, when the king came of age, and 1245, in which year died Gilbert, biſhop of Catneſs, who had ſome controverſy with Earl William, [Cfr. Thomas epiſt. Orc. in Wallace's account of Orkney, p. 132—Dalr. Coll. p. lxxiii.—Luth. caſe p. 8, c. v. p. 12] Suthirland has been tranſmitted, by uninterrupted hereditary deſcent, with unaltered dignity, and augmented territory, during the courſe of near ſix centuries, to the preſent Counteſs, the *nineteenth* who has enjoyed the earldom; a duration unparalleled by any other of the now exiſting peerages. Suthirland, after being long a ſubordinate ſhirrefdom, included in that of Inverneſs, was, with the greateſt part of Catneſs, erected into an independent ſhirrefdom in 1633."

ART. 40. *Eſſays on ſome of Shakſpeare's Dramatic Characters. To which is added, an Eſſay on the faults of Shakſpeare. The Fifth Edition. By William Richardſon, M. A. F. R. S. E. Profeſſor of Humanity in the Univerſity of Glaſgow.* 8vo. 401 pp. 6s. Murray and Highley, Fleet-Street. 1797.

There are few judicious admirers of Shakſpeare, who are not well acquainted with theſe Eſſays, which they juſtly eſteem as containing the moſt philoſophical remarks that have originated from the fertile ſubject of our great bard's dramas. A profound and accurate inſight into human nature, joined to a correct and elegant taſte in poetry, have enabled the learned Profeſſor to produce a work, the editions of which will probably continue to be repeated as long as any taſte for ſound criticiſm ſhall remain. The arrangement is now altered according to the more convenient order of the ſubjects, and the author ſays, in his preliminary advertiſement, that the Eſſays "have received ſuch correction and improvement as muſt neceſſarily have occurred to him, and been ſuggeſted by his friends, in the courſe of ſeveral preceding editions." What theſe corrections may be, we have not thought it neceſſary to aſcertain by collation; content to bear our general and unreſerved teſtimony to the merit of the Eſſays; and ready to believe, or even to vouch, that ſuch things as this author, on mature conſideration, believes to be improvements, muſt certainly deſerve that name.

Taſte in the form of books, varies as much as taſte of other kinds. To us the elegant duodecimo form of the ſecond edition of theſe Eſſays, is much more pleaſing, for ſuch a work, than the 8vo. ſize now adopted. The advantage of the preſent ſize is, that the book will then arrange with the beſt Editions of Shakſpeare.

ART.

indebted for the present work, judiciously calculated to illustrate that, and every similar record. The map prefixed, adapted to the year 1400, is judiciously formed; so as to mark distinctly, the chains of mountains throughout the country, and is executed with great neatness. The book is beautifully printed; but being in an alphabetical form; and in columns, has the appearance of a mere index. The plan of the author is explained in a short preface; but is so clear, as to require very little illustration. What he says of the map is important.

"The map will appear, upon examination, not to have been copied from any map of Scotland already published, but to be, as much as any general map can possibly be, an original work. The geographical part (or plan work) of it, has been constructed from the best actual surveys and charts, corrected by all the celestial observations I could procure, and carefully collated with every particular map, ancient or modern, which could afford any information. Hence I may venture to say, that the coast-line comes very near to the truth; and even in the small indentings of the head-lands, and inlets of the sea, it will be found very little inferior, in minute accuracy, to many of the larger maps."—"Not many of the places mentioned in Scottish history will be found wanting in this map: but as a map, like a picture, can answer to only one point of time, the divisions of the country, and the orthography of the names, in this *one*, are adapted to the end of the year 1400: and it thus becomes as nearly as possible coeval with the best of the early historians of Scotland, being a few years after Barber and Ferdun, and a few years before Wyntown concluded his Chronicle. I shall be sorry," adds Mr. M. with great propriety; "if this small but copious map, upon which I have not spared either labour or expence, shall fall into the hands of any one who will estimate it by its size. It would have been easier, in almost every stage of the work, to execute it on a scale somewhat larger, had I not preferred commodiousness to ostentation, and determined that both the book and the map should avoid unnecessary extension, and contain multum in parvo." The chief part of this map, it is further said, in a note, is executed by the same artists who were employed, by Mr. Arrowsmith, to engrave the best map of the world that has ever been published. It would certainly be most unjust, to estimate such a map by its size.

The plan of this work is good, and the execution, at least equal to it: it is one which no student or historian will ever neglect, whose objects tend, in any degree, to the knowledge of Scottish antiquities. The same method might be pursued, with advantage, with respect to many other countries. A copious list is given, at the end, of the abbreviations used by the author; but it should have been mentioned somewhere, that the letters subjoined to each name, direct to its place on the map, and the Italic letters to the names on the enlarged scale. Attention will discover this; but, to many, the use will be lost, at least for a time, for want of the explanation. We will give, as a short specimen, the account of Sutherland. Many of the articles are longer, and still more elaborate.

"Suthirland, Sudurland, so called as on the south side of the *Mouth*: q. v. and *Catnes*, *Cattey*. This country, after being for

ble; so also Barnes was inclined to think, if his whole note be read, of which only a part is here cited as authority. A few sensible and illustrative notes are subjoined. It is not mentioned that Ode 18, 25, and some others, are absolutely denied by Brunck, to have been written by Anacreon: and indeed, as that critic observes, Constantine Cephalas, who preserved the few we have, does not pretend that they are all by the ancient poet: they were written, he say, "sequiori ætate, quum jamdudum temerata fuisset Græci sermonis puritas, et metricæ leges observari desiissent."

ART. 43. *A short History of Insects, (extracted from Works of Credit) designed as an Introduction to the Study of that Branch of Natural History, and as a Pocket-Companion to those who Visit the Leverian Museum.* 12mo. 107 pp. 3s. 6d. Bell, 148, Oxford-Street; White, &c. 1797.

This little book is more convenient in form than even Yeats's Elements of Entomology, and has the additional advantage of being illustrated by a plate, annexed to each order, containing one specimen of every genus. We have not yet seen any copies that are coloured, which would certainly be agreeable and useful to many purchasers. In general, the plan is to give a short account of each genus, mentioning the most remarkable insects which belong to it. It should have been told, on this plan, that the lady-bird belongs to the genus *Coccinella*; and that the common maggot of the filbert is the larva of a curculio, the *curculio nucis*. Such little notices may easily be multiplied in future editions, and every little accession of this kind will increase the interest of the work. The plan is extremely good, and is executed with care and intelligence; it is well calculated to encourage a taste for natural history, to assist the expansion of that taste, and direct it to proper objects.

ART. 44. *The Repertory of Arts and Manufactures: consisting of original Communications, Specifications of Patent Inventions, and Selections of useful practical Papers, from the Transactions of the Philosophical Societies of all Nations, &c. &c. Vols. IV. V. and VI.* 8vo. 9s. each, with many Plates. Heptinstall, No. 131, Fleet-Street, &c. 1796 and 7.

This work continues to be conducted with care and spirit, and contains a great variety of curious and interesting objects, forming altogether a very ample history of the best modern inventions and improvements. Our former notices of it are in Br. Cr. vol. v. p. 534, and vii. 93. In the latter place it was, by an error of the press, termed *Repository*. To specify the articles worthy of notice, in each volume, would lead us to a great length: we mention particularly Art. 42, in vol. iv. on granulating potatoes; the account and view of Wearmouth Bridge, vol. v. p. 361; and M. de Morveau's experiments on colours, in vol. vi.

ART.

ART. 45. *Elementa Anglicana, or the Principles of Engliſh Grammar diſplayed and exemplified, in a Method quite original. In Two Volumes. By Peter Walkden Fogg. Vol. II. containing a Key, in which the Examples of the former Volume are analyzed, and its Exerciſes performed, together with ample Notes and Diſſertations, illuſtrating the various Parts of this extenſive Subject.* 12mo. 249 pp. Stockport, for the Author; Knott, No. 47, Lombard-ſtreet, London. 1796.

The firſt volume was printed in 1792, conſequently before our time; but, as the plan is of neceſſity to be ſought there, we ſhall conſider both together. We have ſeldom ſeen ſo laborious a compilation as the preſent; the author errs, if at all, on the ſide of redundancy, giving precepts for ſome matters ſo trivial, as hardly to require ſpecific notice. The former part of the ſecond volume is ſimply a key to the examples in the firſt, and the mode of employing both is clearly explained in the preface, which is prefixed to the latter volume. In the matter of pronunciation, we ſhould more frequently differ from this author than in any other point; and particularly in his mode of expreſſing the long ſound of i by -auee; thus, *quiet* he directs to be ſpoken *kwauee-et*, and *briar*, *brauear*. This is incomprehenſible; and, in general, in our opinion, the directions given for pronunciation, by new forms of ſpelling, are deluſive and puzzling to a great degree; not only in this work, but in all others, How much more ſimple and intelligible is it to define, at once, the long and ſhort ſound of each vowel, and then to mark them accordingly; thus, *quīet*, *brīar*. Very elaborate notes are here ſubjoined to the Key, in the ſecond part; and to them twenty-ſeven diſſertations, on grammatical and philological ſubjects. Altogether, a prodigious quantity of uſeful and inſtructive matter may be found collected in theſe volumes, which have the additional advantage of being highly convenient, in point of form, to teachers and ſcholars. The ſmallneſs of the print may be an objection to ſome maſters; but the object evidently was to compreſs a great deal into a little compaſs. The author is a man of much obſervation and acuteneſs. His favourite authors (vol. ii. p. 154) are not the ſame as ours, but we will not quarrel on that point.

ART. 46. *Authentic Memoirs of the Life and Reign of Catherine II. Empreſs of all the Ruſſias, collected from authentic MS. Tranſlations, &c. of the King of Sweden, Right Honourable Lord Mountmorres, Lord Malmeſbury, M. de Volney, and other indiſputable Authorities. Embelliſhed with an elegant Frontiſpiece.* 12mo. 3s. 6d. Croſby. 1797.

When the reader has ceaſed to ſmile at the whimſical aſſemblage of names introduced in the title-page, he may proceed to turn over the leaves, certainly without diſguſt, but as certainly with no great delight or edification, either with regard to the ſtyle, arrangement, or matter, of this publication.

ART.

ART. 47. *Biographical Curiosities on various Pictures of Human Nature; containing original and authentic Memoirs of Daniel Dancer, Esq. an extraordinary Miser, &c. &c.* 12mo. 3s. 6d. Ridgway. 1797.

This is an entertaining account of many well known characters, though oddly enough mixed, with regard to the order of facts—John Elwes, Eugene Aram, Christina of Sweden, Fontaine, and Inigo Jones, are jumbled together in all the mazes of chronological confusion. It is, nevertheless, an amusing volume, and written with a sufficient regard to precision and accuracy.

ART. 48. *The Travels of Anacharsis the Younger, in Greece, during the Middle of the Fourth Century, before the Christian Æra. Abridged from the original Work of the Abbé Barthelemi. Illustrated with Plates, designed and engraved by H. Richter.* 8vo. 639 pp. 8s. Vernor and Hood. 1797.

This is an abridgment of a kind peculiarly useful. The original work, with all its merit, is unnecessarily prolix, and the expence of purchasing it is considerable. By reducing it thus to a single volume, it is made capable of being introduced into schools, where it may be used with very great advantage. The plates, which are mentioned in the title-page, are of no value; and if, by omitting them, the volume would have been made a shilling cheaper, their absence might be wished. The map, which is not mentioned, is good and useful: it is, indeed, indispensably necessary. Instead of fancied designs, if the engraver had been employed to copy some of the views of ancient buildings, from the original work, he would have added materially to its value. The character of the original is too well established to require explaining here: the abridgment is handsomely printed, and appears to be carefully executed.

ART. 49. *The Cambridge University Calendar for the Year* 1797; *containing a List of the present Members, the Livings belonging to each College, with their present Incumbents, the Professors, Officers, University Prizes, &c. Names from the Tripos for upwards of Forty Years back, Medalists and Prizemen, from their first Institution, remarkable Days observed by the University, &c.* 12mo. 248 pp. 3s. 6d. Rivingtons, &c. &c.

"Notwithstanding the inaccurate and imperfect state in which the Cambridge University Calendar last year appeared," says the editor, "the favourable reception it met with has sufficiently proved its utility." Since it improves in point of accuracy, and omits things which were deemed exceptionable, we doubt not that it will be established.

ART.

ART. 50. *A new and compendious Treatiſe of Anatomy, and Proportions of the Human Figure, adapted to the Arts of Deſigning, Painting, and Sculpture; illuſtrated with Copper-Plates, and deſigned principally for the Information of ſuch Ladies as practiſe the above Arts; and abſolutely neceſſary to all Students who wiſh to acquire Correctneſs in the Outline of the Human Figure. By W. F. Wells.* 4to. 19 pp. Six Plates. 5s. Hookham and Co. 1796.

That this book is abſolutely neceſſary for all who wiſh to acquire knowledge of this kind, we poſitively deny; becauſe there are better books exiſting for the ſame purpoſe. This is ſlight and ſuperficial, in a great degree; and its chief merit conſiſts in the neat execution of the plates, and the diſtinct form in which the explanations are printed. The book is, however, convenient, from being ſmall, and not very dear.

ART. 51. *A Narrative of the extraordinary Adventures, and Sufferings by Shipwreck and Impriſonment, of Donald Campbell, Eſq. of Barbrek: with the ſingular Humours of his Tartar Guide, Haſſan Artax: comprizing the Occurrences of four Years and five Days, in an overland Journey to India. Faithfully abſtracted from Capt. Campbell's Letters to his Son.* 12mo. 276 pp. 3s. 6d. Vernor and Hood, Birchin-Lane. 1796.

Of the original work which is here abridged, we gave a commendatory account in our ſixth volume, p. 112. The perſon who has epitomized it, concludes a ſhort preface by expreſſing a hope, "that the reſpectable author, whoſe fortitude, under unexampled ſufferings, does no leſs honour to him as a man, than his integrity, under circumſtances of ſtrong temptation, does to his loyalty and patriotiſm, will not be diſpleaſed with this attempt to render the account of his very ſingular adventures acceſſible to the leſs wealthy claſs of readers." We ſhould not conceive that the author will be diſpleaſed, and we think in general, that ſuch abridgments, of large and expenſive books of travels or voyages, are very uſeful publications.

FOREIGN

FOREIGN CATALOGUE.

ITALY.

ART. 52. *Disegno di Lezioni e di Ricerche sulla Lingua Ebraica, Prefazione recitata nella Adunanza della R. Università di Pavia il dì XXI. di Marzo l'A. MDCCXCII. da* Antonio Muzzi, *Sacerd. Obl. della Congreg. de' SS. Ambr. e Carlo, R. Prof. di Teologia dogmatica e di Lingua Ebraica. Aggiuntavi la* Versione del primo Cantico di Mosè *dall' Ebr. in versi Ital. e lat. con note.* Pavia, 1796. 219 pp. 8vo.

The author shows in his own person, what he wishes to be implied by his motto; *Non solum ad Aristophanis lucernam, sed etiam ad Cleanthis lucubravi.* He has, in both the parts of this work, unquestionably proved that he possesses a considerable knowledge both of the theory and practice of languages. As, however, many of the discoveries which he has made, are not necessarily connected with the work itself, the publication of them might have been deferred to some other opportunity. A very large portion of the author's intended explanation of the Song of Moses, consists of a comparison of the Greek with the Hebrew language. It must, indeed, be owned, that in some of these instances, the resemblance is sufficiently striking, as, for example, where the Hebrew יהוה is compared with the Greek ἁφασσω, יצץ with ῥησσω, &c. But a method, by which we shall in a thousand instances be subject to be misled, will certainly contribute but little to the better understanding of the Hebrew language. And when Mr. M. pretends to discover, not only in the Greek ἱεροσολυμα, but likewise in the Hebrew *Jerusalem*, traces of the Greek word ἱερος, (p. 166, *chi non sente l'affinità di jerè ed ἱερος al nome solo Gerosolima,*) he clearly shows, in his own application of his principles, to what an extent an unrestrained imagination may proceed in those matters. The author has likewise evinced no small share of learning in his comparison of the Semitic dialects, and of the different versions, though it does not appear, that much light is thrown by them on his present subject. The version of the Song of Moses, is, indeed, as accurate, as it is easy in itself, and the Alcaic Ode, into which it is translated, p. 102—5, must be allowed to have considerable merit, as a poetical composition. But we must, upon the whole, say, that we have not either in this new exposition of a well known part of the Bible, or in the

the introductory oration, which treats of the Hebrew alphabet, its antiquity, verification, &c. met with any observations, which, on account of their originality or importance, can be said, with propriety, to deserve the notice of our readers.

GERMANY.

ART. 53. Xenophontis Ephesii *de* Anthia *et* Habrocome *Ephesiacorum libri V. Graece et Latine. Recensuit et supplevit, emendavit, latine vertit, adnotationibus aliorum et suis illustravit, indicibus instruxit* Aloys. Emeric. Liber Baro Locella, *S. C. R. A. M. a cons. aulae.* Vienna, 1796; XXVIII. and 304 pp. 4to. Price 5 Florins.

The present edition of an author, who has hitherto been very little known, and whose work has never before been accompanied with any commentary, deserves to be recommended to the public, as a valuable accession to the stock of classical literature. Not only the numerous corrections of, and additions to the Greek text, discovered by the editor in the MS., but likewise his own improvements of it, as well as those of other eminent philological writers, collected from their different works, will be found fully to justify us in asserting, that this romance is now, for the first time, rendered not unworthy of the attention of the classical scholar; in the translation also, as indeed throughout the whole work, we have remarked, that the latinity is much more pure than what is generally to be met with in the present age; and the commentary, which includes every thing valuable in the observations of former critics on this work, particularly in the *Observatt. Miscellan.* evinces in every page, the uncommon erudition and solid judgment of the editor, whose very intimate acquaintance with the Greek and Latin languages, must appear the more extraordinary in a person, not a philologist by profession, but a man of business, who has dedicated the leisure of his declining years to the Greek Muses. We must not forget to mention, that this book is printed in a manner which does credit to the place in which it is published, and to the persons employed in it, who, as we learn from a note at the end of the volume, are the brothers *Markides Pulio.*

Xenophon, sur-named the *Ephesian*, lived, as the editor has endeavoured to show in his preface, about the end of the second, or the beginning of the third century of the Christian æra. This, indeed, cannot be fully ascertained, but it is, at least, very probable, that he is one of the most ancient of the *Authores Erotici*, from the purity and simplicity of his style, in which there is little of those affected ornaments, so common in writers of a later period. The only MS. in which the History of *Habrocomes* and *Anthia*, has been transmitted to posterity, is preserved in the Benedictine Abbey of Monte Cassino, at Florence,

Florence, and is written in ſo ſmall a character, that the whole work is compriſed in no more than nine leaves in 4to. The firſt perſon who copied it, was *Salvini*, who likewiſe, in the year 1723, tranſlated this romance into the Italian language. Of the Greek text itſelf, the firſt edition was prepared by the celebrated phyſician *Anton Cocchi*, who had taken a ſecond copy of it, from that of *Salvini*, which in the year 1726, he publiſhed at Florence, (not as it is expreſſed in the title, in London) accompanied with a Latin tranſlation. His edition is diſfigured by an uncommon number of *errata*, and by a very incorrect punctuation. A *ſecond* edition of *Xenophon*, appeared in the year 1781, at Lucca, with a three-fold tranſlation; the Latin one by *Cocchi*, that in Italian by *Salvini*, and one in French by *Jourdan*. Moſt of the errors of the London edition are repeated in this, with the addition of many others, introduced into it by the new editor. The *third* edition, which was publiſhed at Vienna, in 1793, ſo much ſurpaſſes the other two in all their defects, that it may be looked upon to be almoſt uſeleſs. It was ſuperintended by a perſon of the name of *Paliſſoi Condus*, a Greek, then living at Vienna, and now removed to Peſth, who was perfectly ignorant of all the duties of an editor, and who, without the aſſiſtance of any MS., undertook to correct and ſupply the deficiencies of his author. The application, therefore, made by the Baron *Locella* of the following paſſage to theſe three editions, is very juſt: "*Tres iſtæ ſuperiores editiones reducunt in memoriam proverbium illud:* Λυδοὶ πορνοὶ, δεύτεροι Αιγύπτιοι, τρίτοι δὲ πάντων Κᾶρες ἐξωλέστατοι."

Of the ſtyle of his author, the editor ſpeaks in theſe terms: *Nihil eſt*, ſays he, *in noſtri oratione, niſi ſincerum, ſacum, ſanum. Nullæ apud eum reperiuntur argutiæ, nulla quæſita acumina, nullæ intermixtæ ſententiolæ, nulla denique, ut ita dicam, pigmenta rhetorica, quibus tantoperè delectantur ſeriorum ſeculorum utriuſque linguæ ſcriptores.* This is, however, certainly all that can be ſaid in his favour. In regard to antiquities, little can be learnt from him, and the geographical knowledge of *Xenophon* is ſo limited, that to him Egypt ſeems to have been almoſt a *terra incognita*. *Quando in ſitu locorum*, obſerves *Hemſterhuis*, *urbiumque, præſertim Ægypti, deſcribendo verſatur* Xenophon, *facile non nimis ſegni lectori perſuadet, ſuam geographiæ peritiam valde claudicare.* It muſt, therefore, be on account of the language only that any one can be induced to read the hiſtory of *Habrocomes* and *Anthia*, and the admirers of the Greek language will, of courſe, think themſelves greatly indebted to Baron *Locella*, ſince, in the earlier editions, nothing had been done either to improve, or to illuſtrate, the text; nor had any proper uſe hitherto been made of the criticiſms on this work, by *Hemſterhuys* and *Abreſch*, contained in the *Obſervatt. Miſcellan.*

In the edition now before us theſe are inſerted, ſometimes entire, and at others abridged, when they relate to extraneous, or, as is not unfrequently the caſe, with reſpect to thoſe of *Abreſch*, to trivial matters. Beſides theſe aids, the editor has not only had recourſe to the valuable collections of the learned *Dorville*, who was preparing an edition of *Xenophon* for the preſs, but he likewiſe met with a copy of the London edition, in the margin of which *Cocchi* himſelf had cor-

rected the errors of his text after the MS. Before this came into his hands, he had requested Dr. *Weigel*, of Leipsic, who was then at Florence, to collate the MS. for him, which, on account of the arrival of the above-mentioned copy, was not continued beyond the 41st page of the London edition, though it was afterwards found that the collation made by Dr. *Weigel* was, in respect to accuracy, greatly superior to that of *Cocchi*.

We shall only further point out, as circumstances peculiar to this edition, that, in the Greek text, the modern signs of punctuation are employed, and that in the diphthongs, except the *ευ* only, the spirit is placed over the first vowel. In support of the first of these alterations, it may be urged, that as, according to the present mode of punctuation, two additional signs are introduced, they will not be found less useful in the Greek, than they are in our own language; but, in respect to the latter of these innovations, we must confess, that, if any change be required, we should rather feel ourselves disposed to conform to the practice of those persons who place the spirit between the two vowels, to both of which it seems equally to belong.

Jena ALZ.

ART. 54. *Geist der speculativen Philosophie, von* Dieterich Tiedemann: *Vierter Band.—Spirit of speculative Philosophy, by* D. Tiedemann. *Vol. IV.* 648 pp. 8vo. Marburg.

We are, in this new volume of a generally esteemed work, presented with the History of Philosophy, from the time of *Mohammed* to *Duns Scotus*; so that the History of the Scholastics is not entirely completed in it. This likewise, as well as the former volumes, begins with an account of the Political History, for the purpose of pointing out the influence which it may have had on the learning of the age; and, in the compilation of this part, the author has certainly had recourse to some of the latest and most approved historians. It must be observed, however, that these introductions are not only sometimes too prolix, but likewise that they are not always perfectly adapted to the volume to which they are prefixed. Thus, for instance, in the present volume, the Political History reaches only to the twelfth, whereas that of the Scholastics is continued to the commencement of the fourteenth century. Nor, indeed, are we altogether satisfied with the reason assigned by the author for this conduct, in p. 335; namely, that each volume may have a certain, and nearly equal, portion of the Political History, which would otherwise not be the case.

The first philosophers whose names appear in this volume, are *Johannes Damascenus*, and *Theodorus Abucara*, who can hardly be thought to have deserved a place in an history of philosophy, merely on account of what was called his new demonstration of the existence of a deity. In the *fourth section*, the author proceeds to the *Arabian philosophers*, who, though some of them are known to have lived at a later period, are here all brought together under one view. That in this part of his work, there must be numerous defects, Mr. T. is ready to admit, as many of the writings of these authors are very scarce.

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At the same time, we must own, that much more may be learnt concerning their philosophy, from the present compilation, than from that of *Brucker*. The author is, indeed, strongly prepossessed in favour of the Arabian philosophy, and takes great pains to show, that Arabia can boast of many writers, who have had the courage to think for themselves. But the proofs adduced in support of this opinion, seem only to demonstrate that they contributed in some degree, to throw new light on, and to give an additional extension to ideas formed on principles for which they had been indebted to others, incorporating the Aristotelic with the Alexandrine philosophy, as Mr. T. himself allows, p. 120, in regard to *Avicenna*, of whom, however, he speaks in the highest terms. The passages cited from *Algazel*, are by no means unimportant, in which he combats some doctrines of the school philosophy. *Tophail* and *Averroës*. Much of what is here observed concerning them, can hardly be said, properly, to belong to a work of this nature, according to the plan originally laid down by the author, as it often either contains nothing new, or such positions only as are unfounded, and by which, therefore, the interests of science are not effectually promoted. To this Section are annexed some notices concerning the different philosophical Sects among the Arabs, which might have been considerably augmented from the *Destructio destructionum Philosophiæ* Algazelis *of* Averroës. *Section V.* Jewish Philosophers; *Maimonides* and *Irira*. *Section VI.* Christian Philosophers; among whom *Johannes Scotus Erigena* was, at this period, one of the most distinguished. His extraordinary notions concerning the Deity, are thus stated in p. 189*: "God does not know himself: he belongs to no species of being, comes under no predicament;

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* As it must be difficult to translate works on these abstruse subjects, with sufficient accuracy, we have here given some extracts from the passages of *Scotus* alluded to, *Lib. II. de Divisione Naturæ*: "*Quomodo divina natura seipsam potest intelligere, quid sit, cum nihil sit: superat enim omne quod est, quando nec ipsa est esse ab ipsâ est omne esse, quae omnem essentiam et substantiam virtute suae excellentiae superemines? Aut quomodo infinitum potest in aliquo definiri à seipso, vel in aliquo intelligi, cum se cognoscat super omnem finitum & infinitum?—Deus itaque nescit se quid est, quia non est* quid; *incomprehensibilis quippe in aliquo & sibi ipsi & omni intellectui.—Omne siquidem quod in aliquo substantialiter intelligitur, ita ut proprie de eo praedicetur* quid *sit, neque modum, neque mensuram excedit.—Non quidem seipsum ignorat, sed ignorat* quid *sit, infinitus quippe & sibiipsi, & omnibus quae ab eo sunt.—Nam ubi invenitur* quid, *ibi confertim et* quantum *et* quale. *Dum igitur dicimus, Deum se-ipsum* quid sit *ignorare, nihil aliud suademus, quam Deum in nullo eorum quae sunt se esse intelligere. Ipsa itaque ignorantia summa est sapientia.—Ignorat quoque Deus in impiis peccatoribusque quod non fecit, illorum videlicet malignos irrationabilesque motus. Nam si malum sciret, necessario in rerum natura esset. Divina siquidem scientia omnium quae sunt causa est*," &c. pp. 79—84.

dicament;

dicament; for then he must necessarily be a finite and limited being—He is nothing of the things that are, and can therefore form no idea of himself, nor impress it on others—He has likewise no knowledge of such things as are placed without him. His Infinity, and his unmeasurable Exaltation above every other object, make it impossible for him to have any conception of whatever is limited, and comparatively insignificant, as every thing else must, of course, be." These assertions, our author considers to be, as we think they must be allowed to be, absurd and atheistical, because the Deity seems to be represented by them, as an inanimate being, destitute of all intelligence. If this decision be just, the opinion of *Scotus* on this subject, should not have had a place in an History of Philosophy. He might, however, possibly only mean to say, that God is a being, who, though we may have some idea of his nature, must still be, in a great measure, incomprehensible to us, and, indeed, he explains himself more satisfactorily on this head, in his book *de Praedestinatione*. *Anselm* of *Canterbury*, as quoted by Mr. T. p. 267, maintained nearly the same opinion, though he is there stiled the Founder of a Natural Theology *à priori*. His more just notions concerning the freedom of the human will, the doctrine of rewards and punishments, the divine prescience, as reconcileable to the free-agency of man, will by some be thought sufficient to secure to him a place among the philosophers of this period; and though it may be said that these questions chiefly regard theological controversy, they are by our author, under the article *Anselm*, p. 269, as well as in other parts of this work, admitted as philosophy also, in conformity to the ideas of those times. Sect. VIII. *Philosophers of the 11th and 12th Centuries.* The observation which we have just made is particularly applicable to the philosophers of this period, who were, in reality, rather divines, than philosophers, but who, however, adapted their religious notions to the prevailing philosophy. Mr. T. has likewise, in this section, given some account of *Hildebert*, *Alphonsus*, *Algerus*, who should certainly not have been assigned to the same class with *Anselm*, *Abaelard*, &c. *Anselm's* proofs of the existence of a deity are, as might be expected, not forgotten here; more especially that which has of late, been so much insisted on: Mr. T. looks upon it to be perfectly conclusive, and it is for this reason, that he calls *Anselm* the Founder of a Natural Theology, *à priori*. *Abaelard's* life is also detailed here too circumstantially from *Brucker* and *Berington*. We are likewise presented with some of the opinions of *Petrus Lombardus*, and *Hugo Rothomagensis*, which are neither recommended by their novelty, nor by their importance. *Joannes Sarisberiensis*: the account given of him here, is by no means favourable. The author represents him to have been very superficially acquainted with the philosophy of those times, as he was indifferent to matters of mere speculation, and considered philosophy to be valuable only in proportion to the effect which it was calculated to produce on the moral characters of those who professed it. We should, however, have conceived, that a writer, who so justly censures the literary men of his own age, who had vindicated sound logic, against those that had affected to despise it, and who had taken such pains to remind his contemporaries of the necessity of resorting

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to the γνωθι σεαυτον, a maxim to which, in their idle reveries, they seem to have paid no regard, would deserve not less than any other, the name of a philosopher. The little which is here said of him, clearly shows, that he was a man of an uncommon share of discernment; in proof of which, much more might, indeed, have been added; as, for instance, the judgment passed by him on the dispute between the Nominalists and the Realists. Throughout this section, the author has been particularly careful to investigate the first knowledge, as also the gradual propagation of the knowledge, of the Aristotelic and Arabic writings. He supposes, that we may have become acquainted with them, in general, about the beginning of the thirteenth century; the use of logic was, however, understood before that time. It would likewise, perhaps, on a more diligent inquiry, be found, that the other writings of Aristotle were known before that period. We are informed, by *Joh. Sarisberiensis*, of attempts which were then made to unite *Aristotle* and *Plato*, and he appears not to have been ignorant of other works of Aristotle, besides those which were written expressly on the subject of logic. This opinion is confirmed by what Mr. T. observes concerning *Michael Scotus*, who died in the year 1190, as also by the passages quoted by him from *Hugo Etherianus*, and *Alanus von Ryssel*; compare *Brucker*, T. III. p. 684. At the end of this section, the author combats the notion of *Brucker* and others, who maintained that the introduction of the Aristotelic and Arabian philosophy, was attended with the worst consequences to the cause of learning. He conceives that the almost universal deference shown to the decisions of Aristotle, was indispensably necessary, and highly beneficial to those times; that, without this restraint, numerous systems, opposed to each other, would have been formed, and the spirit of disputation have known no bounds; which would have been ultimately productive of a general scepticism, and of disregard not only for philosophy itself, but also, on account of the near relation of their philosophy to religion, the greatest confusion would most probably have ensued, both in the civil and religious establishment: even the obstacles that stood in the way of the right explanation of the Aristotelic writings, such as their acknowledged obscurity, and the imperfect nature of the translations, must have contributed essentially to the improvement of the understanding, and have served to promote useful exertion. Ninth Section. *Scholastic Philosophy.* This is defined, by our author, to be that mode of treating subjects, according to which, when the principal arguments, on both sides of the question, have been stated in a syllogistic form, the decision is left to Aristotle, to the fathers of the church, or to the prevailing religious creed. *Alexander Hales* has heretofore been regarded as the first scholastic philosopher, because, on account of the extreme scarceness of the works of *Michael Scotus* and *Robert Pulleyn*, it has been found difficult to determine whether this philosophy could be traced back to a more remote period. The author, in this section, gives an account of *Alexander Hales*, *William of Paris*, *Vincent of Beauvais*, *Albertus Magnus*, *Bonaventura*, *Thomas of Aquino*, *Richard Middleton*, *Henry of Ghent*, *Ægidius de Colonna*, and *Duns Scotus*, together with selections of what appeared to him to be really interesting in their voluminous

luminous works, according to an idea ſuggeſted by *Leibnitz*, for which he is certainly entitled to the thanks of the literary world.

Jena ALZ.

ART. 55. *Geographiſche, phyſiſche, und ſtatiſtiſche Schilderung und Geſchichte des Perſiſchen Reichs, von den älteſten Zeiten bis auf dieſen Tag. Herausgegeben von* S. F. Günther Wahl, *königl. preuſs. Interp. und Prof. zu Halle.* Erſter Band; *mit Kupfern und einer Karte.— Geographical, phyſical, and ſtatiſtical Deſcription and Hiſtory of the Kingdom of Perſia, from the moſt remote Times to the preſent Day, by* S. F. G. Wahl, &c. *Vol. I.* with Plates and a Map. Leipſic, 944 pp. 8vo. Pr. 4 Rixd.

In the introduction the author endeavours to prove, that the Greek and Latin are leſs to be depended on than the Oriental ſources of Perſian geography and hiſtory. Next follows a circumſtantial account of the different maps, books of travels, and other writers on thoſe ſubjects, with an eſtimate of their comparative importance, in the judgment of Mr. W., to p. 105. We are then preſented with a liſt, including likewiſe an appreciation of the value in this reſpect, of the ancient claſſical writers, among whom ſeveral are enumerated who have occaſionally, and not profeſſedly, treated of that country. In p. 144 commences the catalogue of the Oriental authors, whoſe works Mr. M. has either conſulted himſelf, or for whoſe account he has been indebted to others; conſiſting not only of printed, but likewiſe of a conſiderable number of inedited works. In the ſecond part is given the chorographical deſcription of the Perſian monarchy, according to its general names, particular provinces, ſeas, rivers, mountains, &c. The *third part* treats of its phyſical properties, in regard to climate, (with which this volume concludes) inhabitants, and natural productions. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Our Correſpondent was right reſpecting our conjecture in p. 495. vol. ix. It was formed by memory, which, on referring again to Stephens's Edition of 1550, we find to have been fallacious.

We thank R. H. C. for his intelligence. With reſpect to *Maſſon's Stapeliæ Novæ*, on turning to vol. ix. p. 350, he will find he was miſtaken. We ſhould be glad of ſuch a liſt as he mentions, could we depend upon having one that ſhould be authentic.

Candidus is welcome to his opinion, we ſhall keep ours. We thought we did rightly, and we ſtill think we have done ſo.

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The perſon who has correſponded with us, under the name of *Aſiaticus*, is deſired to let us know how we may now addreſs him. A letter was ſent two or three months ago, to his former direction, the *Percy-Street* Coffee-Houſe; but as no anſwer has been received, it is preſumed, that it has miſcarried.

LITERARY INTELLIGENCE.

We are informed from the beſt authority, that Mr. Burke has left many MSS. behind him, which are now under the examination of the friends, to whom he himſelf confided that important and delicate truſt. Such of them as are deemed ſufficiently finiſhed for the preſs, will be given to the public. The larger pieces will appear in ſeparate publications, and the whole, with the Tracts lately publiſhed, in a collected form, to complete the Quarto Edition of his Works. Theſe will be accompanied, by an Account of his Life, principally as connected with the public Hiſtory of his Times, and a ſelection of his Letters on public ſubjects.

Major Ouſeley is preparing for the preſs, ſome hiſtorical anecdotes of Alexander the Great, and an account of his expedition into Aſia, from Perſian authorities; whoſe various traditions, on this intereſting ſubject, will be compared with thoſe of the Greek and Roman hiſtorians, and the geographical paſſages illuſtrated by maps.

Mr. Pennant's account of *Hindoſtan*, the part of his *Outlines of the Globe* which we mentioned in January laſt, will form two volumes in quarto, and will appear about Chriſtmas next.

Dr. Smith is ſaid to be employed upon a *Flora Britannica*.

Mr. George Monck Maſon, already known by his notes on ſeveral of our early writers, and editions of ſome, is about to publiſh a volume of *Comments* on *Beaumont and Fletcher*, with additional comments on Shakſpeare.

THE BRITISH CRITIC,

For AUGUST, 1797.

" Quid in quaque re ſequendum cavendumque ſit docebimus, ut ad ea judicium dirigatur." QUINTIL.

Our endeavour ſhall be to point out, in every inſtance, what is to be followed, and what to be avoided; and thus to give a right direction to the judgment.

ART. I. *The Scriptural Hiſtory of the Earth, and of Mankind, compared with the Coſmogonies, Chronologies, and original Traditions of Ancient Nations; an Abſtract and Review of ſeveral modern Syſtems; with an Attempt to explain, Philoſophically, the Moſaic Account of the Creation and Deluge, and to deduce, from this laſt Event, the Cauſes of the actual Structure of the Earth. In a Series of Letters, with Notes and Illuſtrations. By Philip Howard, Eſq.* 4to. 602 pp. 1l. 1s. Faulder, New Bond-Street. 1797.

WITH great pleaſure do we announce, in this volume, the work of an acute obſerver, and a man of ſound and extenſive knowledge, who has employed his talents, to expoſe the ignorance and preſumption of thoſe naturaliſts, who have attacked the Moſaic ſyſtem. He ſhows alſo, that the ſame naturaliſts have contributed principally to bring on the dreadful calamities which

which France has ſuffered, and the reſt of Europe ſtill apprehends, by the open apoſtacy from religion, which that country has been the firſt to avow, and has endeavoured, in all poſſible ways, to propagate. Mr. Howard informs us, that this work was the reſult of a tour in Switzerland, which he took with the Marquis of Montigny, whom he found exceedingly attached to the ſyſtem of his countryman, Buffon. To him, therefore, he addreſſed two letters on this ſubject, which were publiſhed in French, in 1786; but, he adds, that from minds ſtrongly prejudiced in favour of their moſt celebrated writers, and already agitated by broodihg on philoſophic theories of government, this addreſs could expect but little attention. The ſame work reviſed, corrected, and conſiderably augmented, Mr. H. now offers to his countrymen; anxious to guard them from the ſeductions of pretended naturaliſts, both French and Engliſh, who, with all the parade of ſcience, endeavour to divert mankind from the only infallible ſource of all our knowledge, on the ſubject of the origin of this earth. The work is now divided into nine Letters, of which we will endeavour to give ſuch an analyſis, as their great importance demands.

Letter I. p. 1.—*Inſufficiency and Contrariety of various modern Syſtems on the Formation and Structure of the Earth.—Coincidence of Ancient Traditions, with the Scriptural Account of the Creation and Deluge.—Attempt to prove from theſe, and from the Infancy of Population in Times not very remote, the Reality of a general Deluge, and its Antiquity not far removed beyond the Date uſually aſſigned to it.*

The firſt of the ſubjects here announced, is treated only in a general way, to ſhow that thoſe pretended Natural Philoſophers, who fancy that they underſtand Nature better than ſhe is deſcribed by Revelation, are ſtill ſo much in contradiction with each other, that, in order to be completely diſguſted with their affected knowledge, it is ſufficient to compare them together. Their common intereſt in being obſcure, has, however, led them to unite in one point, which is thus defined by Mr. Howard:

"Almoſt all the authors of theſe new ſyſtems, to conduct the works of nature to their preſent ſtate, require an almoſt infinite ſeries of ages. Great alterations operated by a general deluge, are induſtriouſly excluded. Revolutions they admit; but a ſudden and total one would not favour the gradual and ſlow workings of their plaſtic nature, and might have effaced all traces of thoſe ingenious proceſſes, which they have deviſed for her all-efficient power." P. 3.

The ſecond ſubject of this letter, namely, *the Coincidence of Ancient Traditions, with the Scriptural Account of the Creation*

and *Deluge*, is introduced by Mr. H. in the following just and masterly manner. :

" It must be allowed, that the history of early times, interrupted, broken, disfigured, and obscured by absurd fables, presents more uncertainties, than facts on which we can rely. It is a shadow almost effaced, but which still proves the existence of a real body. The vanity of nations and authors, has nearly buried it under a heap of apochryphal tales. The physical properties of nature, and of the seasons, and the history of the labours appropriated to these, blended with the names and actions of the first instructors of mankind, form allegorical and mysterious fables, which produce to us a chaos scarcely to be penetrated. But amidst all this darkness, persevering criticism still discerns from time to time principal events, which, ever appearing prominent in the history, the fables, and mysteries of all nations, indicate the real vestiges of certain truths, of which, all had equally preserved some ideas." P. 5.

This able author then undertakes to mark out these traces of a common original to all these traditions; and produces, on this subject, both in his letter and in the notes, a most interesting and instructive account, the principal objects of which, are all that can be noticed in such a description as we are here to give. His first general remark is this:

" The foundations on which certain nations have endeavoured to support their pretensions to unbounded antiquity, fall of themselves in the eye of criticism, from the moment they are obliged to have recourse beyond certain *epochs*, to the existence of *Gods*, or other imaginary beings." P. 7.

Considering however the notions spread among these ancient people, with respect to Creation, Mr. H. shows that they all agree on the following points, nearly corresponding with the scriptural account of the beginning of the world.

" The primaty existence of a chaos, or of the confused elements of this world—its gradual reduction into order—original darkness, from whence issued light—the division of waters, which at first covered the whole surface of earth—the successive formation of fish and birds, of terrestrial animals, and finally of man, are recorded in the mythologies and traditions of all ancient nations. A state and age anterior and more happy, from whence man is fallen—the superiority of the first men to us, both in vigour and longevity, are ideas preserved in all nations. The precise number of *ten* generations, reckoned by the Jewish legislator, between the Creation and the Deluge, is repeated in the annals of the most distant nations. The Chinese compute ten generations from Fohy to Yu, who appears at the head of their first dynasty. The Persians enumerate the same number from Soliman Haki to Caicobad, the author of their second race. Sanconiatho, a Phrygian, reckons ten generations of gods and demi-gods, between Uranus and the present race of mortals. Berosus, a Chaldean, counts

the ſame number before a general Deluge. The Egyptians give the like number to the Atlantides before that epoch. The Tartars and Arabs, nations famed for their ſimplicity, and for their attachment to their genealogies and antique traditions, preſerve not only the memory of theſe ten generations, but in concert, though ſeparated by immenſe diſtances, give to moſt of the antediluvian Patriarchs, as well as to their immediate ſucceſſors, the very names conſecrated to them by Geneſis." P. 13.

The author then proceeds to conſider, according to theſe ſeveral traditions, how much time has elapſed from the event of the Deluge, *which they all commemorate*, to the Chriſtian æra. With this view, he firſt examines the reſearches of M. Bailly, an author well known, and who, as he very properly remarks, cannot be ſuſpected of any partiality in favour of Revelation. A note on this ſubject, at p. 121, deſcribing the conſpiracy of Voltaire, Buffon, d'Alembert, Condorcet, and others of that claſs, with whom M. Bailly was aſſociated, for the purpoſe of deſtroying Chriſtianity, deſerves particularly to be read with attention, by thoſe who have not yet ſeen the work of M. Barruel, (which we ſhall notice in this number) wherein the whole of this horrid myſtery is developed. To pleaſe this ſect, and particularly M. de Buffon, whoſe favourite diſciple he was, M. Bailly, in his firſt work on the Hiſtory of Aſtronomy, adopted the reveries of certain ancient nations. But, more jealous of his reputation as a man of letters, than attached to the views of this ſect, in a ſecond work he abandoned all theſe fables; and reducing their expreſſions within the bounds which they themſelves point out, by the occaſional interpretations they ſupply, drew ſeparately from each of them a determination of the time which muſt have intervened, between the Deluge, mentioned by them all, and the Chriſtian æra. Theſe determinations, brought together by Mr. H. at the 24th page of this work, afford an average of about 3500 years. After ſome very intereſting details on the chronologies of ancient people, diſtinct from the Hebrews, Mr. H. paſſes on to thoſe which are deduced from the narrative of Moſes: on which he makes, in the beginning, the following remark:

"We muſt not diſſemble, that there are three verſions diſcordant enough as to the ſpace of time elapſed between the creation and the birth of Abraham. Theſe differences, however, ariſe not from any variation in facts, but merely from the ages diverſly attributed to the firſt Patriarchs at the birth of the Sons, who form his genealogies, ariſing either from the miſtakes or prejudices of copiers. Moſes himſelf is no wiſe reſponſible for theſe contradictory chronologies." P. 58.

Mr.

Mr. Howard then gives theſe genealogies in detail, according to the three different chronologies; the principal differences in which occur in the interval between the Deluge and the birth of Abraham. This interval, according to the Hebrew Chronology, is only 292 years, in which computation he demonſtrates that there muſt have been ſome error. In the Chronology of the Samaritan text it is 942 years; in that of the Septuagint 1192. In conſequence of deductions drawn from various facts, Mr. H. conceives it neceſſary to add 350 years to the Hebrew Chronology; and having, by various means, determined ſome other points, he compares (p. 83) the different dates of ſacred and profane hiſtory which reſult from his elements of chronology, with thoſe which are aſſigned for the ſame periods by the chronology of Uſher. Having finiſhed theſe reſearches, ſo very intereſting to general hiſtory, he thus concludes:

"From theſe obſervations, and this (I flatter myſelf not ill-founded) critical review of hiſtory and chronology, I am perſuaded that it will appear, that 2698 years between the Deluge and the Chriſtian æra, form a ſufficient ſpace of time for the full population of all the parts of the weſtern world, of which any tolerable knowledge was acquired at the birth of Chriſt. Germany, and all the northern parts of Europe, were even then ſtill covered with foreſts, and of courſe thinly inhabited. In this chronology, ample time is allowed before the diſperſion, for ſuch an increaſe as would enable men, who ſettled in Aſia in civil ſociety, to build numerous towns, and cultivate their environs. In the remainder of the firſt period, the firſt progreſſes of population are ſufficiently ſlow and gradual, till at length all the habitable parts of weſtern Aſia are fully occupied. A greater length of time is not only not requiſite, but would be ſuperabundant for this ſituation. It is not till the ſecond period, that ſome overgrown nations begin to preſs upon their neighbours. From all theſe conſiderations, I will boldly conclude, that any further extenſion of time is totally unneceſſary, and that a much greater would be abſolutely incompatible, not only with authentic hiſtory, but with the courſe of nature." P. 102.

Letter II. p. 203.—*Analyſis and Refutation of M. Bailly's firſt Syſtem of the Origin of Nations, and all Population, derived from the Poles; deduced from ancient Annals.* To give our readers a juſt idea of the important and curious ſubject treated in this letter, it will be ſufficient to tranſcribe the author's own ſummary of M. Bailly's very judicious remarks on the aſtronomy of the ancient nations.

"M. Bailly, in his enquiries into the ſtate of ancient aſtronomy, had obſerved, that ſeveral ancient nations, as the Egyptians, Chaldeans, Indians, and Chineſe, though ſeated at great diſtances from each other, poſſeſſed ſeveral aſtronomical formulæ common to them all. He alſo found ſeveral learned periods equally eſtabliſhed among them

them, and particularly that of 600 years, which he alſo remarked to be in uſe among the Tartars, to whom he ſuppoſes a ſtill more profound knowledge of aſtronomy than was even poſſeſſed by any of theſe other nations. It appeared alſo, that all theſe people employed theſe rules and formulæ, in the ſame manner as ſeveral of our workmen make uſe of certain mechanical or geometrical rules, without any knowledge of the principles on which they are founded. For ſo many years the learning of all theſe nations has been ſtationary in this reſpect; they neither invented nor dived farther; they only traditionally preſerved what had been handed down to them. From thence M. B. concludes, that theſe people were not the inventors of the ſcience, but ſimply and blindly followed what they had learned from ſome more ancient and more learned nation. The concluſion ſeems perfectly juſt; and M. Bailly, with all the ardour natural to him, ſet himſelf to ſearch into the archives of antiquity, to find the traces of this learned ancient nation, firſt inſtructor of all others, whoſe memory ſeemed to him to be loſt." P. 206.

The author then follows M. Bailly in his excurſions in ſearch of this ancient people, which he commenced from the ſouth, in conſequence of ſome indications thrown out by Plato reſpecting a certain iſland called Atlantis; but afterwards, being deſirous to favour the theory of the earth invented by his protector Buffon, he returned towards the north, and finally fixed among the Tartars, whom he ſuppoſed to be the immediate deſcendants of the firſt aſtronomers. In tracing the progreſs of his author, Mr. Howard is careful to point out, at every ſtep, how ſtrangely the ſpirit of a ſect can blind the moſt learned and ſagacious men: and concludes, againſt him and his patron, that "from no circumſtance of tradition or hiſtory can it be inferred, that the north was the original ſeat of mankind ſince the general Deluge, or that, as Mr. Bailly contends, all population was derived from thence." He adds, that "the continued and connected traces every where diſcoverable of progreſſive colonization from ſouthern interior Aſia, give on the contrary, the faireſt and moſt unequivocal teſtimonies, that the renovation of mankind had there its commencement, and that population was thence ſlowly and gradually diffuſed, both over the north, and every other part of the earth."

"Letter III. p. 261.—*Examination of Teſtimonies adduced from Ancient Aſtronomy, to prove the Antiquity of the World, and particularly of M. Bailly's Second Syſtem, founded on an Indian Æra, pretended to be fixed on real Aſtronomical Obſervations.*

"The body of this laſt publication," ſays Mr. H. "conſecrated to eſtabliſh an epoch of 3101 years before Chriſt, determined by real obſervations, is certainly a work learned and laborious. M. B. therein calculates, by divers Indian tables and formulæ, the poſitions of

of the ſun, moon, and planets, at different periods, till he arrives at that principal æra; and verifies them nearly by the more perfect rules of our aſtronomy. Nothing can be more dazzling than this ſcientific diſplay, nor more impoſing than this kind of proof, which we are accuſtomed to look upon as demonſtration. But here, admitting the ſolidity of his baſis, and the accuracy of his calculations, it is the concluſions drawn from theſe that are far from deciſive. Without following the author in operations far beyond common reach, this point may be diſcuſſed by ſimple reaſoning." P. 264.

"The queſtion is to know, whether theſe Indians, ancient or modern, have not calculated upon their tables backwards (as M. Bailly himſelf has done on theſe ſame tables) from ſome one known epoch, till they found by them a certain aſpect of the heavens deemed ſufficiently remarkable and proper to fix an aſtronomical period, which they applied to their chronology. On this occaſion it was to fix the beginning of a new age." P. 266.

"He himſelf owns, that the ancient Indians had deduced, from calculation only, another æra decidedly fabulous, riſing to 20,700 years before this fourth age, in order to find the coincidence of the origin of their moveable zodiac with the equinox, and a conjunction of the ſun and moon in the firſt point. He pretends, indeed, but very gratuitouſly, that the Indians had taken for the baſis of this long, laborious calculation, the epoch of 3101, fixed upon real obſervations. To carry us thus back ſo many thouſand years, it ſurely is of ſmall conſequence whence we ſtart; and theſe calculations will be comparatively little increaſed, though they ſhould have had a baſis leſs ancient by ſome hundred years. The idea alone of thus making ſuch long retrograde calculations, ſufficiently proves a decided ſyſtematical aim of ſeeking ſingular aſpects of the heavens, in order to make pretended earthly events coincide with them, and to give weight to the abſurd fables of their mythology." P. 267.

The epoch here in queſtion is that, which, in the Indian chronology, they mark by the Deluge; on which Mr. Howard remarks, that, proceeding from thence immediately, it exceeds very little the time fixed by the Samaritan chronology, and does not amount to that of the Septuagint. But he adds, "M. Bailly has not only, unwarranted by the Indians, but, in direct contradiction to them, added 400 years to their æra of the Deluge, ſeemingly for no other purpoſe, than to carry that event beyond any verſion of ſcriptural chronology." Mr. H. then explains what the Indians ſay of this interval of 400 *years*, (probably 400 days, according to the key furniſhed by ſome of their periods;) and then, in a note upon this ſubject, after having ſhown that the new diſcoveries of the Aſiatic Society, confirm what he had before ſaid in oppoſition to M. Bailly, he adds the following remark; well formed to characterize the ſect with which that aſtronomer was connected.

"This

"This laborious work of M. Bailly shows with what industry infidels catch at the slendereſt threads to invalidate the authority of Scriptures. In order to raiſe the age of the world ſince the Deluge, beyond the reach of even the Septuagint verſion, he has, in defiance of his own favourite Indian authority, added their interval of 400 years between their third and fourth ages, to the ſum of the preſent age. It ſhould ſeem, that a ſimilar motive has engaged him to prolong the former age by thoſe ſame 400 years." P. 279.

In the courſe of this diſcuſſion of M. Bailly's ſecond ſyſtem, Mr. H. returns to the idea which that aſtronomer, while he thought it would lead to a concluſion favourable to the ſyſtem of Buffon, had very well eſtabliſhed in his former work: namely, that the aſtronomical formulæ preſerved by different people of Aſia, were not originally their own, but came to them by tradition from ſome ancient people. This people he placed afterwards in the north, in order to give ſome colour to the ſyſtem of his patron; who, from the bodies of elephants and rhinoceroſes found in the northern regions, had concluded that theſe animals lived there with the firſt men, while the earth was yet burning at the equator: whence they had migrated towards the tropics, as the earth grew too cold for them in the north. But when M. Bailly came to conſider the degree of preſervation in which theſe bodies were found, a rhinoceros diſcovered in Siberia, having actually the ſkin and the hair, he renounced this abſurd hypotheſis, and intimated to Voltaire, that it muſt be abandoned. Truth, nevertheleſs, has been a gainer by theſe reſearches made in favour of error; for they conſpire to authenticate the ſources of that knowledge which theſe philoſophers would force us to abandon. Mr. H. eſtabliſhes this important confirmation of the hiſtory of Moſes, by ſhowing, that the origin of aſtronomy, which M. Bailly has vainly ſought among the inhabitants of the earth in its preſent ſtate, can be found only among the antediluvians.

"I am no leſs perſuaded," he ſays, "than this aſtronomer, that the ſublime ſcience which he ſo eminently poſſeſſed, really dates from high antiquity. The long life of the antediluvian patriarchs, muſt have given them a taſte for the ſtudy, as well as the means of perfecting themſelves in the knowledge of the heavenly motions. The life of Noah and his children, already poſſeſſed of (the reſults of*) that ſcience, was ſufficiently long after the Deluge, to enable them to continue it." P. 269.

This ſolution of the hiſtorical problem of M. Bailly, is the ſame as M. de Luc had already given in his *Letters on the Hiſtory of the Earth, and of Man;* where it was ſupported by un-

* *Reviewer.*

deniable

deniable proofs of the true period of the Deluge, drawn from objects discovered within the earth itself. We have also direct proofs, that this interpretation of the Indian traditions is right; for Mr. Bryant and Mr. Maurice have shown, that astronomy is particularly reckoned, by those people themselves, among the sciences which were received from a person, who had been preserved by miracle from the Deluge. On this subject, Mr. H. has also made a very interesting remark, respecting the formulæ of the Indians, which seems, at the same time, to point out a great physical effect of the Deluge. These formulæ, he observes, as they are transmitted to us, refer entirely to years of only 360 days, and are so preserved by the Indians; but, in their calculations, in proportion as their own observations became more exact, they added first five days in a year, and then some hours and minutes. This process makes their operations very complicated, as well as those of M. Bailly, when he calculates after these formulæ; nor could he conjecture the cause of this singularity, though he reckons it among the proofs that they did not invent the methods they employ. On this point it is that Mr. Howard makes his remark (which was also the idea of M. de Luc) that the event of the Deluge must have made some change in the earth as to its centre of gravity, and the position of its poles; and, at the same time, an acceleration of its rotatory motion. This must have happened, from its preserving the same intensity of momentum, though, by the sinking of the ancient lands, and the removal of the sea to a lower bed upon them, the diameter of the globe had been diminished. Of these vast convulsions in the solid mass of the earth, and of this removal of the sea to a lower bed, the proofs remain in all the circumstances discovered by examining the interior of the earth. Thus the idea of Mr. Howard, (which is the same in this respect with that of M. Court de Gebelin*) is rendered extremely probable. Namely, that the antediluvian years could consist only of 360 days, and that the astronomical formulæ, derived from Noah by his descendants, were calculated upon that duration. In a word, wherever the enemies of the Mosaic Revelation have endeavoured to bring the testimony of the ancient nations against it, the very same traditions, more scrupulously examined, have reduced them to silence.

"Letter IV. p. 281.—*Remarks on the Monuments of Nature, alledged as Proofs of the Antiquity of the Earth—Reflexions on the Systems of M. de Buffon, and of divers other modern Philosophers.*"

* Author of the "Monde primitif analysé, et comparé avec le monde moderne."

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The views and means of infidel naturaliſts, in treating of the hiſtory of the earth, are thus ably and juſtly defined at the opening of this letter.

"Under the ſpecious pretext of the obſcurity and uncertainty of ancient hiſtory, and confounding, in their ſcepticiſm, partial and iſolated facts, invented by the intereſt of prieſts, or imagined by the vanity of this or that people, with thoſe great events which belong to the whole human race, and whoſe eſſential and fundamental points are atteſted by all nations, ſeveral perſons think they have a right to reject all hiſtorical teſtimony: it is Nature alone, they ſay, who muſt be interrogated on her age. A conſiderable number of modern naturaliſts affirm, that the veſtiges and monuments of that Nature, loudly proclaim a much higher antiquity. In vain theſe records diſcloſe the cradle and infancy of the moſt ancient nations, and the firſt population of more than three parts of the earth as yet recent; againſt all theſe teſtimonies they ſet the irrefragable authority of their book, whoſe characters are manifeſt to their capacity. This globe has, no doubt, ſay they, undergone many revolutions; but that recent Deluge, of which ſo many nations ſpeak, was neither general, nor worthy to be ranked among the great epochs of nature, the lateſt of which muſt at leaſt be removed 100 centuries before our times. That Deluge recorded in our Scriptures, M. de Buffon terms the particular and caſual inundation of America, equally partial as thoſe ſpoken of by the Greeks and Egyptians. It muſt be allowed that, was the voice of Nature clear and preciſe, an undoubted preference would be due to it above traditions, which, however univerſal, are tinctured by great confuſion, and many variable circumſtances. But nothing as yet clearly indicates the authenticity of that voice; it is the verſatile language of its pretended interpreters, always in contradiction with one another, and often with themſelves."

Mr. Howard now enters into the examination of thoſe ſyſtems, and ſhows, not only how diſcordant they are between themſelves, but how completely they are contradicted by Nature, at every ſtep. In this point of view he takes up the different ſyſtems of M. de Buffon, of his predeceſſor M. de Maillet, of Raynal, Pallas, Dr. Hutton, Sir W. Hamilton, Mr. Ferber, and Mr. Brydone. In this refutation, which we cannot allow ourſelves ſpace to inſert, the author moſt clearly ſhows, that all they who, in their endeavours to trace the hiſtory of the earth, have departed from the text of Scripture, have, at the ſame time, departed from the facts, and from the demonſtrated principles of phyſics. Particularly that it is a vain attempt to endeavour to paſs by the Deluge, ſuch as it is deſcribed by Moſes, and at the very period where it is placed by him, in any explanation of the preſent ſtate of the globe. We ſhall, however, obſerve, that by attributing to the Deluge *alone* all the circumſtances of this preſent ſtate, Mr. Howard is obliged to have recourſe to a continuation of cataſtrophes, for ſome ages after this great event. He is driven to this neceſſity, in order

order to explain some appearances, which other naturalists, no less convinced than he is of the veracity of Moses, attribute to causes existing in the bed of the sea, before the time of the Deluge. The rapid progress of observation for some years will, without doubt, elucidate this particular point; but, in the meanwhile, the agreeing attestation of the most acute observers of the actual phænomena of the earth, establishes completely the truth of the Mosaic history, with respect to that great event in the history of men, the Deluge.

Letter V. p. 241.—*Various Opinions on the Nature of Light, Heat, and Fire.* Mr. Howard here continues his examination of the system of M. Buffon, who considered the sun as a mass of matter in burning fusion, from which the earth, and the other planets, had been struck off by the shock of a comet. At the same time, by way of introduction to an attempt towards a physical interpretation of the first verses of Genesis, he examines the different opinions of philosophers respecting the rays of the sun, as to their power of producing heat. He espouses here the fundamental idea of M. Wallerius and M. de Luc, which has now been adopted by most naturalists, that the rays of the sun are not calorific in themselves: and he explains different ways of conceiving what modifications they undergo when they produce heat. What he quotes, on this subject, from M. de Luc, is taken only from his first work on geology, in which having also to examine the absurd hypothesis of M. Buffon, he proved that celebrated writer to be as little of a naturalist as of a geologer; and that *he was, without doubt, an agreeable painter of portraits, but a very bad painter of history.* As to the manner in which the rays of the sun produce heat in bodies, M. de Luc then suggested the idea, that they set the true calorific fluid, namely fire, or igneous fluid, in motion; but, since that, in various philosophical works, he has explained his reasons for believing that, by uniting with some other substance, they actually form or generate this fluid. This fifth letter is very interesting, from the number of facts collected in it, on the very difficult subject of the action of the solar rays: and although the author does not undertake to decide what is the precise office of light in the production of heat, yet from his examination he concludes that, according to all its known properties, the creation of this substance must have been the origin of all the subsequent operations in the creation of the universe, as we see it represented, in the book of Genesis.

Letter VI. p. 455.—*Abstract of the System of Professor Wallerius, on the Formation and Structure of the Earth.* It is with great propriety that Mr. Howard here refers to the system

tem of the celebrated Wallerius, with whom he joins Mr. Whitehurſt and Mr. de Luc. He had already ſhown that the infidel naturaliſts, in order to avoid the conſequences of the agreement between all ancient traditions, and the account of the Deluge in Geneſis, invented a variety of ſyſtems, the object of which was to explain the preſent ſtate of the earth from cauſes of very ſlow operation. Since, however, any real progreſs has been made in obſervation, theſe chimeras have given way to facts; the effect of which has been to produce continually more and more certainty, that the preſent ſtate of our globe could not have been finally produced, except by the very revolution which Moſes has clearly deſcribed, and which all traditions have conſpired to point out. Namely, that the firſt land being then deſtroyed, with its inhabitants, new lands appeared, on which the race of men was renewed, by a family miraculouſly preſerved from the general cataſtrophe. It is this revolution which the great mineralogiſt, Wallerius, was one of the firſt to demonſtrate, and which Mr. Howard has made more and more clear by his own obſervations. In the place of the hiſtory of creation, which has been revealed in Scripture, the ſame infidel naturaliſts ſubſtituted alſo their own pretended philoſophical ſyſtems; which however were, in all parts, inconſiſtent with real philoſophy and natural hiſtory. On this ſubject too, as Mr. H. ſhows, Wallerius proved that the hiſtory of Moſes is intelligibly connected with the cauſes, which we perceive to act in the univerſe. What then ſhall we ſay of the offence committed againſt mankind by theſe teachers of infidelity! They found Revelation generally eſtabliſhed in the minds of men, but they pretended to ſee it refuted by the teſtimony of nature. Had this been the truth, the victory would undoubtedly have been on their ſide, for the teſtimony of Nature, if clear and preciſe, muſt, as Mr. Howard obſerves, have prevailed; but, ſince their ſyſtems were abſurd in the higheſt degree, and ſo completely contradictory to all the real and known laws of Nature, that they could not even themſelves place confidence in them, to bring theſe forward againſt the general conſent of mankind, was to make a moſt criminal miſuſe of their reputation. But theſe ſyſtems, with all their jargon, could not have diverted men from the path which Heaven had pointed out, had they not been aided by the art of aſſociations, and that of exciting the vanity of individuals, by pretending to raiſe them above the common race of mortals. Deeply ſenſible of the miſchief done by this claſs of men, Mr. Howard frequently returns to the proofs of their conſpiracy in the preſent age; and having expoſed their errors, which they contrived

trived to veil under the show of science, thus gives a general view of the cause, means, and progress of their conspiracy.

"The pride of genius, of science, of wit, is perhaps no less an enemy to conscience, than the more impetuous passions. Philosophic pride has aimed to drag the Godhead from his throne, has broken down those barriers which conscience yet upheld, and equalized vice and virtue. Elated by either really superior, or not unfrequently by imaginary talents, the new Titans of the age affix the stigma of imbecility on all who *dare* not equally with them; and every witling, borrowing a few of their phrases, fancies himself a philosopher; even females enter the lists, as champions of infidelity." P. 601.

When it has been proved, that all these attacks of this pretended philosophy against the Mosaic History, are founded on ignorance and error, that sacred narrative must remain immoveably fixed by the coincidences observed between its facts, and the traditions of all nations: and whenever men shall perceive the miserable consequences of such errors, and seek for better guides, this work of Mr. Howard must contribute greatly to the triumph of truth; and will remove the doubts of those who have been puzzled by these pretended naturalists. The same advance in natural knowledge, which thus refutes these errors maliciously circulated, begins also to produce an effect still more extensive; and brings the actual testimony of Nature in favour of those very parts of Revelation, against which it had been called to depose. Such is the subject of the 7th and 8th of these Letters, in which Mr. Howard gives a sketch of this great subject. But the advancement of knowledge has, since they were first written, proceeded still further, and it seems to us, that even when he revised and extended them, the author was not informed of several observations and experiments on these subjects, which have been made by naturalists equally persuaded with himself, "that a proper and successive application of the known laws, established by the Author of Nature, to the effects described by the sacred historian, would be a full explanation of him, and the surest clue for the discovery of the most important truths." It would lead us into too extensive a detail to assign, in this place, the reasons, which in our minds, confirm many of Mr. Howard's theoretical ideas; or to point out those among them which we think either too conjectural, or which, from the rapid accumulation of geological facts, have been superseded by more precise knowledge. We shall, however, copy, with the strongest approbation, the conclusion of his ninth Letter, which admirably exhibits both the genuine modesty of the author, in his attempt to form a system of cosmogony, and his great sagacity with respect to those points, towards which the attention of

of naturaliſts ought to be directed, in order to diſcover the truth on theſe ſubjects. Theſe points are the ſecond cauſes which operated in the formation of the world, and ſtill operate in its ſupport; the enquiry after which, God, by revealing their firſt and moſt powerful effects, has left to men, as a laudable exerciſe for thoſe faculties which he has beſtowed upon them.

"If after ſo many celebrated philoſophers, I have dared to hazard my ideas, grounded on the text of the firſt and more venerable of hiſtorians, and ſupported by ſome authors of high authority; if I have, in the courſe of my inveſtigations, ſtated my opinion on the other myſteries of nature; I give them but as conjectures, which appear to me to wear the beſt ſemblance of truth. Should they excite ſo much of the attention of men of greater abilities, as to bring forth more luminous explanations, my feeble efforts will be amply rewarded by their ſucceſs. To ſuch who are poſſeſſed of all the neceſſary talents and variety of knowledge required, I would propoſe a few queſtions, to be decided by the ſimple light of reaſon.

"Is it neceſſary that all thoſe laws of nature, whoſe reunion ſeems requiſite to preſerve the balance of nature complete, ſhould have all been ſimultaneouſly impreſſed and active in the moment of formation?

"Is it poſſible to explain the ſucceſſive order of creation, deſcribed in Geneſis, by the ſucceſſive application of ſome of the fundamental laws of nature, as ſeverally taking place, and becoming active, at the diſtinct commands of the Creator?

"Do the monuments of nature concur with the teſtimonies of hiſtory, in eſtabliſhing the reality of a great convulſion, and of a general Deluge? Does the actual ſtructure of the earth, neceſſitate more than one ſuch revolution?

"Should even more than one have happened, is the laſt to be referred to an indefinite antiquity, or muſt its date be limited within a few centuries, more or leſs, of the time I have aſſigned?

"Can the preſent diſordered ſtate of the earth, and the various phenomena which preſent themſelves, both on its ſurface and in its bowels, be reaſonably attributed to this convulſion, or to its conſequent effects?

"The ſketch which I have attempted, may poſſibly convince ſome perſons; but it will not have the authority, or the preciſion, which others may expect. If a more able hand could fix the ideas of philoſophers, by a clear deciſion of the above queſtions, not indeed beyond diſpute, for that is impoſſible, but beyond all reaſonable doubt, we ſhould have certainly advanced one important ſtep." P. 594.

Theſe queſtions indicate, according to Mr. Howard, the problems of phyſics and geology which ariſe from the ſacred coſmogony, as related in the Books of Moſes. He has endeavoured himſelf to ſolve them, but ſtill propoſes them anew to naturaliſts. Having conſidered them with attention, we are decidedly of opinion, that they point out a very direct way to the moſt important reſearches belonging to this extenſive ſubject; the avenues to which have been already opened

far

far more than thoſe men deemed poſſible, who thought themſelves able to give, from imagination alone, ſuch interpretations of nature, as ſhould deſtroy the foundations of our faith. The reſult has been directly contrary to their wiſhes; thoſe foundations have been fixed, inſtead of being ſhaken, by accurate enquiry; and there is every reaſon to expect, that the further progreſs of our knowledge on theſe ſubjects, will reduce that which we before believed, upon the higheſt authority, to little leſs than demonſtration.

ART. II. *A Goſſip's Story, and a Legendary Tale. In Two Volumes. By the Author of Advantages of Education.* 12mo. 6s. Longman. 1796.

AMONG the multitude of novels which the preſs every day, we might almoſt ſay, every hour produces, it is ſo very ſeldom that we can introduce one in our firſt ranks, that we are glad to take every reaſonable opportunity to do ſo.

The Goſſip's Story is very moral, entertaining, and inſtructive, and certainly the production of no mean pen. It recites the ſtory of two young ladies of different characters and propenſities; one being remarkable for conſiſtency and the domeſtic virtues, and the other for caprice and affected ſenſibility: the different effects of theſe qualities in life are very happily illuſtrated. That our commendation may not appear to be haſtily given, we introduce the following dialogue, which, we truſt, will invite our readers generally to a peruſal of the whole work; it is between Mr. Dudley, a fond father, and his younger daughter, whoſe "affected ſenſibility," terminates in her miſery.

"Mr. Dudley, at his firſt entrance into her dreſſing-room, perceived his daughter's terrors, and endeavoured to divert them. He praiſed the docility of a bull-finch, which at her bidding, chanted the tune of "Ma chere amie." He next commended the elegant fancy, with which ſhe had decorated Miſs Milton's portrait, by connecting it to her own by a broad blue ribband, on which the words, "The bond of friendſhip," were embroidered in ſilver foil. By thus leading her attention from the ſubject, he enabled her to recover herſelf; and in a little time ſhe found courage to tell him, that ſhe wiſhed to have his opinion whether it would be improper for her to diſmiſs Mr. Pelham.

"Of that, Mr. Dudley anſwered, ſhe muſt be the beſt judge, as ſhe knew what kind of encouragement ſhe had given him.

"None,

"None, upon her word," she replied, "except permitting his visits."

"The dismission of a lover who has received only that mark of attention," resumed Mr. Dudley, "is rather an embarrassing affair; since it proves that the person you thought worthy, when at a distance, is not so eligible upon a nearer view. Will you, my dear, state your objections to Mr. Pelham?"

"Marianne began her customary complaints. Their sentiments did not coincide, their tastes were materially different, there was no similitude of soul, nothing to form that strong tie of sympathy which you know," said she, "must exist, or else there can be no certain expectation of felicity."

"Perhaps, my love," replied Mr. Dudley, "you will alter your opinion when you have heard what I am going to tell you. I have not entirely depended upon Mr. Pelham's very prepossessing countenance, nor the amiable urbanity of his manners, in forming a favourable opinion of his intrinsick worth. I have taken the liberty Lady Milton proposed, and have made repeated enquiries respecting his character. The result is highly satisfactory. I am told that his morals are unexceptionable, and that his reputation for probity and goodness stands very high. He is respectfully treated by his superiors, a proof that he is free from the contemptible meanness of fawning servility. His equals esteem him, and he is idolized by his dependents; I should therefore think his benevolence and agreeable temper unquestionable. In fine, I am told that he is a kind master, an indulgent landlord, an obliging neighbour, and a steady active friend."

"Yet, Sir," said Marianne, "you are only describing what I should call a good sort of person. These are merely *common* virtues. How detestable would he be if destitute of them."

"Take care, Marianne, how you treat a good sort of man, as you term him, with contempt, or despise the person who conscientiously performs the ordinary duties of life. Providence has ascertained their value by their hourly recurrence. A man's family is the theatre wherein he can exercise every laudable quality. If he fail to practise them daily at home, he will never perform them gracefully before the eye of the world. Believe me, my child, the *common* virtues, as you stile them, are most essential parts of the human character. They do not indeed dazzle our senses; but they gladden our hearts by a mild uniform lustre. To your question, what Mr. Pelham would be, if destitute of them, I will answer what many men are, who impose upon the world as the possessors of superior merit; and who peculiarly attract the attention of the superficial part of your sex."

"Do not speak with severity, my dear Sir," said Marianne, her eyes swimming with tears. "Your voice and look intimidate me."

"My voice and look then belye my heart," rejoined her father, "which at this moment overflows in tenderness for you. Proceed, my love, have you any thing else to state?"

"Many things, my dearest father. Yet turn aside your face. Spare my blushes. He is not, indeed he is not, the tender, respectful, sympathizing lover, which my heart tells me is necessary for my future repose.

repose. He does not love me, at least not with that ardent affection, that deference, that assiduous timidity—But you smile, Sir."

"I did, my dear, to see by what a false romantick standard you estimate your lover's worth. Have you observed so little of real life as not to perceive, that the kind of address you talk of, is chiefly practised by the designing part of mankind, upon the woman whose person or fortune is the object of their desire? You must know that marriage divests you of all this assumed consequence. Law and custom leave the husband master of his own actions, and, in a certain degree, arbiter of his wife's. Whether your lover was a sentimental driveller, or an artful designer, the mock majesty with which you were invested, could not continue in the married state. The romantick part of love quickly evaporates, and the soonest with him who has been the most visionary in his expectations. Think yourself happy if the kneeling slave does not change into the tyrant, and compel you in your turn, to endure without complaint, the whimsical indifference of caprice, or the sudden burst of petulance. Do not let my long lecture tire you; but I must observe, that Mr. Pelham's character as a man, is of much greater consequence to your future peace, than his behaviour as a lover. The latter distinction will soon be laid aside, on the former you must depend through life; and he who practises the other relative duties, will seldom act wrong in this more intimate and interesting connexion."

"But, Sir," said Marianne, "even in your circumscribed and limited idea of love, some portion of it is necessary. Three years ago I passed the summer with Mr. Pelham at Lady Milton's, if I *really* made an impression upon his heart, would he have concealed his passion till my grandmamma's death had ascertained my fortune? I then thought he appeared most attentive to Miss Milton."

"If you, Marianne, are serious in this objection, your age affords the best answer. The character of a girl at sixteen is not sufficiently determined, to allow a prudent man to look forward to a permanent connexion. Nature has been liberal to your person, and I perceive you are fond of making impressions at first sight; yet would you not wish your lover to say with Juba?

"'Tis not a set of features, or complexion,
The tincture of the skin, that I admire;
The virtuous Marcia towers above her sex."

Till you are certain that the discovery of similar perfection in your character, has not secured to you Mr. Pelham's affection, I should advise you not to think him mercenary. Besides, recollect he was then a minor, consequently could not with propriety think of marriage; and an attempt to engage you in the many inconveniencies of a long entanglement, however consistent with the narrow views of self-indulgence, has little of the generosity inseparable from my idea of true love."

"Marianne asked, with some degree of eagerness, whether true love could discover any faults in the object of its affections?

"Mr. Dudley was of opinion that it could, as well as true friendship, for as the object of either of those passions was a fallible being,

it was a proof that we indulged them to a blameable excess, when they precluded us from the exercise of reason. "I recollect," continued he, "the circumstance to which, I dare say, you allude; and will only tell you, that if you do not renounce your romantick notions before you have been a wife a twelvemonth, I shall think very *highly* indeed of your husband's politeness, or very *meanly* of the sincerity of his attachment to you."

"I shall never be converted, Sir," replied Marianne, with a faint smile. "The picture you have drawn of a married life, has determined me never to enter into it. My heart tells me that if my husband were to omit any of those thousand delicate attentions, those pleasing assiduities that won me to be his, despair and death must be the consequence."

"If you speak seriously, my dear child, I shall advise you by all means to adhere to your resolution. Your motives for rejecting what I think a most eligible offer, prove that you have cherished instead of suppressed those painful sensibilities, to which your sex owes its severest miseries; are you, my love, who tremble at a breeze, fit to encounter the storms of life? If you feel yourself unable to support a casual unkindness, in which, perhaps, the heart has no share, or a casual error from which the mind, on recollection, revolted, endeavour to contract your sphere of action, and to make yourself happy with fewer blessings, as you cannot encounter their attendant sorrows. Marriage, like all other sublunary connexions, mixes the bitter with the sweet. Mutual confidence and esteem compose the latter, and mutual forbearance must be exerted to palliate the former. The similitude of soul, of taste, and of sentiment, which you talk of, is not necessary. The strong tie of sympathy often cannot exist; and the delicate attentions and pleasing assiduities of the lover so rarely appear in the husband, that if these circumstances *still* seem essential to your peace, do not commit your happiness to the slender chance of finding a human phœnix, but confine your sensibility to the calmer enjoyments of friendship. A mistake *there* will neither be so irretrievable, nor so excruciating."

"Marianne only answered with a deep sigh, and Mr. Dudley, after conjuring her to give the whole argument a fair discussion, withdrew." Vol. i. P. 91.

The characters are remarkably well drawn and supported throughout; but we exceedingly admire the salutary admonitions given by the father, on different occasions, to his daughters. It is hardly necessary to say, that the fortune of the young lady who cultivates the domestic virtues, is eminently good; that of the other, whose excess of sensibility is her torment, as appears from the dialogue inserted above, is calamitous in the extreme. We do not generally approve of the increasing fashion of introducing frequent pieces of poetry in such publications; but we should be less inclined to censure this little affectation, if they were always as good as the subjoined specimens.

"TO

"TO A ROSE-BUSH, PLANTED BY A DECEASED FRIEND.

"Rob'd in the mantle of luxuriant spring,
To thee the village-nymphs for chaplets sue,
O'er thee the bee extends his filmy wing,
Inhales thy sweets, and drinks thy nectar'd dew:
From his high throne the flaming lord of day
Pours on thy bursting germs his fervid pow'r,
While Zephyr pleas'd amongst thy leaves to play,
Casts thy soft fragrance on each meaner flow'r:
Thy foliage shall again salute the skies,
Thou shalt not languish long in winter's gloom;
But lifeless still thy honour'd planter lies,
The beams of summer cannot pierce the tomb:
Man, lord of all, beneath the reign of time,
Awaits perfection in a nobler clime." Vol. ii. P. 58.

"SONNET.

"Her hair dishevel'd, and her robe unty'd,
Cassandra rush'd amongst the festal train,
What time young Paris sang his nuptial strain,
And led to Priam's roof the Spartan bride:
Of certain woes that must that crime betide
The holy virgin prophesied in vain;
Her warning voice could no attention gain
'Till Pyrrhus levell'd Ilium's tow'ring pride.
Ah! in the horrors of that night aghast,
What shrieks, prophetick maid, thy truth declar'd?
And thus when youth beholds Misfortune's blast
O'erturn the fairy bow'rs by Fancy rear'd,
Too late it muses on the precepts sage
Of cool experience, and predictive age." P. 140.

The poetical reader will be equally pleased with the Legendary Tale in the first volume. This, indeed, occupies too large a portion of the book, and might well have been printed as a separate publication, whether we consider its extent, or its merit. Neither in this, however, or in any other circumstance, do we find reason to retract any part of our first recommendation of this pleasing novel; which at once conveys much agreeable amusement, and some very serious and important lessons.

ART. III. *Eſſays relating to Agriculture and Rural Affairs. By James Anderſon, LL. D. F. R. S. F. A. S. S. Honorary Member of the Society of Arts, Agriculture, &c. at Bath; of the Philoſophical, and of the Agricultural Societies in Mancheſter; of the Society for promoting Natural Hiſtory, London; of the Academy of Arts, Sciences, and Belles Lettres, Dijon; of the Philoſophical Society, Philadelphia; of the Royal Economical Society, Berlin; and correſpondent Member of the Society of Agriculture, Paris; Author of ſeveral Performances. Vol. III.* 8vo. 8s. Bell and Bradfute, Edinburgh; Robinſons, London. 1796.

IN the introduction to this volume, Dr. A. aſſerts, and proves, his title to the merit of *diſcovering* the method of draining bogs by tapping; for which Mr. Elkington received a thouſand pounds from parliament;—he complains ſtrongly of unfair treatment from the Preſident of the Board of Agriculture;—and he reprobates, with great vehemence, the whole law of pariſh ſettlements, being unapprized (as we apprehend) of the much greater inconveniences that would probably reſult from the general vagrancy and beggary, which would cloſely follow the abrogation of that law. The firſt of theſe Eſſays, profeſſes to "conſiſt of little more, than a compreſſed view of facts that have been brought to light by the agricultural ſurveys of the ſeveral counties already printed;" and it treats of "the obſtacles to the advancement of agriculture in England, and the means of removing them." Theſe are reduced under the following heads:—Commonable fields—Commons—Minute diviſions of property—Mills—Inadequate ſize of farms—Injudicious reſtrictions, and want of leaſes—Want of adequate capital among farmers—Incloſures injudiciouſly made—Lands in mortmain, and entails—Indefinite claims upon land, particularly tithes, and poors-rates—Difficulty of communication between places—Want of proper markets in particular diſtricts—Injudicious fiſcal regulations—Want of ready means for conveying agricultural knowledge." On each of theſe heads, Dr. A. offers ſome remarks, which appear to us generally ſound and judicious, and which will doubtleſs attract the attention of the patrons of agriculture, who are (at this day) at leaſt as numerous and zealous as the patrons of any other art or ſcience whatever. As the County-ſurveys are coming before us ſeparately, reprinted, and in a very improved ſtate, we muſt *reſerve* many obſervations which might be made upon this "compreſſed view of facts," contained in them. But as we approve,

approve, in general, very highly of the author's judgment and diligence, we ſhall uſe the more freedom in animadverting upon ſome particular remarks made by him, to which our approbation cannot be extended; conceiving, that by ſuch a procedure, we ſhall moſt effectually aſſiſt the intereſts of agriculture, and thereby gratify moſt completely the wiſhes of ſo zealous a promoter of it.

On the queſtion, ſo much agitated, concerning *the ſize of farms*, Dr. A. makes ſome good remarks; neither patronizing large, nor yet ſmall ones, univerſally. Waſte and poor lands, requiring a large capital, and ſome ſpirit towards the cultivation of them, cannot (he contends) be divided into ſmall farms. Light, dry, and rich arable ſoils, may be ſo divided, with much leſs inconvenience. We conceive, that the real queſtion is, not whether ſmall or large farms produce moſt, for the uſe and benefit of the nation, but which will anſwer beſt to the proprietor, *buildings*, &c. being taken into the account. This is the rule, by which (after all that can be ſaid) the ſize of farms will continue to be meaſured; for as to any legiſlative interference, it might as well be preſcribed of how many acres a man ſhall be the *proprietor*, as the *occupier*; or to what extent he ſhall carry on trade, as how many ſheep and oxen he ſhall poſſeſs.

Section VII. on "the inadequate ſecurity of tenure," &c. contains ſo much declamation, (pp. 97, 103) that we can hardly ſeparate what is valuable, from that which appears to us exaggerated, and of very doubtful expediency.

Section X. adviſes church lands, and charity lands to be ſold, and the produce to be veſted in the funds. On this bold ſcheme, no remarks are neceſſary.

We are concerned to find ſuch an author as Dr. A. (in Section XI.) joining ſo vehemently in the cry againſt tithes, raiſed by ſome among the *haſty* ſurveyors of counties. It is not by the raſh declamations of partial judges, that a wiſe legiſlature will be induced to make free with any ſpecies of property, in times like theſe, when a hoſt of men are prepared, and on tip-toe, for the invaſion of all property whatſoever. The property of tithes is as much recognized and eſtabliſhed by our laws, as any other. It is the glory and happineſs of our laws, and our country, that every ſpecies of property is equally protected: and we cannot forbear to think, that, inſtead of landholders, and ſpeculators upon land, declaiming, and ſometimes *aſſociating*, for the abolition of tithes, it would be better if *tithe-owners* were to aſſociate for the purpoſe of diſcovering ſome commutation, or mixed commutations, which might be adopted without injury to them, or to their ſucceſſors. This is, at preſent, a *deſideratum*. Neither land

nor a corn-rent, nor a money payment, nor any of the ſchemes of Dr. A. appear to us ſatisfactory. Much further diſcuſſion and deliberation, and much more calmneſs than has yet been diſplayed, are requiſite to the ſettling of this very important queſtion. Can any thing ſhow ſtronger prepoſſeſſion, than ſuch an argument as the following:

"In England (not to mention commons and waſtes) much very fine land is allowed to remain in graſs in a very unproductive ſtate, which, *with a very moderate degree of induſtry, and outlay of money upon it*, might be made to yield *abundant* crops of corn; and the reaſon univerſally aſſigned for this diſgraceful ſtate of management, (I call it diſgraceful, becauſe, were it altered, even the graſs-land might be eaſily made twice as productive as it is, by a judicious uſe of the plough) is, that the tithe of corn-land is ſo very heavy, as deters the farmer from having recourſe to the plough."

Surely, farmers ſo obſtinately fooliſh are not very commonly found. On the ſubject of the *Poors-rates*, we meet with much declamation.

"From the mode of levying the tax, which is by a certain *per centage* on rents, it is clear that the value of every ſhilling worth of property belonging to a landed gentleman, is rated to the utmoſt extent of the tax; ſo that if it be at the rate of ſix ſhillings in the pound, a landed proprietor who draws an income of one thouſand pounds, (out of which is alſo to be taken, in many caſes, the land tax,) pays, of poors rates, to the amount of three hundred pounds." P. 196.

Whatever may be the mode, in particular places, of levying this tax, moſt certainly the *law* does not aſcertain it by *rents*, but only by real annual value. The rent may be alledged as ſome evidence of the value, but is not the legal criterion of it. Six ſhillings in the pound, at the rack-rent, is ſurely a very uncommon rate in villages, whatever may be the caſe in great manufacturing towns. In many diſtricts, the aſſeſſment is made at two thirds only of the real value. "Property employed in merchandize or manufactures," *cannot* be rated with any exactneſs.

The ſecond and third eſſays, "on waſte-lands, and the means of their improvement, and on the economical conſumption of the produce of a farm," appear to us more uſeful and judicious than the firſt eſſay; and therefore our extracts ſhall be taken chiefly from the former of theſe.

"*How to bring waſte lands as ſoon as poſſible into the ſtate of profitable graſs lands.*—The object that an improver of waſte lands ought to have chiefly in view, ſhould be, to have it laid down into *profitable* graſs, and as ſoon as that can be *properly* accompliſhed; for the moment it is laid into graſs, in theſe circumſtances, it ceaſes to be a burthen upon the operator: it no longer requires manures, but rather furniſhes

niſhes manure to the leſs improved fields; and affords, at the ſame time, food for the beaſts that are required for the proper management of the land.

"But do not omit to obſerve, that it ought not to be laid into graſs, until this can be *properly* done. No ground can ever be laid into graſs with a judicious attention to economy, but when it is in a ſtate of great productiveneſs and high *tilth*. I know not any one branch of huſbandry in which more people err than in that which reſpects the laying down ground into graſs. When agriculture was in its infancy in this iſland, an idea ſeemed to prevail, that no ground which ever had been under tillage, ſhould be laid down to graſs, ſo long as it was capable of producing a crop of grain that would pay for ſeed and labour. That notion is now pretty much exploded; but even at this hour, there are only a few perſons who are ſufficiently aware of the very great difference of profit that the farmer is able to draw, in the courſe of a ſeries of years, from a field laid out to graſs, in the *richeſt ſtate poſſible*, or in moderate condition only. Were I here to ſtate this particular to the *full* extent, it would appear to be exaggeration, for which reaſon I omit it: but I hope the inexperienced reader will take my word for it, when I ſay that it is much greater than he can eaſily imagine; and that, therefore, he ſhould be very cautious never to loſe ſight of this maxim, in his attempts at reclaiming waſte lands.

"*The neceſſity of not attempting to do too much inculcated.*—To obtain that high degree of fertility as quickly as poſſible, the undertaker ſhould be cautious not to puſh forward with his improvements faſter than the circumſtances he is in will permit: And, in particular, never to go beyond the bounds that the manures he can command, are ſufficient to accompliſh *compleatly*. More people have been ruined, in enterpriſes of this ſort, by attempting to do *too much*, than by any other circumſtance whatever. There is ſomething ſo pleaſing in the idea of going forward with rapidity, that many ſenſible men have been ſeduced by it to their own undoing. "Do what you do *compleatly*," is the maxim of wiſdom in this caſe. If you can do twenty acres well in a ſeaſon, good, go on with it. But if you are ſtinted in manures, go juſt as far as they go, giving a full, rather an under allowance; but go not an inch farther. If theſe cover ten acres, five acres, one acre only, ſeek to do no more. This will repay your expences fully, and afford you pleaſure as well as profit. But to beſtow much labour and expence on a large ſurface of unproductive ſoil, is attended with great waſte of funds; and the hungry appearance of the crops is irkſome to behold." P. 279.

"*The Miner, its uſes.*—But where the ſurface ſoil is better than that which would come to be turned uppermoſt by the trenching proceſs, eſpecially if that difference be conſiderable, it may be prudent to omit it; but never omit the opening the ſoil to the propoſed depth, if it can be done at all. In this caſe, it will be adviſeable to make uſe of an implement that has lately been introduced into Lancaſhire, under the name of a MINER. It is a ſtrong kind of plough, having a ſhare only, without a mold-board for raiſing the earth; ſo that it looſens, without turning up the ſoil, (and to do this the more effectually, ſome-

times

times two shares, or coulters, [cutters] are added.) This implement is made to follow the plough in the same furrow, so as to penetrate to a considerable depth below the bottom of the furrow. I consider this to be one of the most useful implements that has of late been introduced into the practice of agriculture, which every farmer, who has a soil capable of admitting it to work, should have." P. 291.

Dr. A. is a very strong advocate for the planting of *Larch*, in preference to any other kind of trees; and his panegyrics upon it seem to be well warranted by experience. These panegyrics sometimes rise almost into poetry.

"Thus does a plantation of larches mediately operate, as a sort of creation of the human race. It calls beings into existence who never would have participated of life; and diffuses happiness and joy where gloomy solitude alone must long have kept her dreary abode." P. 408.

In one instance, his information differs from our own. He speaks (p. 393) of decoys for catching wild-ducks on the coast of Lincolnshire, in making which, stakes are driven into the *mud overflowed by the sea*, for the purpose of stretching the nets. We are told by those who have seen most of the Lincolnshire decoys, and have enquired concerning the rest, that they are all at some distance from the sea, and that this overflowing cannot possibly happen to the decoys. If the durability of larch-wood in salt-water, had been proved by stakes used by Lincolnshire *fishermen* in the channels and creeks on the sea-coast, we should have been very ready to abide by such experience.

"But the practice of cutting other grass grounds, and consuming their produce green, seems not yet to have been deemed even practicable, and has not of course been ever thought of being experimentally tried, although I have reason to be satisfied, from some experiments that I myself have made, and the considerations above stated, that the benefits to be derived from consuming the produce of rich grass lands *of any sort*, in this way, will be even greater than that which takes place with regard to red clover.

"The circumstance that made me first advert to those benefits that might be derived from consuming grass land by cutting, in preference to pasturage, was merely accidental. I had a pretty long and broad grass walk, leading from my dwelling house to a garden, which could be avoided, when inconvenient to walk upon it, by taking another path: and as the pile upon this avenue was extremely close, I found it very pleasing to walk upon it, while free from wet, even when the grass was an inch or more in length. Instead, therefore, of having it close shaven like a lawn, every three or four days, and throwing the sweepings away, as usual, it occurred to me that by cutting it less frequently, I should be able to have all the use of my walk I wished for: while I *would*, at the same time, lose no part of the produce. From these considerations, I resolved to have it cut so as to admit of being given with economy to my cows, while in the house. As much grass

was

was, therefore, cut each day from it, as ſerved my beaſts for the time; and ſo proceeding on regularly, firſt cutting one ſide of the walk from end to end, and then the other, the walk being frequently rolled when freſh cut, eſpecially after rain, to keep the ſurface ſmooth, ſo as to allow the ſcythe to cut quite cloſe. In this manner I not only effected the purpoſe originally intended, but, to my great ſurpriſe, I had ſoon occaſion to perceive, that I thus obtained food for beaſts much greater in quantity, as well as ſweeter in quality, than I had ever been able, under any other mode of management, to obtain from the ſame extent of ground. The graſs was cut ſix or ſeven times during the ſeaſon; and at each time the quantity, on account of the extreme cloſeneſs of the pile, was much greater than I could have ſuppoſed, and of a much ſweeter quality alſo. There was not in the whole *a ſingle blade of graſs* that was either bruiſed or decayed in any way, ſo that the beaſts devoured it with inconceivable avidity; whereas if, upon ſuch rich land, it had been allowed to ſtand a little longer, the root-ends of the graſs would have begun to wither and turn muſty for want of air, though the top continued green; ſome ſtalks alſo being choaked by others, would not only begin to rot, ſo as to become unpalatable to the animals, but their roots alſo being ſuffocated, begin to die out, and the graſs become thinner, ſo as to be longer of ſpringing up after each cutting; and thus the *quantity* of the produce is diminiſhed, as well as its *quality* much impaired. Some farmers, to whom I ſhowed this experiment in the courſe of its progreſs, judged, when they looked at the graſs while growing, that it would be too ſhort to be worth while to cut it; but when I cauſed ſome of it to be cut before their eyes, the *quantity* laid down by each ſwathe was ſo much greater than they expected, as to excite a high degree of aſtoniſhment. Some of them even admitted, that the quantity of forage thus obtained at one cutting, though it did not, at the moſt, exceed two inches in length, was in their opinion equal to that obtained at one cutting of a field of red clover, when advanced to be in full flower; and my own opinion coincided with theirs. This experiment firſt ſuggeſted doubts in my mind, as to the propriety of conſuming *rich* graſs lands by paſturage; and every obſervation I have ſince made, has tended ſo ſtrongly to add to my conviction, that I have now not a doubt remaining upon this head; and I conceive that the loſs which is annually ſuſtained by the nation at large, from an inattention to this circumſtance, is ſo great as, in ſome meaſure, to call upon me to publiſh theſe remarks, with a view to direct the attention of others to inveſtigate the ſubject with greater care than it has hitherto obtained." P. 522.

Dr. A. pleads ſtrongly (p. 548) for the fattening of *horſes*, as food to man, inſtead of cattle; and for the ſuperior delicacy of horſe-fleſh. Certainly, if the taxes upon this moſt uſeful animal ſhould be much extended, farmers may eat, for they cannot keep them. Doubtleſs, one object for ſelecting horſes for taxation is, to force the uſing of oxen; but we are inclined to queſtion the wiſdom of this ſcheme; being perſuaded that a horſe, after working a moderate number of years, has *earned*

all so much more than an ox, that the loss of the carcase is a trifling object to a farmer. If Dr. A. however, can persuade the nation in general, to fatten and eat those horses which are, in any way, disabled from working, there will remain no plea for using slow-paced oxen in their room. After all, the farmer is the proper judge whether oxen or horses answer his purpose best. In different districts the case may be much varied; and, therefore, a general legislative interference may prove to be rather well intended, than actually expedient.

We speak of legislative projects with that respect which is surely due to them; and not with that petulant censoriousness, which frequently appears in this volume. Legislators are, in this respect, like all other men; it is impossible that they should delight in *rude* advisers. The postscript contains "cursory thoughts on the corn-laws;" which are indeed so very cursory, that we may well be excused from giving any particular account of them.

Upon the whole, this volume contains much useful matter, which might have been compressed within half of its present bulk, by a style more concise and vigorous, and by a much more rigid abstinence from egotism and declamation.

ART. IV. *Studies of Nature. By James Henry Bernardin de Saint Pierre. Translated by Henry Hunter, D.D. Minister of the Scots Church, London Wall. In Five Volumes.* 1l. 10s. Dilly, in the Poultry. 1796.

OF all the pursuits which engage the attention of man, there is none more useful or interesting than the study of nature. It assists the husbandman in rearing the fruits of the earth, the artist in providing for the conveniences of life, the physician in discovering remedies for the removal or prevention of disease, and impresses upon the mind the highest degree of veneration for that Being, who made and superintends the whole. With such sentiments, and with sanguine hopes of information and pleasure, whoever, not being acquainted with the original, should begin his perusal of this work, would, alas! be grievously disappointed. Much might be expected from the title and bulk of the publication; and from the information conveyed by the translator's preface, that his author had attacked established error, and had disclosed sources unknown before of moral and intellectual enjoyment; but since the work is thus offered to the English public, it becomes our duty,

duty, to caution our readers not to entertain too ardent hopes, and to prepare for meeting certain conſiderable errors, which we ſhall not omit to ſpecify and expoſe.

The ſubjects of which St. P. treats, are very various, and of the higheſt importance. The following are the contents of the volumes.

" Vol. I. Advertiſement, reſpecting this edition, and the work in general. Explanation of the plates. Study 1. Immenſity of nature. Plan of my work. Study 2. Beneficence of nature. Study 3. Objections againſt Providence. Study 4. Replies to the objections againſt Providence. Replies to the objections founded on the diſorders of the globe. Study 5. Replies to the objections againſt Providence, founded on the diſorders of the vegetable kingdom. Study 6. Replies to the objections againſt Providence, founded on the diſorders of the animal kingdom.

" Vol. II. Study 7. Replies to the objections againſt Providence, founded on the calamities of the human race. Study 8. Replies to the objections againſt a Divine Providence, and the hopes of a life to come, founded on the incomprehenſible nature of God, and the miſeries of a preſent ſtate. Study 9. Objections againſt the methods of our reaſon, and the principles of our ſciences. Study 10. Of ſome general laws of nature, and firſt of phyſical laws. Of conformity. Of order. Of harmony. Of colours. Of forms. Of movements. Of conſonances. Of progreſſion. Of contraſts.

Vol. III. Explanation of the plates. Sequel of Study 10. Of the human figure. Of concerts. Of ſome other laws of nature, hitherto imperfectly known. Study 11. Applications of ſome general laws of nature to plants. Elementary harmonies of plants with the ſun, by the flowers. Elementary harmony of plants with the water and the air, by means of their leaves and their fruits. Vegetable harmonies of plants. Animal harmonies of plants. Human harmony of plants. Elementary harmonies of plants, relatively to man. Vegetable harmonies of plants with man. Human, or elementary harmonies of plants. Study 12. Of ſome moral laws of nature. Weakneſs of reaſon, of feeling; proofs of the divinity, and of the immortality of the ſoul from feeling. Of phyſical ſenſations. Of the ſenſe of taſting. Of the ſenſe of ſmelling. Of the ſenſe of ſeeing. Of the ſenſe of hearing. Of the ſenſe of touching.

Vol. IV. Sequel of Study 12. Of the ſentiments of the ſoul, and firſt of mental affections. Of the ſentiment of innocence. Of pity. Of the love of country. Of the ſentiment of admiration. Of the marvellous. The pleaſure of myſtery. The pleaſure of ignorance. Of the ſentiment of melancholy. The pleaſure of ruins. The pleaſure of tombs. Ruins of nature. The pleaſure of ſolitude. Of the ſentiment of love. Of ſome other ſentiments of Deity, and, among others, of that of virtue. Study 13. Application of the laws of nature to the diſorders of ſociety. Of Paris. Of nobility. Of an elyſium. Of the clergy. Study 14. Of education. National ſchools. Recapitulation.

Vol.

Vol. V. Advertisement to Vol. V. Paul and Virginia. Fragmens. Notes to the fragment. Arcadia, Book I. Notes to Arcadia."

Besides what is expressly announced above, two subjects of great importance are discussed, namely, the figure of the earth, and the theory of tides; in each of which, the author attacks opinions for some time generally received: and these attacks, he thinks, are supported by such powerful arguments, that the theories of others must hereafter fall, and his own be acknowledged.

For more than half a century, it has been considered as an established truth, that the earth is an oblate spheroid, the axis extending from the north to the south pole, being less than the diameter of the equator. The reasonings of Sir I. Newton upon the subject, laid the foundation for this hypothesis. He concluded, that the diurnal revolution of the earth about its axis, must give to the parts at, or near, the equator, a considerable degree of centrifrugal force; that this force must gradually decrease towards the poles, and, consequently, that the equatorial regions must be elevated, and the polar comparatively flat. As any meridian upon this theory must be an ellipse, he knew, from the nature of the curve, that the measures of degrees upon it, must gradually increase from the equator towards the poles; and this being allowed, as it ever must be, by every one competent to speak on the subject, it was only necessary to establish or overthrow the theory, by the measurement of degrees of a meridian, in different latitudes.

Saint Pierre, however, either not comprehending, or despising the opinion of Sir I. Newton, gravely affects to hold mathematical investigations, on such subjects, in contempt.

"How is it possible," he says, "to reason with persons, who shroud themselves in the clouds of equations, or of metaphysical distinctions, if you press them ever so little by the sentiment of truth? When such refuges fail, they overwhelm you with authorities innumerable, which have subjugated themselves, without a process of reasoning; and by which they mean to subdue, in their turn, the man especially who has not joined himself to any party. The authority of great names, serves but too frequently, as a strong hold to error. It is thus, that on the faith of a *Maupertuis*, and of a *Condamine*, Europe has till now, believed that the earth was flattened at the poles. What answer is it possible to give to the geometrical demonstration which I produce of it? For my own part, I am perfectly convinced, that Newton himself would, at this day, renounce such an erroneous opinion, though he was the first who broached it, if the truth must be told."

We

We are of a very different opinion. Sir I. Newton's reasonings were founded upon the immutable laws of nature, eſtabliſhed by mathematical proceſſes, the moſt certain to which human deciſions can be entruſted, and confirmed by experiments, the validity of which, none but the ignorant and preſumptuous would call in queſtion. We will immediately make it appear, that St. Pierre, in the work before us, has attributed a blunder, purely his own, to Sir I. Newton; he then demonſtrates that this blunder is abſurd, and of courſe infers, that Sir I. Newton, and his followers, have been guilty of a groſs miſtake.

As in trigonometrical calculations, the circumference of every circle is ſuppoſed to be divided into 360 degrees, it is evident, that the length of a degree in a great circle, is greater than the length of a degree in a ſmall circle. It is alſo equally manifeſt, that if the length of a degree in one circle, be greater than the length of a degree in another circle, the firſt mentioned circle muſt be greater than the other. Theſe obvious truths, conſtitute a foundation for the concluſions of Sir I. Newton, and ſucceeding mathematicians, upon the ſubject under conſideration. For in the ellipſe, the radius of curvature is leaſt of all at the vertex of the tranſverſe axis, and from that point it gradually increaſes to the vertex of the conjugate axis, where it is greater than at any other point in the curve. Thus putting the tranſverſe axis of an ellipſe $=a$, the conjugate $=c$, and the abſciſſa of the tranſverſe (from which an ordinate is drawn to that point in the curve for which the curvature is to be determined) $=x$, the radius of curvature is known to be $\frac{\overline{a^2c^2 + a^2 - c^2 \times 4ax - 4x^2}\,|^{\frac{3}{2}}}{2a^4c}$. Now as the only variable part in this expreſſion is $ax - x^2$, or $\overline{a - x \times x}$; what we have aſſerted above, concerning the variation of the radius of curvature, is evident from the 5th propoſition in the 2nd Book of Euclid. Hence it appears, that the lengths of degrees in the curve of an ellipſe muſt gradually increaſe from the vertex of the tranſverſe axis to that of the conjugate.

Perhaps St. Pierre, and his diſciples, may object to this theoretical ſtatement, that it is ſhrouded in the cloud of an equation, and not evident to *the ſentiment of truth*. To this we reply, that we do not clearly comprehend what St. Pierre means by that expreſſion. We know that there are ſome truths, level to the common comprehenſion of men, and which, upon being properly preſented, impreſs a firm conviction

tion upon the mind. Such truths we call axioms; but we cannot ſuppoſe that any man, poſſeſſed of common ſenſe, would expect every ſcientific truth to flaſh immediate conviction, after it is ſtated for conſideration. Superior attainments are to be obtained only by exertion, and cautious advancement from the axioms; and this advancement muſt be conformable to rules, founded upon acknowledged and indiſputable principles.

Sir I. Newton ſuppoſing, from the diurnal revolution of the earth, that it muſt be an oblate ſpheroid, and knowing that the ſection of a ſpheroid paſſing through its poles is an ellipſe, juſtly concluded that the truth of his ſuppoſition would be eſtabliſhed, if, upon the actual meaſurements of degrees of a meridian, the lengths in high latitudes proved to be greater than in lower latitudes. But, notwithſtanding the very high probability of this hypotheſis, Meſſrs. Caſſini, father and ſon, about the beginning of the preſent century, and afterwards others, entertained a different opinion. They aſſerted the earth to be an oblong ſpheroid, having its tranverſe or longeſt axis paſſing through the poles, and they appealed to obſervations in ſupport of their belief. It was not eaſy, however, to determine the queſtion from degrees adjoining or near one another, as even ſmall errors in the meaſurements render the concluſions doubtful. In order, therefore, to put the matter beyond diſpute, Meſſrs. Maupertuis, Camus, Clairaut, and Le Monnier, were ſent, in the year 1736, to meaſure a degree in Lapland, at the polar circle. Nearly about the ſame time, Meſſrs. Godin, Bouguer, and Condamine, of France; and Don Jorge Juan, and Don Antonio de Ulloa, of Spain, were ſent to South America, to meaſure a degree in a meridian near the equator. The firſt of theſe two companies found the length of their degree to be 57422 Paris toiſes; the other found theirs to be 56750 of the ſame meaſure. Theſe, and other meaſurements, eſtabliſhed Sir I. Newton's hypotheſis; and, for theſe laſt fifty years, men of ſcience have admitted that the earth is an oblate ſpheroid, being flatted towards the poles.

We cannot praiſe Saint Pierre either for prudence, conſiſtency, modeſty, or learning, in the manner in which he has publiſhed and ſupported his opinions concerning the figure of the earth. He has ventured to contradict Sir I. Newton and others, without duly examing, and certainly without comprehending their meaning. Inſtead of recurring to his boaſted *ſentiment of truth*, in ſupport of his opinion, he even condeſcends to ſhroud himſelf under the cloud of mathematical demonſtration; inſtead of enjoying in ſilence the perſuaſion of his victory, as he ſuppoſes it, he repeatedly informs his readers,

ders, that he has vanquished the greatest philosophers and mathematicians; and, instead of proving this by superior attainments, he gravely presents to the public the demonstration of a geometrical axiom.

"It is evident," he says, "that the degree being greater, and the curve longer, toward the north, Newton ought to have concluded that the earth was lengthened out at the poles; but he deduced the directly opposite conclusion, namely, that it was flattened there. The truth is, his system of the heavens occupying all the faculties of his vast genius, prevented his detecting on the earth a geometrical inconsequence: he adopted, therefore, without examination, an experiment which he thought favourable to his system, not perceiving that it was diametrically opposite to him. Modern astronomers have, in their turn, suffered themselves to be seduced by the reputation of Newton, and by a weakness so apt to warp the human mind, that of attempting to explain all the operations of nature by a single law. Our astronomers, then, have set out on a ramble to the extremities of the earth, in quest of physical proofs of a celestial system, happy and luminous; and they were so dazzled with it before-hand, that they mistook, in their turn, the truth itself, which, far from the prejudices of Europe, had, in deserts, just sought refuge under their wings. If the most illustrious of modern geometricians could fall into so gross an error in his peculiar science; and if astronomers, in other respects, abundantly filled with a sense of their own sagacity, have, under the influence of his name merely, deduced from their own observations a false conclusion in support of that error; rejected the preceding experiments of their schools, respecting the sinking of the barometer in the north, with the other geographical observations which contradicted it; established on it the basis of all future physical knowledge; and have given it afterwards, by the weight of their own reputation, an authority which has not left, to the rest of the learned world, so much as the liberty of doubting; it behoves us, poor ignorant and obscure men, to take good care of ourselves, we who search after truth singly for the happiness of knowing it."

If Sir I. Newton, and other mathematicians, had asserted the length of a degree in a meridian, taken at the equator, to be equal to the length of a degree of longitude in the equator, and that the lengths of degrees in a meridian increase from the equator to either of the poles, we would readily allow that they had fallen into a gross error: but this is far from being the case. According to the late learned and very able mathematician, Mr. T. Simpson, whose dissertation on the subject is now before us, the lengths of degrees of a meridian are each of them less than a degree of the equator up to the latitude of 56°; from this latitude to the pole each degree of the meridian is a little more than a degree of the equator. Upon adding up the numbers in Mr. Simpson's table, we find the length of the meridional curve, from the equator to the pole, to be

5389.416,

5389.416, whereas a quadrant of the equator is 5400. We therefore conclude, as the whole curve of the elliptic meridian is less than the equator, that the earth is flattened at the poles.

The reasons for this conclusion are, in substance, the same with the assertion which Saint Pierre gives as a proposition, and to the demonstration of which he repeatedly refers his readers, with much triumph, and self-satisfaction. We inform Saint Pierre and his admirers, that his assertion is only a particular case of the following axiom; *if two curves, in the same plane, have their common extremities in a straight line, and are both on the same side of it, the length of the outer curve will be greater than that of the inner.* Although this has been admitted as an axiom since the day of Archimedes (for it is in his first book περι Σφαιρας και Κυλινδρου) Saint Pierre seems to think that Sir I. Newton, and the mathematicians whom he mentions, were ignorant of it, and he has published it with as much solemnity and self-applause, as if he had enriched science with an important and luminous discovery. If he had taken up any book on the subject, in which the lengths of elliptic degrees, according to Sir I. Newton's hypothesis, are put down, and compared their sum in a fourth part of the whole curve with a quadrant of the equator, he might have guarded against mistaking Sir I. Newton's meaning. The matter, as stated in St. Pierre's work, is as inconsistent with truth as if he said, Sir I. Newton and his followers assert, that two is less than three, and three less than four, and that the sum of these three numbers is less than three times two. The gross error is Saint Pierre's own, and it is evidently to be attributed to his ignorance of the subject.

This ignorance has betrayed him into repeated errors, and repeated mistakes in his statement of opinions. After he has formally proved, as he supposes, that the earth is elongated towards the poles, he says,

"I shall conclude this demonstration by an image more trivial indeed, but equally sensible. If you divide the two circumferences of an egg, in length and breadth, each into 360 degrees, would you conclude that this egg was flattened toward its extremities, because the degrees of its circumference, in length, were greater than the degrees of its circumference in breadth?"

To this we reply, that we know of no man, or set of men, who ever adopted such an absurd conclusion; and, at the same time, we oppose an orange to his egg, for the sake of familiar illustration. Call the top and bottom of an orange its poles, and the circumference of a circle upon its surface, equally distant from the poles, its equator; suppose the orange to be cut through

through the poles, and the ſection to be an ellipſe, and call the curve of this ellipſe a meridian. Now, according to what is certainly known of the nature of an ellipſe, and the ſhape of an orange, we aſſert that the degrees in the elliptic meridian increaſe from the equator to the pole, but that the whole elliptic curve between the equator and the pole, is leſs than a fourth part of the equator. After this ſtatement, we aſk Saint Pierre and his adherents, Do you conclude an orange to be elongated towards its top and bottom?

(To be concluded in our next.)

ART. V. *Wives as they were, and Maids as they are, a Comedy, in Five Acts, performed at the Theatre Royal, Covent-Garden. By Mrs. Inchbald.* 8vo. 1s. 6d. Robinſons. 1797.

IT is not the fault of Mrs. Inchbald, if the taſte of a theatrical audience requires what is ſuperficial, rather than profound; and is better pleaſed with a tranſient view of manners, "living as they riſe," than with a regular plot, which diſplays the art of the dramatiſt in its conſtruction, while it forms a laſting picture of national peculiarities. At the preſent day, Shakſpeare, Ben Jonſon, Otway, Congreve, and the earlier dramatic writers are, in a manner, laid aſide, and ſprightly dialogue, ſtage effect, and ridicule of the paſſing follies, ſubſtituted in their place. Mrs. Inchbald is certainly not deficient in any of theſe requiſites, and ſhows, ſatisfactorily enough, that ſhe is adequate to higher undertakings, were ſhe called upon to put forth the full ſtrength and vigour of her talents. The wife of former days is here happily delineated; the maid of the preſent time, we truſt, is ſomewhat overcharged. The deteſtable vice of gaming, however, it is but too certain, has the ſanction of examples very powerful from their rank, and in a ſex which it peculiarly degrades and diſhonours; and, for the time at leaſt, deprives of its loveliеſt charms and attractions.

The following ſcene is highly creditable to the author's underſtanding, as well as to her heart.

"Scene II. *A Room in a Priſon.*

Enter Miſs DORILLON *and Mr.* NORBERRY.

Mr. Norberry. You ought to have known it was in vain to ſend for me. Have not I repeatedly declared, that, till I heard from your father, you ſhould receive nothing more from me than a bare ſubſiſt-

ence?—I promiſe to allow you thus much, even in this miſerable place; but do not indulge a hope that I can releaſe you from it. [*She weeps—he goes to the door—then returns.*] I forgot to mention, that Mr. Mandred goes on board to-morrow for India; and, little as you may think of his ſenſibility, he ſeems concerned at the thought of quitting England without juſt bidding you farewel. He came with me hither—ſhall I ſend him up?

Miſs Dorillon. Oh! no: for heaven's ſake! Deliver me from his aſperity, as you would ſave me from diſtraction.

Mr. Norberry. Nay, 'tis for the laſt time—you had better ſee him. You may be ſorry, perhaps, you did not, when he is gone.

Miſs Dorillon. No, no: I ſha'n't be ſorry.—Go, and excuſe me—Go, and prevent his coming. I cannot ſee him.—[*Exit Mr. Norberry.*]—This would be aggravation of puniſhment, to ſhut me in a priſon, and yet not ſhelter me from the inſults of the world!

Enter Sir William. [*She ſtarts.*]

Sir William. —— I know you have deſired not to be troubled with my viſit; and I come with all humility——I do not come, be aſſured, to reproach you.

Miſs Dorillon. Unexpected mercy!

Sir William. No; though I have watched your courſe with anger, yet I do not behold its end, with triumph.

Miſs Dorillon. It is not to your honour, that you think it neceſſary to give this ſtatement of your mind.

Sir William. May be——but I never boaſted of perfection, though I can boaſt of grief that I am ſo far beneath it. I can boaſt too, that, though I frequently give offence to others, I could never part with any one for ever (as I now ſhall with you), without endeavouring to make ſome atonement.

Miſs Dorillon. You acknowledge, then, your cruelty to me?

Sir William. I acknowledge I have taken upon me to adviſe, beyond the liberty allowed by cuſtom to one who has no apparent intereſt or authority——But, not to repeat what has paſſed, I come, with the approbation of your friend Mr. Norberry, to make a propoſal to you for the future. [*he draws chairs, and they ſit.*]

Miſs Dorillon. What propoſal?—What is it? [*eagerly.*]

Sir William. Mr. Norberry will not give either his money or his word to releaſe you—But as I am rich—have loſt my only child—and wiſh to do ſome good with my fortune, I will inſtantly lay down the money of which you are in want, upon certain conditions.

Miſs Dorillon. Do I hear right? Is is poſſible I can find a friend in you?—a friend to relieve me from the depth of miſery! Oh, Mr. Mandred!

Sir William. Before you return thanks, hear the conditions on which I make the offer.

Miſs Dorillon. Any conditions—What you pleaſe!

Sir William. You muſt promiſe, never, never to return to your former follies and extravagancies. [*She looks down.*] Do you heſitate? Do you refuſe?—Won't you promiſe?

Miſs Dorillon. I would, willingly—but for one reaſon.

Sir William. And what is that?

Miſs

Miſs Dorillon. The fear, I ſhould not keep my word.

Sir William. You will, if your fear be real.

Miſs Dorillon. It *is* real—It is even ſo great, that I have no hope.

Sir William. You refuſe my offer then, and diſmiſs me? [*Riſes.*]

Miſs Dorillon. [*riſing alſo.*] With much reluctance.—But I cannot, indeed I cannot make a promiſe, unleſs I were to feel my heart wholly ſubdued; and my mind entirely convinced that I ſhould never break it.—Sir, I am moſt ſincerely obliged to you for the good which I am ſure you deſigned me; but do not tempt me with the propoſal again—do not place me in a ſituation, that might add to all my other afflictions, the remorſe of having deceived you.

Sir William. [*after a pauſe.*] Well, I will diſpenſe with this condition—but there is another I muſt ſubſtitute in its ſtead.—Reſolve to paſs the remainder of your life, ſome few enſuing years at leaſt, in the country. [*She ſtarts.*] Do you ſtart at that?

Miſs Dorillon. I do not love the country. I am always miſerable while I am from London. Beſides, there are no follies or extravagancies in the country.—Dear Sir, this is giving me up the firſt condition, and then forcing me to keep it.

Sir William. There, Madam, [*taking out his pocket-book.*] I ſcorn to hold out hopes, and then deſtroy them. There is a thouſand pounds free of all conditions [*ſhe takes it.*]—extricate yourſelf from this ſituation, and be your own miſtreſs to return to it when you pleaſe. [*Going.*

Miſs Dorillon. Oh, my benefactor, bid me farewell at parting—do not leave me in anger.

Sir William. How! will you dictate terms to me, while you reject all mine?

Miſs Dorillon. Then only ſuffer me to expreſs my gratitude—

Sir William. I will not hear you. [*Going.*]

Miſs Dorillon. Then hear me on another ſubject: a ſubject of much importance—indeed it is.

Sir William. Well!

Miſs Dorillon. You are going to India immediately—It is poſſible that there, or at ſome place you will ſtop at on your way, you may meet with my father.

Sir William. Well!

Miſs Dorillon. You have heard that I have expected him home for ſome time paſt, and that I ſtill live in hopes—

Sir William. Well! [*Anxiouſly.*]

Miſs Dorillon. If you ſhould ſee him, and ſhould be in his company—don't mention *me.*

Sir William. Not mention *you?*

Miſs Dorillon. At leaſt, not my indiſcretions—Oh! I ſhould die, if I thought *he* would ever know of them.

Sir William. Do you think he would not diſcover them himſelf, ſhould he ever ſee you?

Miſs Dorillon. But he would not diſcover them all at once—I ſhould be on my guard when he firſt came—My ill habits would ſteal on him progreſſively, and not be half ſo ſhocking, as if you were to vociferate them all in a breath.

Sir William. To put you out of apprehenſion at once—your father is not coming home—nor will he ever return to his own country.

Miſs Dorillon. [*ſtarting.*] You ſeem to ſpeak from certain knowledge—Oh! heavens! is he not living?

Sir William. Yes, living—but under ſevere affliction—fortune has changed, and all his hopes are blaſted.

Miſs Dorillon. "Fortune changed!"—In poverty?—my father in poverty?—[*weeping.*]—Oh, Sir, excuſe, what may perhaps appear an ill compliment to your bounty; but to me, the greateſt reverence I can pay to it.—You are going to that part of the world where he is; take this precious gift back, ſearch out my father, and let *him* be the object of your beneficence.—[*Forces it into his hand.*]—I ſhall be happy in this priſon, indeed I ſhall, ſo I can but give a momentary relief to my dear, dear father.—[*Sir William takes out his handkerchief.*]—You weep!—This preſent, perhaps, would be but poor alleviation of his ſufferings—perhaps he is in ſickneſs; or a priſoner! Oh! if he is, releaſe me inſtantly, and take me with you to the place of his confinement.

Sir William. What! quit the joys of London?

Miſs Dorillon. On ſuch an errand, I would quit them all without a ſigh—And here I make a ſolemn promiſe to you—[*kneeling.*]

Sir William. Hold, you may wiſh to break it.

Miſs Dorillon. Never—exact what vow you will on *this* occaſion, I will make, and keep it.—[*Enter Mr. Norberry—ſhe riſes.*] Oh! Mr. Norberry, he has been telling me ſuch things of my father——

Mr. Norberry. Has he? Then kneel again—call *him* by that name—and implore him not to diſown *you* for his child.

Miſs Dorillon. Good heaven!—I dare not—I dare not do as you require. [*She faints on Norberry.*]

Sir William. [*going to her.*] My daughter!—My child!—

Mr. Norberry. At thoſe names ſhe revives. [*She raiſes her head, but expreſſes great agitation.*]—Come, let us quit this wretched place—ſhe will be better then. My carriage is at the door. You will follow us.

[*Exeunt, leading off Miſs Dorillon.*

Sir William. Follow you!—Yes—and I perceive that, in ſpite of philoſophy, juſtice, or reſolution, I could follow you all the world over.—[*Exit.*]" P. 80.

Theſe "compunctious viſitings of nature," in Miſs Dorillon, may perhaps remind the reader of the ſcene between Charles and his uncle, in the School for Scandal; yet there is certainly no ſervile imitation; and the whole is ſo well written, that it could not fail to produce a ſtrong effect upon an audience. The Comedy is, in its moral, unexceptionable; and, in all reſpects, is worthy of the pen of Mrs. Inchbald.

We cannot ſpeak in very high terms of the Prologue and Epilogue which accompany this comedy. They bear evident marks of haſte and incorrectneſs; and whatever effect they might have had in the recital, are flat enough in the cloſet.

ART. VI. *Travels in Hungary, with a ſhort Account of Vienna, in the Year 1793. By Robert Townſon, LL. D. F. R. S. Edinb. &c. &c. &c.* 4to. 1l. 1s. Robinſons. 1797.

WE know but little of the interior of Hungary, and yet enough to make us anxious to know more. Thoſe ſtores, which, at the ſame time, ſtimulate and repay the enquiries and fatigues of the naturaliſt, are there to be found in the greateſt abundance. Dr. Townſon has placed before us a rich and agreeable banquet; and we are happy to find, for the encouragement of future travellers, that the variety cannot be eaſily exhauſted.

The author, it ſeems, from his dedication to Mr. Dundas, had formerly made application to the Eaſt-India Company, to make, under their auſpices, a tour of diſcovery through the Britiſh territories in India, with the deſign of explaining its phyſical geography and mineralogy. This did not meet with the approbation of the Court of Directors; which, conſidering the liberality they have, on various occaſions, exhibited to literary men, and ſcientific undertakings, appears to us remarkable. The Doctor, however, was too ardent a lover of natural hiſtory, and of too active a temper, to remain unemployed at home; he, therefore, made Hungary the theatre of his reſearches: and the public are now preſented with the corrected notes of a five months tour in that hitherto almoſt unexplored country.

The volume commences, in a more known country, with an account of Vienna, its learned inſtitutions, public libraries, natural curioſities, public amuſements, &c.; and, from the firſt chapter, we take the following entertaining extract:

"The markets next claim the attention of the naturaliſt; and theſe, to the Vienna people, who are noted for being addicted *à la gourmandiſe*, are things of the firſt moment: a deficiency in livers of geeſe and ſmall birds might cauſe a revolution, or be conſidered as a ſufficient cauſe of delivering up the city if beſieged. They are well ſupplied. I have ſometimes ſeen a ſcore of wild hogs, and a dozen of ſtags, in the game market at the ſame time, and hares literally by cart-loads, with abundance of pheaſants and partridges, and ſometimes the ptarmigan, and the hazel-grous, *lagopus & ponaſi*. The ſmall birds are there by myriads: the brambling, *fringilla montifringilla*; tree ſparrow, *f. montana*; ſiſkin, *f. ſpinus*; and croſs-bill, *loxia curvirоſtra*, were in the greateſt plenty: yet black-birds, *turdus merula*; thruſhes, *t. viſcivorus*; field-fares, *t. pilaris*; red-wings, *t. iliacus*; green-unches, *laxia chloris*; houſe-ſparrows, *fringilla domeſtica*; larks; the common gull, *larus cinereus*; the green and greater-ſpotted wood-peckers, *picus viridis*

viridis & major, were here: and even birds unclean, and forbidden by Moſes, as hawks, magpyes, jays, butcher-birds, and nutcrackers, *corvus caryocatactes*. Even the bull-finch and robin are not ſpared.

"The livers of geeſe are eſteemed a great delicacy, they are eaten ſtewed. Some poulterers have a method of making them grow to an enormous ſize. This is kept a ſecret amongſt the Jews, who are the principal feeders. I have been informed by different people, that the geeſe are only kept in very ſmall pens, where they cannot move, and are crammed chiefly with Indian wheat, and are allowed little or no water. This is as much a ſubject of pathology as of œconomy: to an Engliſh palate they are not ſo good as calves' liver.

"Some of the tame hogs that ſupply the Vienna market, ought to be particularly noticed; I mean thoſe which come from the Turkiſh frontiers, from Boſnia and Servia. When they arrive at Vienna, though they have performed ſo long a journey, they are ſo fat as ſcarce to be able to walk, and can only travel a few miles in a day. They are the handſomeſt of the hog kind, and apparently of a mild diſpoſition. What makes me particularly mention them is their ſkin, which is covered, excluſive of the uſual briſtles, with a coarſe kind of wool, like that of the wild dog.

"From hot-blooded animals I will paſs to the cold. Sturgeon is always in the market, but not cheap; it generally ſells for 18 pence a pound: it is caught in the Danube about Offen, and even as low down as Belgrade. The *ſilurus glanus*, often ſix or eight feet long: carp, which is in the greateſt plenty, is about 6 pence a pound. The var. *β*, the *ſpiegel karpfe* of the Germans, is very common, and very various in its diſtinguiſhing character, the ſcales. Often in the ſame tub are ſeen, ſome with one row only of large ſcales, others with two rows, and many in which the great ſcales are placed without any order; ſome have many, others have few. Pike, *eſox lucius*; tench, *cyprinus tinca*; Barbel, *cyprinus barbus*; Perch, *perca fluviatilis*; trout; and the burbot, *gadus lota*, are likewiſe common.

"As an appendage to the fiſh market, is the tortoiſe, frog, and ſnail market. There are two ſpecies of tortoiſes, the *orbicularis*, and the *græca*. The firſt is conſidered as the moſt delicate; it is the food of the opulent: one 7 or 8 inches long coſts about a ſhilling. The latter is chiefly uſed for ſoup, and is ſomething cheaper. When I ſaw theſe animals in the froſty weather, they ſhewed no ſigns of life, and were lying in all directions like ſo many ſtones; when I brought them into my room, they generally remained torpid, till they had been there a couple of hours. The market people know how to diſtinguiſh the males from the females, by the ſternum of the latter being more convex, viewed from without, than in the males; hence they are thicker.

"Frogs are another delicacy. Both the edible, *eſculenta*, and the common frog, *temporaria*, are eaten; but the latter is much leſs eſteemed, as its fleſh is not ſo white. It is the hind legs which are in requeſt: 2 pairs coſt about three halfpence; they are therefore by no means a cheap diſh. The fore legs and livers are moſtly uſed for ſoup.

"Theſe poor animals are brought from the country thirty or forty thouſand at a time, and ſold to the great dealers, who have conſerva-

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tories for them. Theſe are large holes, four or five feet deep, dug in the ground, the mouth of which is covered with a board, and with ſtraw in ſevere weather. I have often viſited theſe conſervatories in the hard froſt, but never found their inhabitants quite torpid. When I placed them on their backs, they were ſenſible of the change, and had ſtrength to turn themſelves. They get together in heaps, one upon another, inſtinctively, and thereby prevent the evaporation of their humidity: no water is given them. I found many of them dead, and not for want of water, as I found this fluid in their bladder. Many I imagine had died of the injuries they had received during their captivity; others, no doubt, by being arrived at that period at which the powers of life are feeble, and eaſily deſtroyed. There are only three great dealers: theſe ſupply moſt of thoſe who bring them to the market ready for the cook. The ſnail, *helix pomatia*, cloſes the liſt of *maigre* diſhes. It is not eaten through œconomy, as ſeven of them, at the *traiteurs*, are charged the ſame as a plate of veal or beef. They are eaten boiled, fried in butter, and ſometimes ſtuffed with farce meat. The ſlimineſs remains after being dreſſed, yet they are conſidered as a delicacy!!! But *de guſtibus non eſt diſputandum*. The greateſt quantity and the fineſt come from Suabia. The fondneſs of the good people of Vienna for theſe things is no new capricious taſte; for Dr. Brown, who was here above a century ago, makes the remark in his travels, that, ſince their markets were ſo well provided, "he was ſurpriſed to meet with ſome odd diſhes at their tables, as guinea pigs, divers ſorts of ſnails, and tortoiſes." P. 11.

From Vienna the author proceeded to Buda, which he writes, contrary to the uſual Engliſh cuſtom, Bude, and without a final accent; of this place, he thus deſcribes the amuſements and public baths.

"On *Sundays* and great feſtivals, the public is entertained as at Vienna with the *Hetze*. The proprietors have two very fine wild bulls. The day I was a ſpectator of this polite and humane amuſement, one was turned out on the arena, and at the ſame time an Hungarian ox: this attacked the former, but was immediately thrown down: but our Engliſh bulls would have diſputed the ground with him to greater advantage: an Hungarian ox, and a *bos ferus*, are very unequally matched. Then came a *raube bear*; this is a bear that has been kept without food for ſeveral days, and rendered ſavage by hunger: on another bear being let out a battle enſued: the latter was ſo much inferior in ſize that the conteſt did not laſt long: the *raube bear* kept the other, which ſeemed no way ferocious, down with his paws, and ſtrangled him, by ſeizing him by the throat, and then carried him into his den. The great diſparity in ſize and ſtrength rendered this a moſt diſagreeable ſight. The white Greenland bear afforded more entertainment. In the middle of the arena there was a ſmall pool of water, with a duck in it. As ſoon as the bear came to the edge of the pool, the duck laid itſelf flat and motionleſs on the ſurface of the water: the bear leaped in, the duck dived, and the bear dived after it; but the duck eſcaped, through its ſuperior diving. The next piece was

was a bold attempt of one of the keepers to wreſtle with an ox. As ſoon as the keeper came upon the arena, the ox ran at him. The man, who was not above the middle ſize, ſeized his antagoniſt by the horns, who puſhed him indeed from one ſide of the arena to the other, but could not toſs him. After the battle had laſted ſome time, and the ox had got the keeper near the ſide of the arena, and might have hurt him, ſome aſſiſtants came out, diſengaged him from the wall, and gave him his dagger, which he immediately ſtruck between the cervical vertebræ of his antagoniſt, which inſtantly fell lifeleſs to the ground; but ſmall convulſive motions continued for a minute or two. In this manner the oxen are killed by the butchers at Gibraltar, who, I am told, have learned it from their African neighbours. Might not the magiſtrates of towns recommend this method to their butchers, and, if found better than the uſual manner of knocking them down, even compel them to adopt it? Every means of diminiſhing the ſufferings of the brute creation ſhould be recommended, not only from humanity towards them, but for the ſake of our own ſociety. Men accuſtomed to be cruel towards animals, will require but a ſmall inducement to be ſo to their own ſpecies. A lion came next upon the ſtage, and one with all his native majeſty: conſcious of his ſtrength, he looked undauntedly about, to ſee if he had any opponent; but he was brought out only for ſhow. From the hole in the upper part of the gate of the arena, a handkerchief was put out, and inſtantly drawn back: he flew at this in an inſtant. Some other animals were turned out, and were glad to get into their dens again. One of the keepers ſhewed his addreſs in ſpearing a wild boar, which ran at him as ſoon as he came on the arena. I found few other public amuſements. Being ſummer, moſt of the *grand monde* was out of town; for the Hungarians are like the Engliſh, they live a great deal upon their eſtates. In winter no doubt I ſhould have found the uſual amuſements, as concerts, balls, card parties, converzationes, &c. The *Citizens* have a ball ſometimes on the Sunday evenings, and in the neighbourhood there are ſeveral inns pleaſantly ſituated in retired ſituations, where the great and ſmall often go for recreation. Coffee-houſes are little known in the northern part of the continent; but in the ſouthern they are places of reſort, time-killing places at leaſt, if not places of amuſement. This town has ſeveral good ones; but that facing the bridge is, I think, not to be equalled in Europe. Beſides a very large handſome room elegantly fitted up, and with two or three billiard-tables, there is a private billiard-room for thoſe who do not ſmoke; and two or three other rooms for giving entertainments in; and very comfortable dinners may be had. And here, according to the continental cuſtom, all ranks and both ſexes may come; and hair-dreſſers in their powdered coats, and old market-women, come here and take their coffee, or drink their *roſolio*, as well as counts and barons.

"The hot baths are the moſt remarkable things of Bude: the water ſprings up in ſeveral places in great abundance, in that narrow ſcrap of land which lies between the Danube and the hill on which the fortreſs ſtands. The Turks, who ſo often have had poſſeſſion of the city, could not fail of applying it to their favourite paſtime; ſome of

of the baths, and the greateſt, are Turkiſh remains. There are large common baths for the lower order of the people, and commodious private baths for thoſe who can afford to pay for them. In a common bath I ſaw young men and maidens, old men and children, ſome in a ſtate of nature, others with a fig-leaf covering, flouncing about like fiſh in ſpawing-time. But the obſerver muſt be juſt. I ſaw none of the *ladies* without a petticoat, though moſt were without their ſhifts. Some of the *gentlemen* were with drawers, ſome without; according, no doubt, to their degree of delicacy*.—But no very voluptuous ideas ariſe in theſe ſuffocating humid ſteams; and as a further ſedative, the ſurgeon is ſeen hard at work, cupping and ſcarifying.

"The firſt time I went into one of the private baths, I found the water ſo hot that I was glad to get out again: but this was my own fault; it may be made of all temperatures. I examined one of the hotteſt, and in the common bath I found the thermometer ſtand at 30 degrees of Reaumur; in a private one at 32; but at the ſpout, as it came from the ſource, it roſe to 46.

"Near to this bath is the pond of *hot* water full of fiſh. Warm water, hot water, water ſmoking hot, ſcalding hot, boiling hot, differ but in degree, which is a thing eaſily overlooked in a *lively* deſcription. Yet what would be more ſurpriſing than to ſee fiſh ſwimming about in boiling water? In ſummer its warmth might paſs unnoticed, and in winter might be denominated ſcalding. I found the thermometer immerſed in it riſe to 20½ of Reaumur, whilſt the atmoſphere was only 15. But the difference in a ſevere winter, when the rapid Danube is frozen over, muſt be very great; and this happens ſometimes, though the latitude of Bude is but about 47. The army which called Matthew I. to the crown, when the ſtates were undecided whom they ſhould elect for their ſovereign, the crown of Hungary being then elective, was encamped on the frozen Danube. This pond is very deep, and has a communication with the bath; it is commonly reported that the fiſh are not eatable, but this I believe is a miſtake. I could ſee them, but not catch them; I think they belong to the genus *cyprinus*." P. 80.

Dr. T. indulges himſelf next in ſomewhat too long and tedious a diſquiſition on the politics of Hungary; nor is the chapter which follows, and what he rather affectedly denominates Statiſtics, much more abundant in intereſt or entertainment. From Buda the reader is conducted to Erlau; and this, with the ſucceeding chapter, amply compenſates for the barrenneſs of the way immediately before it. The account of the ſalt-petre manufactories, the ſalt magazine, and the eſtabliſhment and purſuits of the Biſhop, are both amuſing and important. The chapter concludes with the following whimſical anecdote:

"Soon after ſetting out, a hare croſſed the road. I perceived my ſervant ſhake his head, and mutter ſomething in a ſullen manner. I aſked him the cauſe of this. He ſaid, he was ſure a misfortune would

* We have omitted here a ſentence, which the author ought to have omitted. *Rev.*

happen

happen to ſome of us, as a hare croſſing the road was an ill omen; and he himſelf had ſeen the vulgar opinion juſtified by misfortunes happening after ſuch an occurrence. As the greateſt misfortune I had ever met with in my travels was a bad meal, or, what was worſe, no meal at all, to which I was now pretty well inured, I was not much alarmed; though I could not help ſaying, that I ſhould much rather have ſeen the evil omen on the ſpit, and ſtill more on the table weltering in its gore repreſented by currant jelly. Yet, ſtrange to tell, ſoon the omened misfortune happened. The weather was remarkably windy and boiſterous the whole day. When we arrived at the half-way-houſe, the expounder of omens opened the great folding-doors of the barn to let my carriage in; but a violent ſquall of wind came and blew them to, and caught his fingers between them, and his foot underneath, and in this ſituation he remained till I could get to his aſſiſtance. My driver calmly looked on, and rather ſmiled on ſeeing the tips of his fingers peeping out between the doors: he never offered to go to his aſſiſtance. Should twenty ſuch omens in future remain unaccompliſhed, this will never, I dare ſay, prevent the fears of this man on the occurring of ſuch appearances. I do not know whether this ſuperſtition exiſts with us: but it is very ancient; it is mentioned in a very old Latin treatiſe called *Lagographia.*" P. 236.

We next come to Debretzein, Groſs Wardein, and Tokay; at which latter place we are inclined to pauſe. Let not the reader ſuppoſe that we are particularly qualified to ſpeak of its delicious wines from any frequent experience of their virtues, *non ad hæc vina redimus læti*, but we do not remember to have ſeen elſewhere an account of their cultivation.

" But the wine generally known in foreign countries by the name of Tokay, is a particular kind, and made only in ſmall quantities in different parts of this diſtrict, and is ſold even here very dear; it is here called *Auſbruche*, and is made by mixing a portion of luſcious half-dried and ſhrivelled grapes with the common ones. As it will probably be agreeable to moſt of my readers to know the whole œconomy of the vineyards of the celebrated Tokay, I will devote the greateſt part of the preſent chapter to this ſubject, and relate the management of them from the firſt planting of the vines to the perfection of its juice.

" The vines when firſt planted are cut down at a knot, to within a ſpan of the ſoil, and the ſuperfluous young ſhoots are cut off every ſpring at the ſame place: by this means a head is formed, which increaſes yearly; ſometimes they are very large, but the beſt ſize is that of a child's head. " When the vines have repaid by their fruit, the induſtrious labourer for his trouble, which is late in autumn, the ſtumps are covered an inch or two thick with ſoil, and then each repreſents a mole-hill. Often, it is ſaid, the huſbandman is ſeen following his gatherers occupied in this work, leſt early froſt or ſnow ſhould prevent its being done; ſometimes even the branches, if deſigned for layers, are covered. Some vine-dreſſers take out the ſticks and lay them in bundles, others leave them ſtanding. As ſoon as the winter is over, and the weather begins to grow milder, which is about the middle of March,

March, and often at the beginning, the ſtumps are again uncovered, and the ſoil about them turned up: this labour is followed by the dreſſing, which is generally done as ſoon as the ſeaſon will permit; that is, at the end of March, or at the beginning of April. Time, ſevere winters, and ſpring froſts, cauſe ravages in the vineyards: to make good theſe deficiences, freſh vines muſt be raiſed. This is done in different ways; by tranſplanting, and more commonly by planting the cuttings of known good and found vines; and this is the next buſineſs to be performed. The cuttings (the points of which ſoon withering muſt be cut away) ſhould be put knee-deep in the ſoil, with a little dung, the other end to be only a ſpan above ground, which ſhould be covered up till it is probable it has begun to ſhoot, and the ſpring weather is no longer to be feared. Or they are raiſed by layers. Here the ſoil is dug out from about the ſtump and roots till the hole is a foot and a half deep; theſe then are trod to the bottom of it, ſo that the branches, where they are inſerted in the ſtump, are under ground, and the remaining part is laid down and covered with the ſoil mixed with a little dung, ſo that their points only reach a few inches above the ſurface of the ſoil. To each of theſe branches, which with time becomes a new vine, a ſtick is given. Then follows the ſevereſt labour of the vineyard, the digging or turning up the ſoil: this is repeated three or four times before the vintage. Soon after the firſt digging, the ſticks are driven in, to which the ſhoots, when they are about two feet long, are lightly bound: when they are grown to five feet, they are better bound, once pretty faſt above, and once looſer in the middle. Weeds by this time again begin to grow, and the ſoil is again turned up to deſtroy them, and to keep it light: but during the flowering of the vine, nothing is done: Nature is left entirely to herſelf. This being over, the ſticks are driven firmer in the ground; the vines which may have come untied, are better ſecured; the too luxurious growth is taken away, and the vines are ſo ordered that they may require no farther care till the vintage; only the ſoil is once more turned up. Now the huſbandman's toil is over, and he waits for the bleſſing of Providence in a fine vintage—with anxiety—for very uncertain are his profits.

"Though in warm ſeaſons the earlieſt grapes are ripe in the middle of Auguſt, it is the latter end of September before the greater part are eatable; and as the grapes for preſſing muſt be fully ripe, the vintage is delayed as long as poſſible; generally to the feaſt of Saint Simon and Saint Jude, which is the 28th of October; and if the weather is fine, the later the better, on account of having the greater quantity of the half-dried luſcious grapes, or, as they are here called, *Trokem-beers*; which are abſolutely neceſſary to form the *Auſbruche*, that kind of Tokay wine which is ſo much eſteemed, and which is called by us Tokay. As ſoon as the grapes begin to grow ripe, guards are placed in the vineyards, not only to prevent the grapes from being ſtolen, but to drive away the birds from them.

"At laſt the ſeaſon of rejoicing comes, the vintage. In every country this is a time of mirth and gaiety; but particularly ſo about Tokay. Many of the great nobility, though they have no eſtate here, and live in diſtant parts of Hungary, have a vineyard here, and buſi-

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neſs as well as pleaſure brings many of them at this ſeaſon; and the dealers in this article come likewiſe to make their contracts, and the friends of all concerned, from a tacit invitation, come to join in the general feſtivity: the vintage is preceded by fairs, ſo that during this ſeaſon all is life and buſtle.

"To the *Troken-beers*, or half-dried luſcious grapes, Tokay, that is, the Tokay *Auſbruche*, is indebted for all its richneſs: but theſe depend greatly on the weather; every year does not produce them either in the ſame quantity or quality; in ſome years they fail altogether. If the froſty mornings ſet in too ſoon, and, before the grapes are ripe, deſtroy the connection between them and the vines, the *Auſbruche* is harſh and ſour; yet froſty mornings, when not too ſoon, are advantageous to them: if wet weather ſets in at the time they ought, through the influence of the ſun, to loſe their watery parts, and to be turned to ſirup, it may eaſily be conceived what will be the conſequence. Theſe *Troken-beers* are always trifling in quantity compared with the other grapes; and in ſome years, as I have juſt ſaid, there are none at all.

"The ſeaſon for gathering being come, young and old, with merry hearts and active hands, repair to the vineyards, and eaſe the vines of their precious loads: but in doing this, the *Troken-beers* are picked from the reſt, and kept apart; and they are often ſold to thoſe who make *Auſbruche*, by thoſe do not. The ſpoil carried home, the ordinary grapes are trod apart, and the juice is taken out, and then the remaining juice is preſſed out from the ſkins and ſtalks: both are commonly put together in tubs, no difference being generally made between the juice trod out and that preſſed out. This when fermented forms the common wine; which is not ſent out of the country as a delicacy, and never reaches our iſland. The *Troken-beers* are likewiſe trod, and then have the conſiſtency of honey: to this is added the common juice; and as the richneſs of the *Auſbruche* or *Maſcklaſs* depends on the greater quantity of the juice of the *Troken-beers*, the proportion vary according to the intent of the owner. The common proportions for an *antal* of *Auſbruche*, which contains ſeventeen or eighteen Engliſh gallons, is two buſhels of *Troken-beers*; and for a caſk of *Maſcklaſs*, which is only a leſs rich liquor, the ſame quantity is taken: but then the caſk is about equal to two *antals*; ſo that only half the quantity of *Troken-beers* are uſed to make *Maſcklaſs*, as are uſed to make *Auſbruche*. But as the *police* does not intereſere in this matter, and every one does as he thinks proper, theſe two liquors are often very near alike, and the principal difference then conſiſts in the ſize of the caſks.

"The mixture being made, it is ſtrongly ſtirred together. By this operation, the ſeeds are ſeparated from the fleſh of the grapes, and come to the top, and are taken out with a net or ſieve: thus it remains in the ſame veſſel, covered over for a couple of days, till fermentation begins; and this is ſuffered to continue about three days, according to the weather; that is, till the fermentation has properly mixed the fleſhy pulp of the *Troken-beers* with the common juice; it ſhould be ſtirred every morning and evening, and the ſeeds carefully taken out. If the fermentation is continued too long, the wine receives from the ſkins a diſagreeable brown colour, and forms a deal of yeaſt and ſediment in the

the taſk. Nothing now remains to be done, but to pour this liquor through a cloth or ſieve into the barrels in which it is to be kept. The reſiduum is then preſſed: ſome even after this, pour the common juice upon this preſſed reſiduum; but if the preſs is good the common wine gains little by it.

"When a conſiderable quantity of the *Troken-beers* remains a ſhort time together, ſome of their thick juice or ſirup is expreſſed and runs out: this is carefully collected as a great delicacy; it is called *eſſence*, and has the conſiſtence of treacle. No art is uſed to fine theſe wines, nor to make them keep. The barrels ſhould be kept full, and their outſides free from wet and mildew." P. 262.

After ſome mineralogical remarks, the author gives an account of Caſchau, the metropolis of Upper Hungary, of the waters of Rank and of Roſenau. This is the country of opals, and Dr. Townſon has given a curious and ſcientific account of the different ſpecies, and adds, that all the more valuable opals, which paſs in commerce under the name of Oriental opals, are from the mines of Hungary. From Roſenau we are conducted to Schmölnitz, and its mines, and thence to Leutchau, where the author met with a curious accident, which he facetiouſly relates at p. 326. From Leutchau he proceeded to Keſmark, whence he made various excurſions into the Poliſh Alps: of theſe the accounts are very amuſing, if not important in a ſcientific view; yet the table of barometrical meaſurements of the higheſt of theſe Alps, belonging to the great chain of the Carpathian mountains, is both curious and valuable. A deſcription of the celebrated Poliſh ſalt mines, agreeably employs the 17th Chapter; from this we make our laſt extract.

"The next morning, after breakfaſting with this gentleman, I viſited the mines. I was let down in the moſt convenient manner, being ſeated on a belt, with another behind my back. Some workmen deſcending at the ſame time, and the belts being faſtened to the cable one above another, there were two or three tiers of us. I could, as it is generally the caſe, by my own obſervations learn nothing of the ſtrata through which I paſſed: but the following account of the ſtrata covering the ſalt, I received from a moſt intelligent man:

Vegetable ſoil - - - -	2 fathoms.
A ſandy kind of clay, called by the Germans *Leim*	5
A very fine ſand like Tripoly, effervеſcing with acids. It is here called *Triebſand*; in Poliſh, *Süs*	3½
Marl with ſand, and mixed with looſe ſtones - - -	9
Sand-ſtone - - - - -	1
Marl mixed with ſalt in ſmall particles and cubes -	20

"Such luxuriant accounts have been given of theſe invaluable mines, that every modeſt account of them muſt now be found dull and inſipid. I ſhall, therefore, confine myſelf to thoſe things which intereſted me as a naturaliſt. The commodiouſneſs of the galleries, and the fine broad flights of ſteps, muſt not be paſſed over in total ſilence,

ſilence, as being in perfect contraſt to what is met with in other mines; and the dryneſs is not leſs remarkable. Inſtead of mud and dirt, I was rather troubled with duſt. This probably is cauſed by the attraction of moiſture by the ſalt; neighbouring bodies are by this means deprived of their humidity, and the ſalt which has attracted the humidity is taken out; and then freſh ſurfaces are expoſed, and the little communication the mines have with the open air prevents a quick ſupply of humid air. It is to this dryneſs that we muſt attribute the durability of the wood employed in ſupporting ſome part of the mines. It remains here for generations without rotting, though in ordinary mines, ten or twenty years are often ſufficient to bring it to total deſtruction.

"The ſcientific traveller is often much incommoded by common travellers through their numbers ſetting the taſte, and deciding what are the things moſt worthy of notice; he is by this means hurried about by his guides, from one trifling thing to another, and is perhaps never ſhown objects of real curioſity. Great excavations famed for their echoes, and a chapel cut out in the ſalt, were the firſt things I was carried to ſee. Some of the former are ſo vaſt, that a houſe of many ſtories high, might be built within them. The chapel, in which formerly maſs was celebrated two or three times a week, is entirely of ſalt, even to its altar, and its ornaments of columns, pillars, arches, ſtatues, &c. &c.

"The firſt thing that drew my attention, was the appearance of immenſe blocks of ſalt being embodied in the ſalt-marl. As I walked through the galleries, ſometimes I ſaw the upper, ſometimes the lower end of a block; and often, though the galleries were three or four yards high, both were ſtill concealed, and I could only obſerve its breadth. In ſome parts theſe blocks formed the ſides of the gallery for fifteen or twenty yards, as the galleries had been cut through them; but now and then, when the fragments were ſmall, all their dimenſions (on one ſide) were expoſed.

"Theſe blocks muſt not be conſidered as rarities; they form the upper bed, from whence the whole of the ſalt called green ſalt is dug. In one of theſe, I believe, the chapel is dug, and the great excavations I lately mentioned, which are called kammers (chambers), of which there are forty or fifty of different ſizes, have been made by digging out the ſalt lying in ſuch huge blocks. Their angular ſhape is ſufficient to ſhow that they were not originally ſo formed, but that they are fragments of an immenſe thick bed of ſalt, which by ſome cataſtrophe (many of which our globe, I mean its ſurface, has certainly undergone) has been broken in pieces.——Blocks likewiſe of ſand-ſtone are found ſometimes imbedded in the ſame ſalt-marl. This marl itſelf is ſtrongly impregnated with ſalt, which univerſally pervades it in the ſhape of irregular chryſtals. From the abundance of pure ſalt, this is thrown away; but in many countries of Europe it would be of immenſe value. After wandering a good while amongſt the *green ſalt*, I was conducted lower to ſee the *Szybicker ſalt*. This forms a bed; and, where I ſaw it, two or three yards thick. This is the pureſt ſort, and is only exported to Poland, or other foreign countries; for the emperor, like a provident maſter of a family, ſuffers only the worſt to be conſumed

conſumed by his own ſubjects. This is politic, but hardly juſt: it is hard that the Galicians ſhould not be allowed to enjoy what Nature has given them in ſuch abundance. This regulation took place under Joſeph II.; and the reaſon was, that by none but the beſt ſort being ſent into foreign countries, a greater demand for it might be induced; and then the *green ſalt* could not be thrown away." P. 386.

After viſiting Konigſberg and Preſburg, Dr. T. reached Wolfiſtal, and bade adieu to Hungary. There are two appendixes, one of the Entomologia, the other of the Regnum Vegetabile, and various plates are interſperſed in the volume, illuſtrative of different ſubjects, but none of them remarkable for their excellence or beauty.

We regret being compelled to find ſo many faults with a book, which, on the whole, has greatly entertained us; but we ſhould be loſt to every moral feeling, did we not reprobate, in the ſevereſt terms, the eagerneſs with which every opportunity ſeems to be ſeized of debaſing the page with voluptuous deſcriptions. The ſtory of the ſeduction, in particular, excited our warm indignation, and we hope it is untrue. There is alſo a frequent affectation of interlarding the ſentences with baſe latinity, and of deſcribing men and women in the terms of the Linnean ſyſtem. The ſtyle is, morever, impure and vicious; and the typographical errors very numerous. For the ſtyle, an apology is made in the preface, that the author has been eight years abſent from Britain; but this will hardly excuſe affectation and error. In p. 61, Dr. T. ſays, "*hybernation* differs from *ſleep*;" he means, we preſume, the *torpor* of certain animals, induced by winter; in the ſame page, the "marmot *hybernates*" occurs; in p. 79, we are told, there is "very little *hot-houſing* at Bude;" a fooliſh error of the preſs is ſeen in p. 83; and a ſtrange inaccuracy at p. 97; a very affected phraſeology at p. 219; an unpardonable blunder at p. 303; again at p. 306, "I made the acquaintance of a very handſome," &c. &c. We ſhould have remarked, that the account of the caverns, at p. 313, is very curious and amuſing, as is the hiſtory of Mr. Born, at p. 410. Dr. Townſon is engaged in writing the Elements of Mineralogy, for which he appears to be exceedingly well qualified, and which we ſhall be happy to ſee in print. We muſt not omit to mention, that to the preſent work is prefixed an important map of Hungary; in which the rivers, and natural productions, are ſpecified, by T. M. Korabinſky; and in which the *Petrography*, and the poſt-roads, are added, by Dr. Townſon.

ART.

ART. VII. *Diſcourſes on the Nature and Cure of Wounds. I. Of Generals. Of procuring Adheſion. Of wounded Arteries. Of Gun-ſhot Wounds. Of the Medical Treatment of Wounds. II. Of Particulars. Of Wounds of the Breaſt. Of Wounds of the Belly. Of Wounds of the Head. Of Wounds of the Throat. III. Of dangerous Wounds of the Limbs. Of the Queſtion of Amputation. By John Bell, Surgeon.* 8vo. 419 pp. 6s. Edinburgh; and Cadell, London. 1795.

THERE is not perhaps a greater improvement in ſurgery, than that of late years, in procuring adheſion; a doctrine and practice, which, as this author ſays, "has done more for ſurgery, in a few years, and moſt eſpecially for the ſurgery of wounds, than any other general obſervations, not excepting even the greateſt of all diſcoveries, the circulation of the blood." In the firſt Diſcourſe, Mr. B. gives an account of this doctrine, and the progreſs of its improvement, and very accurately diſtinguiſhes the adheſive inflammation, ſo neceſſary in procuring a reunion of parts, from that degree of inflammation, which is termed diſeaſe.

It was formerly ſuppoſed, that when the large trunk of the femoral or brachial arteries was divided, amputation was unavoidable, as the limb, it was thought, muſt periſh for want of nouriſhment; but experience has now taught us, that although the circulation be interrupted in theſe trunks, ſtill the circulation may be continued in the limb, by the inoſculations of the arteria profunda. Mr. Bell gives an accurate deſcription of the arteries of the thigh, accompanied with two plates, pointing out preciſely where the femoral artery forks into two branches, nearly of equal ſize; the femoral artery and muſcular artery of the thigh, or arteria profunda femoris. In the reſt of this diſcourſe, being the ſecond, he treats largely on the management of wounded arteries.

In gun-ſhot wounds, he recommends ſcarifying (dilatation of the faſcia) in every caſe, with ſome exceptions in wounds of the cavities.

"The purpoſes of ſcarifying, are to open the veſſels, that they may bleed; to enlarge the wound, that when it inflames, it may have room to ſwell; and your inciſions, while they change, in ſome degree, the nature of the wound, enable you to ſee to the bottom, and to take up the bleeding arteries, and to extract the ball, or the fractured bones.

"In this firſt ſentence, I have mentioned all the motives for dilating theſe wounds; and you will naturally obſerve, that of theſe motives, a bleeding artery, a broken bone, or foreign bodies lying at the bottom of the wound, belong to the common principles of ſurgery; but that, independently of theſe reaſons, we are to ſcarify the wound,

wound, merely, becauſe it is a gun-ſhot wound: and here alſo there are direct motives for this particular practice, which I ſhall endeavour to explain in ſuch ſimple terms, as to enable you to draw a plain inference, judging for yourſelves.

"Every recent wound, admits the finger of the ſurgeon; but when after a little while, the wound in the ſkin inflames, we cannot puſh in our finger, but with force, and with pain; and when we do force our finger through the ring, or ſtricture of the outward wound, we feel plainly, that all is looſe, ſoft, and eaſy within. This ſtricture, then, or inflamed ring of the ſkin, with a deep wound, which ſwells and inflames, is one plain reaſon, why we ſhould open every gun-ſhot wound; and it is very ſingular, that army ſurgeons ſhould, with one accord, direct us to open very freely every gun-ſhot wound; while none but thoſe ſurgeons, who have ſeen few gun-ſhot wounds, venture to talk of reducing this piece of ſurgery to the common principles, which regulate our practice in other wounds. Here it is eaſy to ſee, which party we ought to follow, and we muſt continue dilating gun-ſhot wounds, till the army ſurgeons ſhall reject this rule of practice, which they introduced, and ſtill follow, which they alone are entitled to annul." Part i. p. 184.

We can eaſily conceive the neceſſity of dilating a gun-ſhot wound, in order to take up a bleeding artery, or to extract a foreign body, or ſplintered bones; but in a wound where the ball is carried quite through a fleſhy part of the limb, we do not think the neceſſity of immediate dilatation ſo evident; nor do we believe that it is now the practice of our beſt military ſurgeons. We can certainly affirm, on our own knowledge, that many wounds of this ſort, do very well without the aſſiſtance of the knife, and with no other application than emollient cataplaſms.

In Part II. on Wounds of the Belly, Mr. Bell is of opinion, "that the inteſtines move leſs in reſpect to their appropriated point of the abdomen, than their croakings in flatus, &c. *ſhould* lead us to ſuppoſe;" and, in the note, p. 68, he ſays, "For I will venture to aſſure you, after all that has been ſaid about periſtaltic, vermicular, and antiperiſtaltic motions, that you may cut open twenty live bats, and never have the luck to ſee the leaſt degree of motion in their inteſtines, nor any ſuch thing." For Mr. B.'s reaſonings on this ſubject, we muſt refer our readers to the work. We think them ingenious, but far from being concluſive. When the abdomen of an animal is opened, the inteſtines have loſt the very ſupport by which they are enabled to make and continue their motions.

On dangerous Wounds of the Limbs, Mr. B. condemns the practice of Belguer, who was chief ſurgeon to the late King of Pruſſia, and having been unſucceſsful in his amputations in former wars, reſolved that no amputation ſhould be

performed in the Pruſſian army. Mr. B. gives the following account of his practice:

"When a ſoldier is brought into the camp with a thigh or arm ſo ſhattered, that only ſome ragged fleſh or ſkin remains, they cut that away,—then with the ſcalpel they cut the ragged fleſh as neatly as may be into the form of a regular ſtump,—then cut the larger pieces of bone away with a little ſaw prepared on purpoſe; the leſſer fragments they cut away with the ſcalpel, and they pick the ſtump clean with the fingers or ſmall forceps, ſome ſmaller fragments, no doubt, being left for ſuppuration:—Then ſqueezing and handling the bone, they try to mould it into the faſhion of a ſtump, the fleſh being thus preſſed down to cover the ſhattered bones, and the bones themſelves ſo arranged by the preſſure, that if they be ſplit upwards, the ſplit is forced together, and as ſuch fragments as may be able to retain their place are made to adhere;—at leaſt, Belguer plainly ſays, that by ſuch preſſure the fiſſure of a ſplit bone may be leſſened or cloſed. There is often no bleeding, no arteries are taken up; and ſometimes theſe ſtumps never bleed during the cure: the ſtump is dreſſed dry with caddeſs, rolled with a gentle bandage, firm rather than looſe, and the ſtump and bandage thoroughly ſoaked in ſpirits of wine. At every future dreſſing, the ſurgeon is obliged to look for new ſplinters of bone, and often to give new pain, by new pickings of the ſtump; and the truth is, that ſuch ſtump is even from the firſt moment little better than a gangrenous ſurface, with a black and bruiſed appearance, ragged muſcles and blackened ſkin, tendons hanging from it, and ſhattered bones remaining, which the ſurgeon dare not, or cannot take away; and almoſt from the firſt the ſurgeon is obliged to uſe hot dreſſings, turpentines, and balſams, to correct the fetor, and ſuppreſs the profuſe gleety charge. But the eſchar which is eſſential to a gun-ſhot wound, the whole of the blackened and mortified ſurface having ſloughed off, there is danger of a ſecondary bleeding; and the ſtump originally ill formed (and which all this ſqueezing and modelling could not bring into a right ſhape) now loſing much of its ſubſtance, and what is left being pale, flabby, and in ill condition in the laſt degree, there is that profuſe diſcharge of which the patient ſo often dies; there is that exfoliation of bones which ſeldom is completed in leſs than ſix months; and at the end of the tedious time, the patients go out from the military hoſpitals with ſtumps where the bone projects, covered with a thin cicatrice, ſeldom without ulcer, or ready to break out into ulcer with any rude touch; ſuch as reminds them every moment of their loſs, and of their unhappineſs. During the whole of ſuch a cure, we have to be as watchful of bleedings, as diligent in extracting and cutting the diſeaſed bones, as anxious to keep off fever, and keep the diarrhœa or the gleeting from deſtroying the patient, as even in the ugliеſt fracture of a limb; and yet without the comfort of preſerving a limb, which, however awkward, would be much more uſeful than a conical and tender ſtump. There remains but one thing to complete the view of this caſe, and I ſay it boldly, that even this imperfect cure is ſeldom accompliſhed till after labouring thus, through every danger, for four, five, or ſix months; and I appeal

to

to the writings of Belguer himſelf, who ſeems as proud of this diſtreſſing ſcene, as if all were going well and eaſy with the patient! Even this is what he boaſts of as one example of his ſucceſs!" Part iii. p. 13.

In his Preface, Mr. B. profeſſes to addreſs his book only to the young ſurgeon; it may be conſulted, however, by the more experienced ſurgeon, who will find in it many uſeful obſervations. The author differs, in many points, from his predeceſſors and contemporaries, without ſeeming to be influenced by any particular ſyſtem of opinions.

As to language, we cannot recommend his work as either elegant or perſpicuous. The author tells us, p. 2, "When we can prevail upon ourſelves to renounce this parade of idle words, we ſhall caſt behind *us a jargon of words*;" and, in p. 39, "and ſurely when ſurgeons three years ago could venture to tie the femoral artery, ſupported by no better hopes than this*, we, knowing the profunda, and all its connections with other veſſels, as we do now, *ſhould be very bold* in tying the artery very freely, not only in the thigh, but even in the groin." We are told of a ball entering at the patella, and going out at the *brawn*. What part of the human body is this? We think it rather affected to uſe lungs as a ſingular; but this writer, to make ſure of being right, in p. 25, part ii. makes uſe of both lung and lungs, to expreſs one lobe, in the ſame ſentence. We are ſorry too to be obliged to find fault with his manner of reviewing the writings and practice of others. His ſtrictures on B. Bell, O'Halleran, Munro, &c. &c. are very ſevere, and ſometimes accompanied with a ſarcaſtic ſneer, which is very unbecoming in a work of this kind. His denying the poſſibility of a tooth growing in the comb of a cock, a fact ſhown by Mr. Hunter to ſtudents in ſurgery, every winter for twenty years, is not a little extraordinary. It is alſo a fact ſo ſtrongly ſupporting the doctrine of the adheſive inflammation, that he ſhould have been particularly cautious of denying it without proof. Notwithſtanding this, we are ready to allow, that the author diſplays, in many points, a judgment and ability, which ſpeak ſtrongly in his favour; nor ſhall we be unwilling to pronounce, that, as far as it goes, this is one of the moſt uſeful practical treatiſes, on the ſurgery of wounds, that has yet appeared.

* The idea of the arteria profunda being accidental.

ART. VIII. *Lyric Poems.* 4to. 7s. 6d. Robinsons. 1797.

THESE Poems are very ſtrongly characterized by ſimplicity, tenderneſs, and elegance. They evidently are produced by a mind of refined taſte and acute ſenſibility, and have afforded us no common gratification; of which, we doubt not, our readers will be anxious to partake, after peruſing the ſubjoined ſpecimen, taken without any particular regard to order or ſelection.

"TO NOVELTY.

For thee, in infancy, we ſigh,
And hourly caſt an anxious eye
Beyond the priſon-houſe of home;
Till from domeſtic tyrants free,
O'er the wide world, in ſearch of thee,
Fair Novelty! we roam.

Full on thy track, by dawn of day
The ſtripling ſtarts, and ſcours away;
While Hope her active wing ſupplies,
And ſoftly whiſpers in the gale,
At every turning in the vale,
"Enjoyment onward lies."

Nor far remote—athwart the trees,
The landſcape opens by degrees,
And yields ſweet glimpſes of delight—
Beyond the trees the views expand,
And all the ſcenes of fairy land
Come ſwelling on the ſight.

'Tis here where wild profuſion flows,
On ev'ry ſhrub there hangs a roſe,
And mellow fruit on ev'ry ſpray—
Here pleaſure holds her bounteous reign,
And here the wand'rer might remain,
Could pleaſure bribe his ſtay.

But ſtill the love of thee prevails—
He quits the port, and ſpreads his ſails,
Careleſs if Ocean frown or ſmile;
So fate ſhall give him to explore
The vaſt expanſe, th' untrodden ſhore,
And undiſcover'd iſle.

Tir'd

Tir'd with the ſtillneſs of the deep,
While yet he chides the winds that ſleep,
The clouds colleſt, the lightnings play,
And the torn veſſel drives at laſt,
A wreck, abandon'd to the blaſt,
And found'ring on her way.

Again the vext horizon clears—
The hills emerge—the coaſt appears—
He and his mates their mirth renew;
They man their boats, their oars they hand,
And ſoon the hoſpitable ſtrand
Receives the jolly crew.

What in th' interior parts befell,
In after times we hear them tell,
When they at laſt their limbs recline;
The tongue, well pleas'd, its office plies,
And, all the while, their brimful eyes
With dews of tranſport ſhine.

The happy natives they extol,
Their ſong, their dance, and feſtive bowl;
The fruitful ſoil, and balmy air—
"And O!—the daughters of the land!—
"Nature now works with niggard hand,
"And forms no maids ſo fair."

While thus with pleaſing warmth, they boaſt
Their gay excurſions on the coaſt,
Where all ſeem'd brilliant, all divine;
The fond adventurers little know
It was thy pencil gave the glow,
The vivid charm was thine.

For when thy ſhort-liv'd reign is o'er,
The faireſt forms enchant no more—
In liſtleſs apathy we gaze;
And Nature's face is wrapt in gloom,
Should all her vernal flow'rets bloom,
And all her jewels blaze.

Ah me! beyond thy ſhort-liv'd reign,
And does there nought of love remain?—
Can nought the ſluggiſh heart engage?
Shall ev'ry joy with thee decay,
And Heav'n afford no parting ray
To gild the hours of age.

Heav'n ſtill is kind—when thou art fled,
Comes gentle Habit in thy ſtead,
With ſilent pace—nor comes in vain—
For, growing with declining years,
The good man's comforts ſhe endears,
And ſoftens ev'ry pain.

Where ſhe, ſweet ſober maid, abides,
Contentment at the board preſides;
No vagrant wiſh her votary ſtings—
In his own grounds he loves to tread;
Nor envies, on his houſehold bed,
The couch of eaſtern kings.

No meteors play, no miſts ariſe,
Wean'd from thy love, we learn to prize
Firm Faith, and long-experienc'd Truth;
And now thy freaks and follies end,
In Emma I regain the friend,
And charmer of my youth.

Obſequious now to Love's command,
I ſeize my Emma's yielding hand,
In her I graſp my joy, my pride;
And ſtill deplore the taſteleſs hour,
When thy unhallow'd charms had pow'r
To tempt me from her ſide.

We would gladly have taken the two poems which follow, but for their length; however, neither author nor reader will have cauſe to complain of the commutation, when we preſent them with the following charming lines.

"TO A FOUNTAIN.

Sequeſter'd fountain! ever pure,
Whoſe placid ſtreamlet flows,
In ſilent lapſe, through glens obſcure,
Where timid flocks repoſe:
Tir'd and diſabled in the race,
I quit Ambition's fruitleſs chace,
To ſhape my courſe by thine;
And, pleas'd, from ſerious trifles turn,
As thus, around thy little urn,
A votive wreath I twine.

Fair Fountain! on thy margin green
May tufted trees ariſe,
And ſpreading boughs thy boſom ſkreen
From ſummer's fervent ſkies;
Here may the ſpring her flowrets ſtrew,
And morning ſhed her pearly dew,
May Health infuſe her balm;
And ſome ſoft virtue in thee flow,
To mitigate the pains of woe,
And bid the heart be calm!

O! may thy ſalutary ſtreams,
Like thoſe of Lethe's ſpring,
That bathe the ſilent land of dreams,
Some drops oblivious bring;

With

With that bleſt opiate in my bowl,
Far ſhall I from my wounded ſoul
The thorns of ſpleen remove;
Forget how there at firſt they grew,
And, once again, with man renew
The cordial ties of love.

For what avails the wretch to bear
Imprinted on his mind,
The leſſons of diſtruſt and fear
Injurious to mankind?
Hopeleſs in his diſaſtrous hour,
He ſees the gath'ring tempeſt lower,
The burſting cloud impend;
Tow'rds the wild waſte he turns his eye,
Nor can that happy port deſcry,
The boſom of a friend.

How chang'd ſince that propitious time,
When woo'd by Fortune's gale,
Fearleſs in youth's adventurous prime,
He crowded ev'ry ſail!
The ſwelling tide, the ſportive breeze,
Lightly along the halcyon ſeas
His bounding pinnace bore—
In ſearch of happineſs, the while,
He ſteer'd by ev'ry fragant iſle,
And touch'd at ev'ry ſhore.

Ah me! to youth's ingenuous eye
What charms the proſpect wears!
Bright as the portals of the ſky
The op'ning world appears;
There ev'ry figure ſtands confeſt,
In all the ſweet advantage dreſt
Of Candour's radiant robe:
There no mean cares admiſſion find,
Love is the buſineſs of mankind,
And honour rules the globe.

But if thoſe gleams fallacious prove,
That paint the world ſo fair;
If heav'n has plac'd for gen'rous love
No ſoft aſylum there;
If men fair faith, fair fame, deride,
Bent on the crooked paths that guide
To Int'reſts ſordid ſhrine;
Be yours, ye gloomy ſons of Woe,
That melancholy truth to know,
The dream of bliſs be mine.

Of what poetical collection can it be ſaid, with truth, that there is no inequality in point of vigour, correctneſs, or ſome of the

the requisites of perfect composition? There are some also in this miscellany, but fewer than in most which come under our observation. The general character of the volume is, a classical chasteness, and a warm and tender sensibility. The lovers of fine printing will also be further gratified by the beauty and accuracy of the typography.

ART. IX. *Memoires pour servir a l'Histoire du Jacobinisme. Par M. l'Abbé Barruel. Partie I. & II.* 426 and 467 pp. 10s. Dulau, No. 107, Wardour-street; De Boffe, &c. 1797.

ART. X. *Memoirs illustrating the History of Jacobinism. A Translation from the French of the Abbé Barruel. Part I. Vol. I. The Antichristian Conspiracy.* 8vo. 387 pp. 6s. Booker, No. 56, New Bond-street. 1797.

IF, to be preserved from a great and pressing danger, one of the best and surest ways is to be fully informed of its nature and extent, there cannot be a book of more importance to society, circumstanced as it now is in Europe, than that which at this moment lies before us. The crimes of the Jacobins have astonished the civilized world; and in reading the authentic narratives of them, as related in several publications, every good man has felt ashamed to belong even to the same species of beings, with the monsters who could perpetrate such horrors; but it remained a problem of great obscurity, how the nature of man could become so deeply depraved. From the direct and indubitable proofs adduced by the Abbé Barruel, it appears that this prodigious effect has been the result of machinations, diligently carried on, for more than half a century. That it originated in a regular and profound conspiracy against religion, in which the greatest talents, united with the most inveterate hatred, have been incessantly and indefatigably directed to that object, during the whole of this long period. From the hatred of religion arose that of monarchy; and, lastly, the hatred of all regular government, which secures the property, and restrains the passions of men. The deplorable mischiefs produced in a large part of Europe, by the fermentation of these latent causes, ought, undoubtedly, in the eyes of all those who yet enjoy the advantages of religion and good government, to operate, as the most powerful of all warnings, to stand upon their guard, and be prepared to counteract all si-

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milar machinations in their own, hitherto more fortunate, countries. It would be a blindneſs and ſtupidity below all contempt, not to perceive, that every country, in or connected with Europe, contains a formidable number of men, ſimilar in principles to thoſe deſcribed in the volumes now announced; enemies to all religion, enemies to all government, except that kind of mob-government in which they can hope, by being the demagogues, to be the actual ſovereigns. That this is the caſe here, even in England, is abundantly evident, from proofs innumerable; among others, from the endeavours uſed to circulate Paine's *Age of Reaſon*, and other books of equally deteſtable tendency; by the efforts of thoſe who demand annual parliaments and univerſal ſuffrage, the direct inlets to democracy, under the baſely falſe pretence, that they are eſſential to that conſtitution which they hate, and are plotting to deſtroy; and by various other ſymptoms, which from time to time appear, in ſpite of all the art, and all the hypocriſy, by which the truth is ſtudiouſly concealed. To thoſe who are ſenſible that ſuch dangers exiſt, and that the truth or their exiſtence cannot, for the welfare of ſociety, be too ſtrongly impreſſed upon the public at large, it cannot be neceſſary to ſay much in recommendation of the preſent work. It is a work, not of conjectures, but of proofs; of demonſtrations, drawn from the very words of the guilty perſons; and proving completely the extent of their conſpiracy againſt Chriſtianity, and againſt the order and happineſs of ſociety. To thoſe who remain in any degree of falſe ſecurity, theſe proofs will appear like flaſhes of lightning, diſcloſing to them, through the gloom in which it has been enveloped, a ſcene of horror of which they could have no conception. The authors of theſe machinations indeed exiſt no more; they are gone, with all the conſciouſneſs of their crimes (as we ſhall ſhow preſently) upon their heads: but their diſciples remain, nurſed and tutored in iniquity; and prepared to conſummate, if poſſible, throughout the world, what their predeceſſors had ſo ably begun.

A Jacobin, as he may be defined from this work, is the reſult and combination of three kinds of depravity: Of Deiſm, or Atheiſm, as the particular or general enemy of religion; of the hatred of monarchy; and, finally, of the hatred of all ſocial order, and moral reſtraint upon the paſſions of men. From theſe amiable ingredients, it required ſome time, and ſome care, to bring him to perfection; but, when the cauldron had ſecretly boiled and bubbled for a ſufficient period, forth came the conſummation of miſchief, perſonified in Marat, Danton, Robeſpierre, and many others. The genealogy of this perfect offſpring is given in the preſent work, which offers ample

ample materials for deſcribing the origin of Jacobiniſm, rather than its acts and triumphs. It is the hiſtory of its birth and character, not of its life and behaviour. The firſt volume, to which we ſhall at preſent give our chief attention, contains the hiſtory and the proofs of the conſpiracy formed by the *Deiſtical* and *Atheiſtical Sophiſts* againſt Chriſtianity; the ſecond ſtates the conſpiracy of the *Sophiſts*, who taught *rebellion* againſt *kingly government*; and the third, which is not yet publiſhed, will diſplay the *Antiſocial Conſpiracy*, or that of the *Sophiſts of Impiety*, coaleſcing with thoſe of *Anarchy*, againſt every religion and every government, not excepting even the republican; againſt all regular ſociety and property whatever. Of the tranſlation, only one volume has yet reached us, from which, in order to make our account more generally uſeful, we ſhall take our extracts; and before we have to conclude our obſervations, in the month enſuing, we truſt the ſecond volume of the tranſlation will alſo have made its appearance.

The tranſlator gives, in his preface, an approbation of the original work, which, conceiving it, from his deſcription, to have proceeded from Mr. Burke, we think of ſufficient importance to lay before our readers. His words are theſe:

"The whole of the wonderful narrative is ſupported by documents and proofs, with the moſt juridical regularity and exactneſs. The reflexions and reaſonings are interſperſed with infinite judgement, and in their moſt proper places, for leading the ſentiments of the reader, and preventing the force of plauſible objections. The tendency of the whole is admirable, in every point of view, political, religious, and philoſophical."

Subſcribing completely to this opinion, we agree alſo with the tranſlator, in thinking, that he has fulfilled an important duty, by laying open ſuch a work to thoſe of his countrymen who may not be ſufficiently verſed in the French language; in order that they may be inſtructed in the truth, and nothing but the truth, reſpecting theſe dreadful plots. To this preliminary account, we ſhall only add, that the author, M. Barruel, is, in himſelf, a man well worthy of attention and eſteem; known to his countrymen as the writer of the "Lettres Helviennes," a work of no leſs elegance than importance, in which he has been thought to rival Fontenelle; and, in this country, by his "Hiſtory of the French Clergy, ſince the Revolution," of which we formerly gave an honourable character*.

Nothing can be more regular than the plan of this work. After defining its object generally, in the Preliminary Diſcourſe,

* Brit. Crit. vol. v. p. 471.

the

the author proceeds, ſtep by ſtep, developing diſtinctly and gradually every part of his ſubject; as, the authors of the plan, their various means, ſucceſſes, and aſſociates; till, in the end, he leaves his reader ſtrongly impreſſed, with the juſt and important ideas which ariſe from the whole train of facts; and which he has the ſkill to enforce, in his concluſion, with energy and judgment. He ſhows, beyond all doubt, that a regular conſpiracy againſt religion and government has long ſubſiſted, the ſucceſs of which was only begun in the completion of the French misfortunes. "The French revolution," ſays he, "has been a true child to its parent ſect; its crimes have been its filial duty; and thoſe black deeds, and atrocious acts, the natural ſequel of the principles and ſyſtems that gave it birth."* The French revolution, according to him, is but a ſportive eſſay of the ſtrength of that ſect, while the whole world is its aim. "If elſewhere the ſame crimes are neceſſary, they will be committed; if equal ferocity is neceſſary, they will be equally ferocious; and it will extend wherever its errors are received." The concluſion from ſuch premiſes is, that Europe cannot hope for happineſs but by the extinction of this ſect; the mode of extinction which the caſe demands, the author has very wiſely and humanely expreſſed.

"The reflecting reader muſt then conclude, that either this Jacobin ſect muſt be cruſhed, or ſociety overthrown: that all governments muſt give place to thoſe maſſacres, thoſe convulſive diſorders, and that infernal anarchy which rages in France: 'tis true there is no other alternative, univerſal deſtruction, or extinction of the ſect. But let it be remembered, that, to cruſh a ſect, is not to imitate the fury of its apoſtles, intoxicated with its ſanguinary rage, and propenſe to enthuſiaſtic murder. It is not to maſſacre and immolate its adepts, or retort on them the thunders they had hurled. To cruſh a ſect, is to attack it in its ſchools, to reveal its impoſture, and ſhow to the world the abſurdity of its principles, the atrocity of its means, and, above all, the profound wickedneſs of its teachers. Yes; ſtrike the Jacobin, but ſpare the man; the ſect is a ſect of opinion, and its deſtruction will be doubly complete on the day when it is deſerted by its diſciples, to return to the true principles of reaſon and ſociety.

"The ſect is monſtrous, but all its diſciples are not monſters. Its care in hiding its latter projects, the extreme precaution with which it initiated the c: oten of the elect, ſhews how much it feared the deſertion of the multitude of its diſciples, and its conſequent deſtruction, had the horror of its myſteries been ſurmiſed. For my part, I never doubted, how depraved ſoever the Jacobins may have been, that the greateſt part would have deſerted the ſect, could they have foreſeen

* This ſentence is expreſſed with more point and ſpirit, than in the original. *Rev.*

whither,

whither, and by what means, they were led. Could the French people have followed ſuch chiefs, had it been poſſible to make them conceive to what lengths the plans and plots of the conſpirators would carry them!" P. xvi.

The founder of the whole conſpiracy againſt Chriſtianity, was Voltaire. To the ſhame of England it muſt be recorded, that here he firſt conceived the project of overthrowing that religion. The deiſtical writers, who were in faſhion when he viſited this country, confirmed him in the infidelity he had before indulged; and, from that time, he vowed to dedicate his life to the project of deſtroying Chriſtianity. Two years after his return to Paris, that is, in 1730, he was already ſo full of his deſign, and ſo ſanguine in his hopes, that when M. Herault, Lieutenant of the Police, upbraiding him with his impiety, ſaid, "You may do or write what you pleaſe, you will never be able to deſtroy the Chriſtian religion," Voltaire anſwered, without heſitation, "That is what we ſhall ſee." He frequently exclaimed, "I am weary of hearing people repeat that twelve men have been ſufficient to eſtabliſh Chriſtianity, but I will prove that one may ſuffice to overthrow it." He did not, however, confine the execution of his plot to his own ſingle efforts, he aſſociated with himſelf, in this deſign (as is ſhown in the firſt chapter of this work) Frederic II. king of Pruſſia, D'Alembert, and Diderot. It is not ſufficient to ſuppoſe of theſe men, that they all agreed in their enmity to Chriſtianity, and ſeparately did what their minds ſuggeſted, to weaken and ſubvert it; the proof is here before us, (in the ſecond chapter of this work) from their own correſpondence, that it was a deſign conſulted upon, and carried on in common, among them; that they encouraged each other by frequent letters; deliberated about the means, and combined in the execution of their infernal ſcheme; that they had their watch-word "*ecraſez l'infame*," "*cruſh the wretch*;" by which, they blaſphemouſly meant Chriſt; and that this infamous ſymbol was continually repeated among them, to keep up the energy of their zeal. They had alſo their cant names for each other, and for the conſpirators at large, to keep them from detection. In the firſt chapter, the characters of theſe four original, and leading conſpirators, is ably drawn. The correſpondence, which ſo well diſplays the deſigns and ſentiments of theſe men, is that which was publiſhed at large, in the vaſt edition of Voltaire's works, by Condorcet, and in the works of the King of Pruſſia; it began in 1736, and continued, with little interruption, throughout the lives of the parties. From theſe ſources, M. Barruel has copiouſly drawn what was neceſſary to his purpoſe of expoſing the whole conſpiracy. The deſign

ſign of Voltaire to ſubvert Chriſtianity, M. Barruel conſiders as developed about the year 1728. From that time to 1750, when he went to Berlin, he was actively at work, and had attached D'Alembert and Diderot to him in the ſame enterpriſe: and, towards the end of 1752, when he returned from Berlin, the conſpiracy is conſidered as completely formed. The proofs that it was a real conſpiracy, in all reſpects, are here multiplied to an extent, that muſt ſatisfy the moſt incredulous. Referring, therefore, to the book itſelf for theſe, which are too long for us to detail, we ſhall proceed to ſketch the principal means uſed by the conſpirators, as ſtated in the chapters enſuing: 1. The firſt of theſe means, (deſcribed in chap. iv. p. 57.*) is the compilation of the *Encyclopedie*. Every art was here exhauſted to diffuſe the miſchief as widely as poſſible, and at the ſame time, to inſinuate it ſo cunningly, as not to alarm ſuſpicion. The book was held up as the treaſure of all knowledge; this was to gain it an unbounded circulation. In the articles, where doctrines of religion were profeſſedly to be diſcuſſed, they were ſuffered to be treated in ſuch a manner, as to ſatisfy the inſpectors; while, by means of references to other articles, the reader was directed to all the ſtores of Deiſm and Atheiſm, prepared by the conſpirators. The manner in which theſe artifices are here diſplayed and expoſed, is highly curious and intereſting; and, as to the object intended to be proved, completely ſatisfactory. "Without doubt," ſays D'Alembert, in one of his Letters, "we have ſeveral wretched articles in our divinity and metaphyſics, but with divines for cenſors, and a privilege, I defy you to make them better. There are articles leſs expoſed, *where all is ſet to rights again.*" Voltaire, ſpeaking of his favourite plan, "ecraſer l'infame," ſays, "I place all my hopes in the Encyclopedie." 2. The ſecond ſtep in this plan, is ſtated by M. Barruel, to be the extinction of the Jeſuits, (chap. v. p. 81) and the 3d. The extinction of the other religious orders, (chap. vi. p. 110.) On theſe ſubjects a Proteſtant reader will not undoubtedly feel ſo much as the author of this work; but he ſhould conſider, that to deſtroy the Chriſtian Religion in its great eſtabliſhments on the continent, was the firſt grand object of the conſpirators. Equally hoſtile to every ſect that bears the name of Chriſtians (except the Socinians, whom they

* The Chapters are wrongly numbered in the French edition, Chap. iii. being twice marked, at p. 40 and 57. The errors of the preſs are indeed moſt abundant throughout the French: but the condition of an emigrant is a full excuſe.

conſidered

conſidered as co-operating with them) the combined Sophiſts were to act principally where they themſelves were ſituated; and there is no doubt that on the Jeſuits, and on the other religious orders, the permanence of the Roman Catholic perſuaſion very greatly depended. It is to be lamented, therefore, that the Jeſuits, by the ſtrange laxneſs and perverſion of their moral ſyſtem, and by their ſubtle caſuiſtry, gave ſo fair a hold to their antagoniſts, and ſo far haſtened the progreſs of the conſpiracy, which was finally to ripen into Jacobiniſm. That there is much of the moſt genuine and fervent piety, though miſtaken as to its direction, to be found within the walls of cloiſters, it would be very uncandid to deny; but that without them, the ſincere love and ſpirit of Chriſtianity cannot be ſupported, we are far from being able to grant. It muſt, however, be allowed, that with reſpect to the countries in which they acted, theſe engines of the conſpirators were judiciouſly directed. 4. The fourth particular in the plan, is one which never was executed; the eſtabliſhment of a colony of *philoſophiſts** at Cleves. That it was propoſed and approved ſhows, at leaſt, the zeal of the conſpirators, though, perhaps, in their ſecret machinations at Paris, they effected much more, than they could have done by an open eſtabliſhment. 5. A moſt powerful engine, with reſpect to France, was the fifth here ſtated, (chap. viii. p. 137.) in which the contrivers were ſucceſsful beyond all imagination. This was, the appropriating to themſelves the honours of *the French Academy*. Formerly, the very ſuſpicion of irreligion was ſufficient to exclude a man from the academy; by the intrigues of D'Alembert, it was gradually brought about, that nearly the whole number was made up of *Philoſophiſts*, and their rewards were given only to thoſe who could add the claim of impiety to the other merits they might poſſeſs. So far was this carried, that a Mr. Beauzet, a layman, but a ſincere Chriſtian, who was one of the forty members, once aſked D'Alembert, how they came to admit him among them. D'Alembert anſwered, without heſitation, "I am ſenſible that this muſt ſeem aſtoniſhing to you; but we wanted a ſkilful grammarian, and among our party, not one had acquired a reputation in this line. We know that you believe in God, but, being a good ſort of man, we caſt our

* The words *Philoſophiſm* and *Philoſophiſts*, may, in our opinion, be very happily adopted, from this work, to deſignate the doctrines and perſons of the Deiſtical ſect; and thus to reſcue the honourable terms of Philoſophy and Philoſopher, from the long abuſe into which they have fallen. *Philoſophiſm*, may be interpreted the love of *Sophiſms*, and thus completely deſcribes the ſect of Voltaire: a *Philoſophiſt* is a lover of *Sophiſms*.

eyes

eyes upon you, for want of a philoſopher to ſupply your place." What muſt be the effect of the conſpiracy taking this form, in France, may eaſily be conceived. From private information we know, that the whole party carried their zeal to ſuch a length, that the very men whom they courted as naturaliſts, while they hoped they might alſo be infidels, they totally diſcarded from all notice, as ſoon as they had publicly declared themſelves in favour of religion. 6. The fabrication of books againſt religion, was the next method employed by the conſpirators; and to what a degree they inundated Europe with them, can be fully known to thoſe only who have had opportunities of obſerving the publications on the Continent. Every art was here employed, on the favourite principle of Voltaire in this deſign, " ſtrike, but conceal the hand." Poſthumous works were fabricated for deceaſed writers; ſketches were prepared by one conſpirator and worked up by another; and impiety was inſinuated in every poſſible form that could make it palatable and popular. " Study," ſays Voltaire to D'Alembert, " *to cruſh the wretch*, I only aſk five or ſix bon mots a day, and that will be enough. He will never recover it. Laugh Democritus, and make me laugh, and our cauſe will triumph." The effect given to this part of the conſpiracy, by M. Maleſherbes*, who had for many years the ſuperintendence of publications, was inconceivably great. If there was any difficulty in obtaining leave to publiſh, it was literally as to thoſe books which defended chriſtianity. 7. The pretence of toleration may be conſidered as the ſeventh among the means here ſtated, (chap. x. p. 168) under which, as is here fully ſhown, the Sophiſts concealed as much bigoted intolerance, as appeared when the Jacobins became inveſted with power. Having thus prepared his reader by diſplaying the principal means employed to promote the conſpiracy, the author, in the ſubſequent chapters of the firſt volume, explains the particular part taken by each of the chiefs; the adepts whom they admitted; the protectors they obtained among crowned heads, princes, nobles, and men of letters; with the further arts which they practiſed latterly, to corrupt even the loweſt

* It is a very curious fact, that M. Maleſherbes, who had done ſo much miſchief, and with whom M. Barruel ſo well remonſtrates in p. 262, ſaw his own error when too late, and ſaid to Mr. Edgeworth immediately after the murder of the King, " It is this falſe philoſophy, (of which I confeſs myſelf to have been the dupe) which has hurried us into an abyſs of deſtruction." Bertrand de Moleville's Memoirs, vol. iii. p. 280.

claſſes

claſſes of ſociety. All this gives an opportunity for drawing a multitude of characters, which render the work no leſs intereſting and curious, than it is important. Moſt of the perſons who have figured in high ſituations, in France and elſewhere, as protectors and abettors of *Philoſophiſm*, are here brought on the ſcene; and very much intelligence is given, which in this country, at leaſt, was totally unknown before. With pride, though without ſurpriſe, do we ſee in this part, the noble teſtimony borne by a foreigner to our own excellent ſovereign. The Sophiſts have not once mentioned him. "Had they ſought," ſays M. Barruel, "a king beloved by his ſubjects, and deſervedly ſo; a king, good, juſt, compaſſionate, beneficent, jealous of maintaining the liberty of the laws, and the happineſs of his empire, then George III. might have been extolled. Their ſilence is above all the encomiums they could beſtow.—They found him too wiſe to coaleſce with vile conſpirators, who knew no merit but impiety, and hence the true cauſe of their ſilence."

We have thus laid before our readers, a general view of the contents of the firſt volume. We ſhall now produce one or two of the moſt ſtriking paſſages; and reſerve the account of the ſecond, which, in ſome reſpects, is yet more extraordinary, for a future article. Among the means of carrying on the great conſpiracy againſt Chriſtianity, one was not mentioned, in the former part of this volume, probably becauſe not ripened, or at leaſt not diſcovered, till a later period than the reſt. This was a ſecret Academy, which met weekly at the houſe of the Baron Holbach, at Paris. This was ſo remarkable in its plan, and in the mode of its diſcovery, that we ſhall inſert the account, in the very words of the author.

"This was the laſt *myſtery of Mytra*; this was the deepeſt intrigue of the conſpirators; nor do I know that it has been laid open by any writer. In the correſpondence of the Sophiſters, no trace can be diſcovered of this intrigue, at leaſt in what the adepts have publiſhed. They had their reaſons for ſuppreſſing ſuch letters, for, even in the firſt days of the revolution, would not the people have been indignant on hearing of ſuch means to wreſt their religion from them? and never would ſuch a myſtery of iniquity have emerged from the darkneſs in which it had been conceived*, if Providence had not ordained that the unfortunate adept we are about to ſpeak of, tortured with remorſe, ſhould make an avowal of it.

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* Here is ſomething omitted, which, however, is perhaps as well. *Rev.*

"Before

"Before we publish his declaration ourselves*, it is incumbent on us to say by what means we became acquainted with it, and what precautions we have taken to ascertain the authenticity of it. The honour and probity of the person who gave us the account, placed its veracity beyond all doubt; nevertheless, we requested to have it under his signature. Still further, seeing that a great nobleman was mentioned as a witness, and even as the second actor in the scene, we did not hesitate in applying directly to him. This nobleman, of distinguished honour, virtue, and courage, bears the first distinction of French knighthood†, and is in London at this present time. We attended to the recital he was pleased to make, and found it perfectly consonant with the signed memorial we had carried with us. If his name is omitted, it is only because he was loath to see it appear in a fact that criminates the memory of a friend, whose error was rather owing to the seduction of the Sophists, than to his own heart, and whose repentance in some sort atoned for the crime he had been guilty of. The following is the fact, which will complete the proofs, as yet only drawn from the letters of the conspirators themselves.

"About the middle of the month of September, 1789, that is, a little more than a fortnight antecedent to the atrocious 5th and 6th of October, at a time when the conduct of the National Assembly, having thrown the people into all the horrors of a revolution, indicated that they would set no bounds to their pretensions, Mr. Le Roy, Lieutenant of the King's Hunt, and an Academician, was at dinner at Mr. D'Angevillier's, Intendant of the Buildings of his Majesty, the conversation turned on the disasters of the Revolution, and on those that were too clearly to be foreseen. Dinner over, the nobleman above-mentioned, a friend of Le Roy, but hurt at having seen him so great an admirer of the Sophisters, reproached him with it in the following expressive words: *Well, this however is the work of* PHILOSOPHY! Thunderstruck at these words,—Alas! cried the Academician, *to whom do you say so? I know it but too well, and I shall die of grief and remorse!* At the word *remorse*, the same nobleman questioned him whether he had so greatly contributed towards the revolution, as to upbraid himself with it in that violent manner? "Yes, answered he, I have contributed to it, and far more than I was aware of. I was secretary to the committee to which you are indebted for it, but I call heaven to witness, that I never thought it would come to such lengths. You have seen me in the king's service, and you know that I love his person. I little thought of bringing his subjects to this pitch, *and I shall die of grief and remorse!*"

"Pressed to explain what he meant by this committee, this secret society, entirely new to the whole company, the Academician resumed: "This society was a sort of club that we had formed among us philosophers, and only admitted into it persons on whom we could per-

* The original is all in the first person singular, which is much better. *Rev.*

† Nobility. *Rev.*

ſectly rely. Our ſittings were regularly held at the Baron D'Holbach's. Leſt our object ſhould be ſurmiſed, we called ourſelves Œconomiſts. We created Voltaire, though abſent, our honorary and perpetual preſident. Our principal members were D'Alembert, Turgot, Condorcet, Diderot, La Harpe, and that Lamoignon, Keeper of the Seals, who, on his diſmiſſion, ſhot himſelf in his park."

"The whole of this declaration was accompanied with tears and ſighs, when the adept, deeply penitent, continued: "The following were our occupations: the moſt of thoſe works which have appeared for this long time paſt againſt religion, morals, and government, were ours, or thoſe of authors devoted to us. They were all compoſed by the members, or by the orders, of the ſociety. Before they were ſent to the preſs, they were delivered in at our office. There we reviſed and corrected them; added to, or curtailed them, according as circumſtances required. When our philoſophy was too glaring for the times, or for the object of the work, we brought it to a lower tint; and when we thought that we might be more daring than the author, we ſpoke more openly. In a word, we made our writers ſay exactly what we pleaſed. Then the work was publiſhed under the title or name we had choſen, the better to hide the hand whence it came. Many ſuppoſed to have been poſthumous works, ſuch as *Chriſtianity Unmaſked*, and divers others, attributed to Freret and Boulanger, after their deaths, were iſſued from our ſociety.

"When we had approved of thoſe works, we began by printing them on fine or ordinary paper, in ſufficient number to pay our expences, and then an immenſe number on the commoneſt paper. Theſe latter we ſent to hawkers and bookſellers, free of coſts, or nearly ſo, who were to circulate them among the people at the loweſt rate. Theſe were the means uſed to pervert the people, and bring them to the preſent ſtate you ſee them in. I ſhall not ſee them long, *for I ſhall die of grief and remorſe!*"

"This recital had made the company ſhudder, nevertheleſs they could not but be ſtruck at the remorſe and horrid ſituation in which they beheld the ſpeaker. Their indignation for Philoſophiſm was carried ſtill further, when Le Roy explained the meaning of ECR: L'INF: (écraſez l'infame, *cruſh the wretch*) with which Voltaire concludes ſo many of his letters. The reader will perceive, that, in the whole of theſe Memoirs, we had uniformly given the ſame explanation; and indeed the context of the letters makes the ſenſe evident; but he revealed, what we ſhould not have dared aſſert on our own authority, that all thoſe to whom Voltaire wrote under that horrid formula, were members, or initiated into the myſteries of this ſecret committee. He alſo declared, what we have already ſaid, on the plan of elevating Briennes to the archbiſhopric of Paris, and many other particulars, which he related, and that would have been precious for hiſtory, but have eſcaped the memory of thoſe preſent. None of them could give me any information as to the exact time when this ſecret academy was formed; but it appears, from the diſcovery made by Mr. Bertins, that it muſt have exiſted long before the death of Lewis XV." P. 322.

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This was the completeſt conſummation of the iniquity of the arch-infidel, Voltaire, from whom the whole proceeded. As the moſt inſtructive leſſon after this, let us turn to the narrative of his death, and ſee how little ſatisfied even he was with thoſe principles of infidelity, on which he had acted for ſo many years. It was during Voltaire's laſt viſit to Paris, when his triumph was complete, and he had even feared that he ſhould die with glory, amidſt the acclamations of an infatuated theatre, that he was ſtruck by the hand of Providence, and fated to make a very different termination of his career.

"In the midſt of his triumphs, a violent hemorrhage raiſed apprehenſions for his life. D'Alembert, Diderot and Marmontel, haſtened to ſupport his reſolution in his laſt moments, but were only witneſſes to their mutual ignominy as well as to his own.

"Here let not the hiſtorian fear exaggeration. Rage, remorſe, reproach and blaſphemy, all accompany and characterize the long agony of the dying Atheiſt. This death, the moſt terrible that is ever recorded to have *ſtricken* the impious man, will not be denied by his companions of impiety; their ſilence, however much they may wiſh to deny it, is the leaſt of thoſe corroborative proofs, which could be adduced. Not one of the Sophiſters has ever dared to mention any ſign given, of reſolution or tranquillity, by the premier chief, during the ſpace of three months, which elapſed from the time he was crowned at the theatre, until his deceaſe. Such a ſilence expreſſes, how great their humiliation was in his death.

"It was on his return from the theatre, and in the midſt of the toils he was reſuming, in order to acquire freſh applauſe, when Voltaire was warned, that the long career of his impiety was drawing to an end.

"In ſpite of all the Sophiſters, flocking around him, in the firſt days of illneſs, he gave ſigns of wiſhing to return to the God he had ſo often blaſphemed. He calls for the prieſts who miniſtered to *Him* whom he had ſworn *to crush*, under the appellation of *the wretch*. His danger encreaſing, he wrote the following note to the Abbé Gaultier. "You had promiſed me, Sir, to come and hear me. I intreat you would take the trouble of calling as ſoon as poſſible. *Signed*, VOLTAIRE. Paris, the 26th Feb. 1778."

"A few days after he wrote the following declaration, in preſence of the ſame Abbé Gaultier, the Abbé Mignot and the Marquis de Villevieille, copied from the minutes depoſited with Mr. Momet, notary at Paris.

"I, the underwritten, declare, that for theſe four days paſt, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myſelf to the church, the Rev. the Rector of St. Sulpice, having been pleaſed to add to his good works, that of ſending to me the Abbé Gaultier, a prieſt; I confeſſed to him, and if it pleaſes God to diſpoſe of me, I die in the *Holy Catholic Church*, in which I was born; hoping that the divine mercy, will deign to pardon all my faults: if ever I have ſcandalized the Church,

I ask pardon of God and of the Church. 2d March 1778. *Signed*, VOLTAIRE: in presence of the Abbé Mignot, my nephew, and the Marquis de Villevieille, my friend."

"After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes: "The Abbé Gaultier, my confessor, having apprized me, that it was said among a certain set of people, I should protest against every thing I did at my death; I declare I never made such a speech, and that it is an old jest attributed, long since, to many of the learned, more enlightened than I am."

"Was this declaration a fresh instance of his former hypocrisy*? Unfortunately, after the explanations we have seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, this is a public homage, paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it, during his life. This declaration is also signed by that same friend and adept, the Marquis de Villevieille, to whom, eleven years before, Voltaire was wont to write, "*Conceal your march from the enemy* in your endeavours to crush the wretch."

"Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest, which Voltaire himself had sent for. The demons haunted every access; rage succeeds to fury, and fury to rage again during the remainder of his life. Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy, and often he would curse them and exclaim, "Retire, it is you that have brought me to my present state; begone, I could have done without you all, but you could not exist without me, and what a wretched glory have you procured me!"

"Then would succeed the horrid remembrance of his conspiracy; they could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents would he cry out, Oh Christ! Oh Jesus Christ! And then complain that he was abandoned by God and man. The hand which had traced in ancient writ the sentence of an impious and reviling King, seemed to trace before his eyes CRUSH THEN, DO CRUSH THE WRETCH. In vain he turned his head away, the time was coming apace when he was to appear before the tribunal of him he had blasphemed, and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck, retire, declaring the death of the impious man to be terrible indeed. The pride of the

* It has been shown before in this history, p. 179, that Voltaire had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and do other acts of religion, merely to be able to deny his infidelity, if accused of it. *Rev.*

conspirators

conſpirators would willingly have ſuppreſſed theſe declarations, but it was in vain: the Mareſchal de Richelieu flies from the bed-ſide, declaring it to be a ſight too terrible to be ſuſtained, and Mr. Tronchin, that the furies of Oreſtes could give but a faint idea of thoſe of Voltaire." P. 344.

Nor was Voltaire the only one of theſe conſpirators, whoſe remorſe thus tormented him at the hour of death; D'Alembert was ſimilarly circumſtanced, and would have exhibited the ſame ſcene, but for the infernal vigilance of Condorcet.

"The conſpirators in loſing Voltaire, had loſt every thing on the ſide of talents; but his arms of impiety they had remaining in his numerous writings. The arts and cunning of D'Alembert proved more than a ſucceedaneum to the genius of their deceaſed founder, and he is proclaimed chief. The ſecret committee of education in Paris, the country conventicles, and the correſpondence with the village ſchool maſters, owed their origin to him. He continued to direct the works of the ſecret academy, in the propagation of impiety, until called upon to appear before that ſame God who had already judged Voltaire. He died five years after his patron, that is in November 1783. Left remorſe ſhould compel him to ſimilar recantations, which had ſo much humbled the ſect, Condorcet undertook to render him inacceſſible; if not to repentance and remorſe, at leaſt to all who might have availed themſelves of his homage done to religion.

"When the Rector of St. Germain's, in quality of paſtor preſented himſelf, Condorcet, like to the devil who watches over his prey, ran to the door and barred his entrance! Scarce had the breath left his body, when the pride of Condorcet betrays his ſecret. D'Alembert really had felt that remorſe which muſt have been common to him with Voltaire; he was on the eve of ſending, as the only method of reconciliation, for a miniſter of that ſame Chriſt againſt whom he had alſo conſpired; but Condorcet ferociouſly combated theſe laſt ſigns of repentance in the dying Sophiſter, and he gloried in having forced him to expire in final impenitence. The whole of this odious conflict is comprized in one horrid ſentence; when Condorcet announced the deceaſe of D'Alembert, and was relating the circumſtances, he did not bluſh to add, *Had I not been there he would have flinched alſo.*" P. 348.

Warned by theſe examples, the Sophiſts took care when Diderot was ill, and had already manifeſted ſome ſymptoms of remorſe, to carry him ſuddenly into the country, and to make it ſure that there ſhould be no witneſs of his laſt hours. Thus do we find, that even the men who had been waging open war with Chriſt for ſo many years, had not ſteadineſs enough in their opinions, which they had ſo much laboured to diſſeminate, to remain firm at the hour of death. Let us wiſh them all poſſible benefit from their tardy repentance and remorſe; but let us regard, with tenfold horror, the impiety which leads to

ſuch

ſuch a cloſe of life. Having thus ſeen the riſe, progreſs, and concluſion of the dreadful iniquity of Voltaire, we ſhall purſue it, in our next article on this ſubject, to thoſe conſequences which he did not originally intend or foreſee; the conſpiracy againſt Kings, which has filled Europe with miſery and alarm.

(To be concluded in our next.)

ART. XI. *The Voyage of Nearchus, from the Indus to the Euphrates*.*

(Concluded from our laſt, p. 12.)

WE are now to enter on the portion of the Voyage of Nearchus moſt intereſting to the claſſical geographer, and the modern navigator. We are to coaſt along a ſhore, not ſo materially altered by the lapſe of two thouſand years, but that almoſt every bay and head-land bear witneſs to the authenticity of Arrian, as they alſo do to the patient induſtry, and indefatigable labour, of the preſent author. How intereſting a ſcene is here exhibited to the view of the reader! A moiety of an army of conquerors, who had recently ſubverted the proudeſt thrones of Aſia, covered with laurels, and loaded with ſpoil, undertaking an expedition of the utmoſt peril, on a new element, and along a ſavage coaſt, where alternate hunger and thirſt menaced them with ſpeedy deſtruction, for the purpoſe of enlarging the bounds of ſocial intercourſe between man and man; all animated with the ſpirit of the great projector of this beneficial ſcheme, all ardent to ſacrifice emolument to glory! Towards accompliſhing this great project, of connecting by commerce, the intereſts of Europe and India, Alexander himſelf, on all occaſions, ſhowed the utmoſt perſonal activity, and combated every danger with his uſual undaunted fortitude. He, in perſon, explored the two channels, fraught with every danger to ſuch young mariners as the Greeks at that time were, by which the Indus poured its waters into the ocean, and, ſending Craterus through the midland provinces, reſerved to himſelf the hazard and the glory of piercing the deſerts of Gedroſia; of ſcouring a barbarous and burning coaſt; and of providing, where poſſible, corn and water for a fleet devoted to his views, and dependent on his exertions. It is but juſtice to Dr. Vincent to remark, that he every where, in this reſpect, pays attention to the true character of his hero; paints, in their proper colours,

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* Price *1l. 7s.* not *1l. 11s. 6d.* as ſtated by miſtake in our laſt.

colours, both the magnificence of his deſigns, and his intrepidity in the execution of them; and opens, to the juvenile readers of Arrian, new traits of virtue and energy in that character, for the admiration and imitation of the aſpiring warrior. Thus is the ſtain of vanity and raſhneſs, in leading an army through that deſolate and inhoſpitable frontier, wiped away, when it is plainly perceived that it was no mad attempt to rival and ſurpaſs the actions of Semiramis and Cyrus, but a judicious and laudable effort to procure proviſions for his fleet, to ſink wells for their relief under a ſcorching ſun, and drive away the human ſavages that infected the ſhore.

The firſt of this race of ſavages were the Arabitæ, ſo called from the river Arabis, on whoſe banks their territories lay. They are deſcribed as a fierce tribe of mountaineers, little differing, in their manners, from the Belootches, who, at this day, inhabit the ſame lofty, but ſterile tract. Theſe were ſoon ſubdued; but the Macedonian ſovereign found a firmer reſiſtance from the next tribe, inhabiting thoſe regions, the Oritæ, who boaſted to have long preſerved their freedom unviolated, and who, in the pride of their independence, had neither ſent ambaſſadors to Alexander, nor were now inclined eaſily to ſubmit to his yoke. Unable, however, to oppoſe his veteran army in a regular battle, they retired, for ſecurity, to their impenetrable faſtneſſes, and the ſecluded deſerts that ſurrounded and defended them; but being purſued thither by the perſevering valour of their invaders, great numbers were put to death, and the reſt were compelled to ſurrender that liberty which they ſo dearly prized. Alexander next advanced into the territory of the Gedroſii; and all that his army had ſuffered before, in this dreadful march, is repreſented as trifling, to the accumulated horrors encountered by them in this deſolate region. Amidſt famine, however, fatigue, and the oppreſſive heats of a burning climate, while his army was periſhing by multitudes around him, and the beaſts of burthen were ſinking beneath their loads, he made ſeveral deſperate efforts to reach the ſhore, and relieve his fleet, the great object of his care and hope. Of that fleet, however, he had the ſevere diſappointment to ſee and hear nothing till his arrival in Carmania; where, to the great ſatisfaction of joining the other detachments of his army, was added the inexpreſſible joy of meeting Nearchus, with intelligence that the whole fleet was arrived in ſafety on the ſhore of that province. Having prefaced this detail, as connecting the operations of the army with the fleet, we return to the particulars of that tedious and perilous navigation.

Book III.—Nearchus ſailed from the Indus, according to our author and Arrian, on the ſecond of October, 326 A. C.

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at the evening riſing of the Pleiades; a ſtatement confirmed, as nearly as poſſible, by the retrogreſſive calculations of two great aſtronomers, whoſe obſervations on the ſubject form an appendix to this volume. As this event took place a little previous to the known commencement of the *monſoon* in that maritime region of Aſia, Dr. Vincent inclines to Strabo's account in this place, rather than to Arrian's; the former ſtating this unſeaſonable departure, in the face of the monſoon, to have been the reſult of the diſcontent of the natives, who, after Alexander's departure, unawed by an army that controuled their perfidious deſigns, meditated a general attack upon the fleet, by no means prepared to repel an enemy attacking in great numbers, and from their own ſhores. Arrian, on the contrary, mentions the embarkation to have been attended with no marks of precipitancy, but to have taken place with the accuſtomed ſacrifices and ſolemnities, (p. 168). The firſt place of note at which the fleet anchored, was Krokala, which Dr. V. identifies with the preſent *Crotchey Bay*, as its ſituation exactly correſponds. Weighing from Krokala, the fleet proceeded round the promontory of Irus into a bay, eſteemed by Nearchus ſo large and commodious, that he denominated it the Port of Alexander. In the bay was an iſland called Bibacta; and we are thus particular, becauſe it may be uſeful to ſome of our Oriental readers to know, that the former is the preſent *Cape Monze*, and the latter *Chilney Iſle*. According to modern charts, no very ſpacious bay now appears here, none at leaſt worthy to bear the name of Alexander; but the drifted ſand of two thouſand years may have, in part, filled up the haven, as, in fact, it has that of the famed Alexandria itſelf; and our author judiciouſly obſerves, that "with whatever indifference an Engliſh navigator might view this bay, it was really an haven to a Greek fleet of gallies, affording good anchorage under ſhelter of the iſland." P. 175. In this haven, finding ſhelter under the promontory, which extends a league in length, and is of conſiderable height, the fleet moored during the violence of the monſoon, which continued to rage, without intermiſſion, for four and twenty days. During this period, Nearchus formed a camp on the adjoining ſhore, which he fortified with a wall of ſtones, to ſecure it from the aſſaults of the Arabitæ, recently irritated by the attacks of Alexander. The whole tract of country around bore the name of Sangada, and is infamous for rearing a brood of pirates, from whoſe incurſions the ſouth-weſt monſoon, blowing directly againſt the ſhore, and during which they cannot keep the ſea, preſerved the fleet of Nearchus. The monſoon ſhifting about the beginning of November, the fleet again renewed its voyage, keeping

keeping close in with the shore, and sailing slowly along the coast, which here forms a circular sweep or hollow, till it reached the mouth of the river Arabis; a name still surviving on that coast, in the geographical title of *Cape Arrabah*, (p. 182). The distance from the Indus to the Arabis, is stated, by Arrian, to be a thousand stadia, which, by D'Anville's computation, are equal to sixty-three miles and an half; but as there are some omissions of distances in Arrian, Dr. Vincent states the distance more correctly at eighty miles. To complete this navigation took up the Greeks a period of nearly forty days, upon which he observes, "When we reflect that a Macedonian fleet required forty days to complete a navigation of this length, we may form some judgment of the courage requisite to undertake and execute the whole voyage." P. 183. During the greater part of this tedious navigation, the whole fleet had subsisted on the fish which they were able to catch, and on the muscles, and other shell-fish, with which the shore abounded; while all the water which they could procure, precarious and scanty as it was, had a brackish taste. The Arabis itself, and its neighbourhood, afforded them no better supply of this necessary article, being all brackish, from the nitrous quality of the earth; and, for this reason, their stay in the harbour at its mouth, which is said to have been large, commodious, and abounding in fish, was but of short duration.

On the ninth of November they sailed from the Arabis, the north-east monsoon being not yet in its full vigour, and encountered, on this coast, a severe gale from the south-west, in which two of the gallies and a transport foundered. They also suffered much from not being able to land, owing to a violent surf beating on the shore; but all their sufferings were, in a few days, amply compensated, by the sight of a detachment of the Macedonian army, which the anxious vigilance of Alexander had stationed on the coast, under the command of Leonnatus, who, after vanquishing the Oritæ, and their allies, was enabled to keep his station, and had provided a supply of ten days provision for the almost famished fleet. The necessary repairs of the ships, the taking in of the supplies so fortunately procured, and the exchange of some of the people of the fleet, whom fatigue had exhausted, or the altered diet injured in health, for others from the army, occasioned a delay of ten days at this place, which is called Kokala in the journal; but, on the twenty-first, having taken an affectionate leave of their comrades on shore, they again set sail, and the south-west monsoon, for the first time, blowing full and steady in their favour, they stretched on to a distance of above thirty miles on that day, and reached, with joy, the river Tomérus.

Dr.

Dr. Vincent, in this part, has ſome well-timed reflections on the effect which the meeting with their countrymen under Leonnatus, had on the diſpirited fleet; and, in reſpect to the number of the men and veſſels of which it conſiſted, with which, as well as his account of a battle with the ſhaggy natives of Tomerus, of rather a curious kind, we ſhould gratify our readers, did not we wiſh to reſerve the ſpace for more important extracts hereafter. They are, however, well deſerving of attention, as they mark the progreſs of the ancients in naval concerns, and the manners of the Gedroſian inhabitants of that wild region.

Through all the obſcure places, and minute events, of this celebrated voyage, it is not neceſſary for us to trace the fleet of Nearchus. Our aim has been to oblige our readers with a general analyſis of it, as the moſt agreeable critique we can offer them on a ſubject of ſo ſingular a nature. The next place at which they touched was Malana, the Cape Moran of the moderns; at which place a phænomenon of no ſmall magnitude, as it muſt have appeared to the infant navigators of that age, is *related* to have occurred, though it certainly could not have occurred at Malana, in the latitude 25° 16′ north of the equator, nor at that ſeaſon of the year, November, when the ſun was to the ſouth of the equator. The paſſage, in Arrian, is extremely curious; and Dr. Vincent having given a literal tranſlation of it, we ſhall inſert it, with the ſubſtance of the apology annexed for his favourite author.

"As they ſailed along the coaſt of India, that is, the country of the Arabitæ and Oritæ [for the Ichthyophagi are not accounted an Indian tribe], Nearchus ſays, that the ſhadows had not the ſame effect as in thoſe parts of the earth with which they were acquainted, for when they ſtood out to ſea a good way to the ſouthward, the ſun was either vertical at noon and no ſhadow to be ſeen, or ſo far to the north that the ſhadow fell to the ſouth. The northern conſtellations, which are always above the horizon, ſet almoſt as ſoon as they roſe; and others which they were uſed to contemplate, were either cloſe to the horizon or not viſible at all. In this, Nearchus appears to aſſert nothing improbable; for at Syene in Egypt, when the ſun reaches the ſummer tropic, they ſhew a well, in which at noon there is no ſhadow; and as the ſame circumſtance occurs in Meroe, it is probable that in India alſo, which lies towards the ſouth, the ſhadow ſhould be ſubject to the ſame law, and more particularly in the Indian ocean, which extends ſtill farther to the ſouthward." P. 198.

Dr. Vincent, entirely giving up the point of the credibility of their having ſeen this phænomenon, even if they had ſailed to a great extent ſouthward, imputes the inſertion of the whole paſſage to the conſummate vanity of the Greeks, who were fond

fond of carrying their heroes to the boundaries of nature, and of mingling, with the events of their lives, whatever was ſtrongly tinctured with the marvellous. Orpheus, he obſerves, carries his Argonauts to the Cimmerians, who never ſee the ſun. Homer claims the ſame privilege for Ulyſſes. Cæſar talks of there being no night in the extremity of Britain; and the celebrated aſtronomer, Pytheas, boaſts of having been in a country ſo far north, that the day and night were each of ſix months continuance; though it is certain he never ſailed farther northward than Thule, or Iceland, whereas that circumſtance could only have happened at the pole itſelf. He only cenſures Nearchus for aſſerting that *as ſeen*, which, at another ſeaſon of the year, and within the tropic, might poſſibly have been viſible; but contends, at the ſame time, that this almoſt ſingle error ought not to ſhake the credit of a journal which, in general, has fact and hiſtorical truth for its baſis, and the voice of modern diſcovery for its ſupport, (p. 204, et preced.)

We are now to attend the fleet in the moſt diſaſtrous part of the voyage, along a dreary and deſolate coaſt, extending ten thouſand ſtadia in length, inhabited by the Ichthyophagi, ſavages feeding on raw fiſh; living in houſes conſtructed of the larger bones of whales, which appear anciently to have abounded in the Perſian Gulf; with garments made of fiſh-ſkins; their very bread formed of a fiſhy ſubſtance, pounded and preſerved; and the fleſh of the few cattle bred among them having alſo a fiſhy taſte. Never, indeed, ſeems a name to have been better applied; and from modern journals, ſearched or copied by the preſent author, they ſeem ſtill to merit their ancient title. Scarcely any pleaſing event, to vary the continued ſcene of ſuffering, from want of wholeſome food and water, occurs during their progreſs along the frightful ſhore of Gedroſia; the firſt prominent head-land of which, was the nameleſs cape in Arrian, ſuppoſed to be Cape Poſmee, that, projecting nine miles into the ſea, forms the harbour of Moſarna, where they were fortunate enough to meet with a pilot, (p. 217). The ſecond is Alambateir, or Cape Guadel, very conſpicuous from its form, but not mentioned by Arrian: and Badis, or Cape Jaſk, the boundary weſtward, between Gedroſia and Carmania. Through all this ſcene of diſtreſs, and through every bay and creek, our indefatigable author accompanies the toiling fleet of Nearchus, illuſtrating the gloomy track, by the comparative accounts of the few modern travellers who have viſited theſe ſhores, and with the geographers, D'Anville, Dalrymple, and Rennel, ever by his ſide. Towards the cloſe of this voyage, a material error, committed by D'Anville, in ſuppoſing the Karpella of Ptolemy, to be the Cape Jaſk of the moderns, is rectified,

rectified, for he proves the latter to be clearly Badis; Karpella, or Cape Bombareck, lying twenty-seven miles more to the west, than the real Jask, (p. 253). Whoever, hereafter, shall have occasion to navigate this shore, will undoubtedly consider himself under the highest obligations to Dr. Vincent, for his unwearied efforts in exploring and elucidating the geography of a region so secluded from general observation. With the preceding details, are blended additional remarks on the people, their manners, occupation, and shifts to support a miserable existence. Of the whales so repeatedly mentioned, as abundant on this shore, and the mode of their dispersing a body of that, or similar species of large fish, from whose gambols the fleet were in danger, the account is too curious to be omitted, and we are glad to have an opportunity of relieving the attention of our readers, fatigued perhaps by nautical details, with the insertion.

"Whether whales are found on this coast at present, or whether houses are still built of their bones, I find no authority to determine. The silence of Lieutenant Porter appears in evidence against it, for it is a peculiarity which would be as likely to command the attention of a modern as an ancient navigator; and whether the animals seen by Nearchus were whales, or not, may possibly be disputed, for the Greek word may be applied to any fish of great magnitude. The size of fifty yards seems to confine the expression to this animal; and though blowing is not peculiar to the whale, the circumstances which are immediately subsequent will best determine the judgment of the reader.

"For Nearchus says, that on the morning he was off Kyiza or Guttar, they were surprised by observing the sea thrown up to a great height in the air, as if it were carried up by a whirlwind. The people were alarmed, and inquired of their pilot what might be the cause of the phænomenon; he informed them, that it proceeded from the blowing of the whale, and that it was the practice of the creature as he sported in the sea. His report by no means quieted their alarm; they stopped rowing from astonishment, and the oars fell from their hands. Nearchus encouraged them, and recalled them to their duty, ordering the heads of the vessels to be pointed at the several creatures as they approached, and to attack them as they would the vessel of an enemy in battle: the fleet immediately formed as if going to engage, and advanced by a signal given; when shouting all together, and dashing the water with their oars, with the trumpets sounding at the same time, they had the satisfaction to see the enemy give way; for upon the approach of the vessels, the monsters a-head sunk before them, and rose again a-stern, where they continued their blowing, without exciting any farther alarm. All the credit of the victory fell to the share of Nearchus, and the acclamations of the people expressed their acknowledgment, both of his judgment and fortitude, employed in their unexpected delivery.

"The simplicity of this narrative bespeaks its truth, the circumstances are such as would naturally occur to men who had seen animals

of

of this magnitude for the first time; and the better knowledge our navigators are possessed of, who hunt the whale in his polar retreats, shews that he is sometimes as dangerous an enemy as he appeared to the followers of Nearchus." P. 268.

The fact, however, of these fishes, actually having been whales, appears to be decided by the circumstance of an enormous dead whale being found by the fleet, extended along the shore, in another part of their voyage. This being one of the few incidents that arise to vary the narrative, and an object of considerable curiosity, it would be unpardonable in us to omit the passage which contains the account.

"When the fleet left Mesambria, it proceeded only twelves miles and a half to Taoké, for which I do not allow a day, nor do I think one due. Neither will the distance to Taoké agree, though the double distance of twice twelve miles and a half to Rhogonis, or Bender-Regh, approaches very nearly to correctness; for the bay of Busheer is fourteen or fifteen miles across to the northern point called Rowhla and Rohilla, by M'Cluer; and the river Granis, for which he allots a place, is not five miles from Bender-Regh. If, however, the two distances agree, though neither of them singly is correct, we may account for it from the circumstance of their employment in the former part of their course, which was the examination of a dead whale, that seems apparently to have floated up to Rohilla point, and to have grounded on the sands in its neighbourhood. Some of the people approached near enough to measure this monster, and reported it to be fifty cubits long, with a hide a cubit in thickness, beset with shell-fish, barnacles, and sea-weeds, and attended by dolphins larger than are ever seen in the Mediterranean. As this is the second appearance of the whale in these seas, I have not thought myself authorised to omit the circumstance; but as this animal was seen dead, and in a state of decay, he might be deemed rather an inhabitant of the ocean driven up the gulph by the wind or currents. The condition in which he was found, I leave to the discussion of the natural historians, or those acquainted with the appearance of the animal in his native regions." P. 368.

For the story of the enchanted island of the sun, where men were transformed into fish, by the reigning empress, a NEREID, Dr. Vincent apologizes in the best manner possible, by observing, that the whole was probably the offspring of that superstitious terror, which generally infects the minds of seamen, and even the boldest of seamen, the British tars. Reflections on the voyages, whether real or fabulous, recorded to have taken place in very ancient ages, round the African coast, and to remote regions of the earth, properly conclude this third book of the Voyage of Nearchus; which is justly affirmed to be the earliest authentic journal extant, and one, in its consequences, of the greatest general importance to mankind.

BOOK

BOOK IV.—Book the fourth and laſt, details the navigation of the Perſian Gulf, comprehending the coaſt of Carmania, Perſia, and Suſiana; but as this tract is better known than the preceding, and as the moſt difficult and dangerous part of the voyage is now over, we muſt be excuſed for taking rather a rapid ſurvey of this part of the progreſs of the fleet, eſpecially as we have rather dilated in our notice of the three former books, and as there is an aſtronomical *appendix* of ſome importance, to come afterwards under our review. On the navigation of the Perſian Gulf, Dr. V. ingenuouſly acknowledges his obligations to his predeceſſor, M. D'Anville, who has publiſhed a memoir expreſsly on the ſubject, inſerted in the Memoirs of the Academy of Inſcriptions, and he obſerves, that our Engliſh navigators of late years, have, by ſucceſsfully exploring this whole coaſt, left little to be added by the reſearches of others. Still, however, much is added to the ſtock of ancient geographical learning, by the perſevering zeal and ſagacious penetration of our author; and if the modern voyager will not equally be benefited by his enquiries, the claſſical reader muſt ever acknowledge himſelf under infinite obligations to him.

The fleet having fortunately met at *Badis*, or *Cape Jaſk*, with thoſe ſupplies, ſo abſolutely neceſſary to their preſervation, loſt no time in again weighing anchor, which, according to Dr. Vincent, was on the 17th of December, and on the ſeventy-ſeventh day after their departure from the mouth of the Indus. Being no longer in want of pilots, they ſtretched on in a more bold and lengthened courſe than before, and anchored the firſt night 50 miles diſtant, in a part of the Perſian Gulf, no otherwiſe diſtinguiſhed, than as being oppoſite to Muſſendon, a lofty cape on the Arabian ſhore. Karpella, improperly called, we have ſeen, Cape Jaſk, the Bombareek of modern charts, but the proper name of which is COHUM-BA-REGH; (therefore, better written Gombareek) is not noticed by Arrian; but was too conſpicuous an object on the coaſt, to be paſſed by in this ſurvey. It is exhibited, at p. 290, in a wooden cut, and is remarkable for a perforation near the top, that muſt be viſible at ſome diſtance: we mention this circumſtance, principally to mark the ſtrict attention of the author to any object, however minute, that at all tends to elucidate his ſubject. The country of Carmania was fertile, having plenty of corn, fruits, and ſweet water. In its numerous and ſecure havens, they refitted themſelves without reſtraint and fear; and looked back with joy on the difficulties and dangers they had eſcaped; the ſavage Ichthyophagi, and their deſolate and perilous coaſt; the corroſion of hunger, and the pangs of thirſt, in a ſcorching climate.

climate. The accidental meeting by some of the ship's crews on shore, on this coast, with a Greek who had strayed down to it from the main army of Alexander; the rapture of Nearchus, at hearing that the king was encamped at the distance of only five days journey from the spot; their subsequent meeting and mutual joy, affecting circumstances as they are, are too well known, as well as the final happy event of this adventurous undertaking, to be insisted on here. Dr. Vincent was now too deeply engaged and interested in his subject, the geography of the *coast* and the conduct of the *fleet*, to indulge in rhetorical descriptions; into which the charming and romantic region of Persia, with its celebrated capitals, the subject of the ancient, not less than of the modern Muses, might have betrayed a writer less studious of instructing than of entertaining his readers; yet still does he by no means omit occasionally noticing the particular condition, at this day, of the cities near the coast, compared with their former flourishing state, with suitable reflections on their altered lot, as in the following passage, where he is speaking of the province properly called Persis, of which Persepolis, or Estakar, was the metropolis.

"Nearchus has preserved likewise most admirably the general features of the province, which he divides into three parts; that division which lies along the side of the gulf, he says, is sandy, parched and sterile, bearing little else but palm-trees, which corresponds exactly with the Kermesir, and the accounts of all our modern travellers; but as you advance to the north or north-east, and pass the range of mountains, you find a country enjoying an excellent temperature of air and pleasant seasons, where the herbage is abundant, and the meadows well watered, where the vine flourishes, and every kind of fruit, except the olive. Here the kings and nobles have their parks and gardens; the streams are pure and limpid, issuing into lakes which are stored with aquatic fowls, of all the different species. The pasture is excellent for horses and domestic cattle, while the woods supply an ample variety both for the support of man and for the chace. Such is the picture set before us, and such ever was this country while it was under the protection of a regular government. The lakes alluded to, are doubtless the Lake Bakiegian and a smaller one near the Schiraz; and the streams which terminate in these, and never find their way to the sea, are as evidently the pure and brilliant waters he describes with the same luxuriant fancy, a poet of Schiraz might have painted them at the happiest period of the empire. But how is this picture now reversed! War and tyranny has spread desolation all around: It is not the destruction of Persepolis we lament over in surveying the ruins of Chehminar, or Estakar, while we accuse either the ebriety or insolence of a conqueror; it is not the tomb of Cyrus at Pasagardæ, plundered and overthrown by an avarice natural to soldiers in the hour of victory, or natives in despair; but it is the fate of a province we deplore, which once furnished the bravest troops of Asia, which abounded in every gift

gift that agriculture and induſtry could produce, which roſe above the barbariſm of the Eaſt, and was celebrated for its poets, its philoſophers, its beauteous race of women, its men, as comely in their perſons, as polite and elegant in their manners; its merchants, who trafficked to the extremities of the Eaſt; and its ſuperior culture of the vine, the only excellence which deſpotiſm has not annihilated. At the preſent moment, the villages have ceaſed, and there are no travellers in the highways. The capital is in the poſſeſſion of a Kurd, a robber both by birth and profeſſion; and of the diſtraction conſequent upon the death of Nadir Shah there ſeems to be no end." P. 382.

Of the ancient and preſent ſtate of Suſa, the capital of Suſiana, the laſt province along whoſe coaſt the fleet failed, we have the following account; ſo fully corroborative of all that we have heard and read, concerning the evils entailed on the Eaſt, by the deſolating fury of Mohammedan deſpotiſm.

"That Suſiana was a favourite province under the early dynaſties we have ſufficient evidence in the fortification of Suſa, and in finding that it was the principal treaſury of the empire: out of this, Alexander paid the debts of his army at the expence of twenty thouſand talents, celebrated the nuptial feaſt of the Macedonian officers with their Perſian brides, and rewarded the ſervices of all that had a particular claim to diſtinction; out of this, he made the donation to the veterans he diſcharged at Opis, undertook the ſupport of all the children born to his followers in Aſia, and found ſupplies for upwards of fifty thouſand native troops raiſed in Perſia; and yet this treaſure was not exhauſted at the time of his death, for the war between Antigonus and Eumenes was cauſed by a contention for this capital, which was ſtill the richeſt in the empire. We are not, however, to ſuppoſe, that this accumulation aroſe from the revenue of a ſingle province, though the province itſelf was productive above all others. Strabo ſays, that the return of the crop was an hundred, or even two hundred fold. Cotton, ſugar, dates, rice, and every grain of the fineſt ſpecies, are enumerated amongſt its natural productions; damaſked ſteel, ſilk, cotton, linens, and cloth of gold, amongſt its manufactures. Such was Suſiana in the early ages, and ſuch it continued to the time of Sapor, and almoſt to the diſſolution of the empire by the Agwhans. It is now a prey to every Arab invader, haraſſed by the Turkiſh arms from Baſra on the weſt, and by the Perſians from Schiraz on the eaſt: a ſettled deſpotiſm protected the provinces it oppreſſed; the tranſient uſurpations of the preſent day raviſh not only the produce, but deſtroy the ſtock." P. 418.

For the valuable papers which form the APPENDIX of this volume, Dr. Vincent informs us, we are indebted to his having conſulted only the Engliſh edition of Uſher, which does not contain that writer's Ephemeris, which, upon the authority of Euctemon, places the evening riſing of the Pleiades, when the fleet ſailed from the Indus, on the *firſt*, inſtead of the *ſecond* of October. He confeſſes and apologizes for this error, which,

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we believe, will be easily forgiven him, on account of the consequences that have resulted from it. The first of these papers, containing a *Dissertation on the rising of the Constellations*, is by Mr. Wales, of Christ's Hospital, and he commences it, by justly observing, that "the risings and settings of the stars, as they respect the rising and setting of the sun," was a branch of astronomy, of the utmost importance to the ancients, since it was by observations of that nature, that "they regulated their festivals, judged of the returns of the seasons, and even estimated the length of the year." (p. 497) The object of the investigation was to reconcile the jarring accounts of Strabo and Arrian, in respect to the actual time of the rising of the Pleiades, at the period of the commencement of the voyage, which is done as far as possible, and in a very masterly manner, by a series of astronomical deductions, and retrogressive calculations, all which are so intimately connected, or rather interwoven, as scarcely to admit of extracts; but are detailed in so perspicuous a manner, and so little incumbered with technical phrases, as to be intelligible to the most moderate proficient in astronomical science. The result of the first enquiry, seems to be contained in the following passage:

"It has been already said, that the longitude of the *Lucida Pleiadum* was ♉ 26° 38′ 38″, at the beginning of the year 1760; but in the 1718 years which elapsed between the years 42 and 1760, the precession of the equinoxes, at the rate of $50\frac{1}{3}$ seconds in a year, amounts to $86,472\frac{3}{4}$ seconds, or 24° 1′ $12\frac{3}{4}$″, which being taken from ♉ 26° 38′ 34″, leaves ♉ 2° 37′ $21\frac{3}{4}$″ for the longitude of η Pleiadum in the year 42 after Christ: and, as the latitudes of the stars remain the same, the point of the ecliptic which then rose with this star was ♈ 29° 7′ 9″, the obliquity of the ecliptic being at that time 23° 41′ 24″. Hence the point which set as the star rose was ♎ 29° 7′ 9″; and this point, I find by Mayer's Tables, the sun was in on the 19th of October. By a similar process, I find that the point of the ecliptic which rose as the Pleiades set was ♏ 4° 20′, which point the sun occupied on the 29th of October that year.

"The former of these determinations differs nine days, and the latter ten from the times assigned by Columella; but it may be remarked that the former of these errors is in defect, and the latter in excess; and as the stars rise and set sooner as the year advances, it follows, that on the 10th of October the sun would set a short time before the star would rise, and on the 8th of November the star would set some time before the sun rose; both which circumstances appear to be necessary, if these phænomena were determined by observation, as, most probably, was the case. For it is manifest the star's rising cannot be observed when it rises exactly as the sun sets; nor can its setting be seen when it sets exactly as the sun rises, on account of the daylight, as hath been already observed: but, perhaps, the one might be seen by a good eye,

in the latitude of Rome, nine or ten days before, and the other as much after the time when the two circumstances happened together; and I have not a doubt but that the difference between Columella's observation and my calculation is to be attributed to this cause.

"I am next to inquire whether the effect of the precession of the equinoctial points will reconcile Strabo's account, which states that Nearchus sailed at the time when the Pleiades rose in the evening, that is to say, as the sun set, with the account of Arrian, who says expressly, that he sailed on the 2d of October, in the year before Christ 326. In the interval between the year 42 after, and the year 326 before Christ, the precession amounts to 5° 8′ 42⅔″, which being taken from ♉ 2° 37′ 21⅓″, the star's longitude in the year 42 after Christ, leaves ♈ 27° 28′ 38⅔″ for the longitude of the *Lucida Pleiadum* in the year 326 before Christ; and the point of the ecliptic which rose with the star, in this situation, at Rome, in the year 326 before Christ, the obliquity of the ecliptic being then 23° 44′ 13″, was ♈ 19° 26′ 41″: but as the sun was setting when the star rose, it must have been in ♎ 19° 26′ 41″, the opposite point of the ecliptic, which point the sun occupied on the 17th of October; fifteen days after that which is fixed by Arrian for the sailing of Nearchus. Now if nine or ten days were sufficient to render the rising of the Pleiades visible at Rome, we are certain that more could not be requisite to render their rising visible at the place Nearchus sailed from, which is in a much lower latitude; we are therefore led to suppose, either that Strabo spake in general terms, (as indeed seems to be the case,) meaning only to point out the season, and not the day when Nearchus set out on his expedition, while Arrian gave the precise day on which it happened, or that some mistake has crept into one or the other of these authors: to me, the former supposition seems most natural." P. 501.

The second Dissertation, by the Bishop of Rochester, is more elaborate and profound; but not less clear in its argument and deductions. Without at all consulting Columella's risings and settings of the stars in the latitude of Rome, to which, throughout, Mr. Wales's preceeding essay had reference, this learned astronomer goes immediately into the investigation of the *acronychal rising* of the Pleiades, in that part of the world in which the voyage was undertaken, and in the year 326 before Christ, in which it was commenced. The astronomical term of a star rising *acronycally*, merely implies the rising of a star at the instant the sun is setting, as the *cosmical rising* of a star, signifies the star setting at the moment the sun is rising. By a train of calculations of great length and labour, accompanied by elucidatory tables, to which we refer the reader, his Lordship finds, "that the 19th of October, (St. Jul.) was the day of the acronychal rising of *Lucida Pleiadum*, upon the horizon of the mouth of the Indus, in the year before Christ 326, i. e. in the year of the Julian period, 4388." (p. 314)

But

But the difference is very considerable, owing to the effect of the refraction of the atmosphere, between the period in which a star *actually* rises, and that in which it can be *seen* to rise; before that period can be precisely determined, as the Bishop most judiciously observes, the effect of refraction must be *estimated*, both upon the *star* and upon the *sun;* and the result of the tables, by which he estimates that effect, are entirely favourable to the preceeding hypothesis of Mr. Wales, and honourable to the veracity of the two historians. It would be unpardonable in us, to withhold from our readers, the very clear and decisive arguments, with which this luminous dissertation concludes; and we sincerely wish his Lordship, for the sake of unravelling similar difficulties in the classics, would oblige the public with that compendious table of cycles, of his own construction, alluded to in p. 515, by which his calculations were so expeditiously and successfully performed.

"After various conjectures, and many long calculations, I am entirely persuaded, that Mr. Wales's very ingenious conjecture, by which he reconciles his calculation of the acronychal rising of the Pleiades at Rome, in the year of our Lord 42, with Columella's date, is the only solution, and the true solution of the difficulty. The perfect agreement that it will produce between Arrian and Strabo, in the time of Nearchus's sailing, is indeed astonishing.

"Mr. Wales observes, that the exact acronychal rising of a star is never visible, on account of the sun's light; but it is equally true, that the rising of the star for several evenings before the day of the acronychal rising will not be visible: for the sun must not only be set, but he must be set and sunk to a certain distance below the horizon, for the twilight to be sufficiently faint to allow the fixed stars to appear. Suppose then, that on a certain day, no matter what, the sun is sunk somewhat below that distance, when a particular star is upon the eastern horizon; on that evening, if the sky be clear, the rising of the star may be observed. Suppose, that the next night the sun is not sunk quite to the required distance, when the same star is upon the eastern horizon: then the rising of the star will not be visible; and when the star becomes visible, it will be seen at some small distance above the horizon: the next night, it will be at a greater height above the horizon, when it is first seen; the third, a greater still; and, on the evening of true acronychal rising, the star will have gained a very considerable height, when it is first seen. It certainly was very natural (and it was the only way for popular use) for the ancients to call that the evening of the acronychal rising, on which they first missed the sight of the rising star.

"The distance below the horizon, to which the sun must be sunk when a star first becomes visible, is different according to the magnitude of the star. Lucida Pleiadum is a star of the third magnitude; and Ptolemy says, that stars of the third magnitude first become visible when the sun is sunk 14° below the horizon. Now I find, by calculation, that in the year of the Voyage (of the Julian period 4388)

when the ſun was 14° below the weſterm horizon, at the ſame inſtant of time when Lucida Pleiadum came to the eaſtern horizon, his true place muſt have been ♎ 3° 33′ 56″; and he came to this place in that year, September 30, 12^{hrs} 59′ (St. Jul.) mean time under the meridian of Greenwich. Apply, as before, the proper correction for the effect of the preceſſion upon the longitude of Lucida Pleiadum, namely + 15′, and we have September 30, 13^{hrs} 14′ mean time under the meridian of Greenwich. Add 4^{hrs} 36′, and we have September 30, 17^{hrs} 50′ mean time under the meridian of the mouth of the Indus; which, as we in our civil reckoning divide the day, was 10′ before ſix in the morning of the 1ſt of October.

"On the evening, therefore, of the 30th of September, the ſun (ſetting in that latitude about 5^{hrs} 57′ 26″, apparent time after noon) would be many minutes more than 14° below the horizon, when Lucida Pleiadum was riſing. The riſing of the ſtar, therefore, that evening, might be ſeen a minute or two later than 1^{hr} 0′ 24″ after ſunſet; but the next evening, the 1ſt of October, the ſun would be only 13° 37′ 15″ below the horizon, when the ſtar was riſing, wanting 22′ 45″ of the full depreſſion of 14°. This evening, therefore, the ſtar could not be ſeen upon the horizon. But as the ſun ſunk at the rate of 13′ 40″ in 1′ of time, he would ſink to the limit of 14° in 1′ 40″ of time after the inſtant of the ſtar's riſing: and as the ſtar riſes in the latitude of 24° north, at the rate of 13′ 11″ in 1′ of time, the ſtar, 1^{hr} 0′ 24″ after ſunſet, and 1′ 40″ after the moment of its own riſing, would break through the expiring twilight with the apparent altitude of 21′ 58″ (I ſay with the *apparent* altitude, for the effect of refraction upon the ſtar is included in theſe calculations). This altitude is very ſenſible to the naked eye, being ſcarce leſs than $\frac{2}{3}$ of the whole diameter of the ſun: but the next evening (Oct. 2nd) would certainly put the matter out of doubt; for, on the 2nd of October, the ſtar, at the ſame diſtance of time after ſunſet, would break through the remains of the twilight, with the very ſenſible altitude of 1° 2′ 48″ at the moment of its firſt apparition. Whence our mariners would conclude, that the ſenſible acronychiſm was paſt. It appears, therefore, that what theſe mariners would call the acronychal riſing of the Pleiades, took place either on the very day the fleet ſailed, or the next, or, at the lateſt, the next day but one." P. 517.

In the Biſhop's Diſſertation, are added ſome uſeful remarks on the ſmall ſtadium of Ariſtotle; and M. de la Rochette's Eſſay on the *firſt meridian of Ptolemy*, (whoſe degree of a great circle, he affirms, contains a fifth leſs of ſtadia than it ought to contain; viz. 500 inſtead of 600, and has occaſioned very important errors in geography, eſpecially in computing the extent of the mediterranean) cloſes this learned and elaborate production, to which we have endeavoured to do the juſtice it demands. In ſo vaſt a range of geographical reſearch, and verbal criticiſm, on points, too, which have perplexed the greateſt maſters in thoſe ſciences, it could not poſſibly happen that all errors ſhould be avoided; when theſe occur, they are

principally of an etymological kind, but as they are by no means either numerous, or important, we desist from dwelling upon them, nor wish, by any means, to detract from a fame so justly merited; or to impair the verdure of a laurel, which, as we before observed, is proportionably valuable, as it has been laboriously obtained.

ART. XII. *A System of the Law of Marine Insurances. With Three Chapters on Bottomry; on Insurances on Lives; and on Insurances against Fire. By James Allan Park, of Lincoln's-Inn, Esq. Barrister at Law. The Third Edition, Revised and Enlarged.* Royal 8vo. 15s. Butterworth. 1796.

IT is the highest advantage to a country, so distinguished for commerce, as Great Britain, that the law of Marine Insurance, should be accurately laid down, and fully ascertained. It regulates the property, and defines the rights, not only of the inhabitants of this empire, but, in many cases, of those of the whole commercial world. Thus universal in its application, and important in its object, it becomes a matter of national reputation, as well as of national interest, to have it clearly expounded, and uprightly administered. Happily for this country, the task of defining the principles, and the drawing up the first rules of this important law, was principally devolved upon one of the most eminent men that has ever adorned an English tribunal. The late Earl Mansfield, was equally distinguished for various and accurate knowledge, and for a profound discriminating and excursive mind. His arrangement of a legal argument was eminently luminous; his language was pure, copious, and perspicuous; his manner of delivery was finely adapted to the high place which he filled; he was calm and uniform, yet dignified and impressive. The foundation stone of the law of Marine Insurances, was thus laid under the inspection of a great judge, who was formed by learning and by nature, to extract from the resources of dead and living wisdom, all possible means of improving it, and to apply them with the happiest effect. For a space of nearly 30 years, the same venerable magistrate employed the powers of his mind, to complete his favourite part of our English jurisprudence. He was no less solicitous to simplify its proceedings, and render its process intelligible, than to introduce into it as much of an equitable spirit as can be done, consistently with that certainty which is the most salutary attribute of all law. Great talents thus

thus wisely and patriotically employed, have produced a body of law, as equitable in its provisions, as just and solid in its principles, and as precise and appropriate in its distinctions, as has ever been administered in a court of justice. It is a book well worthy of that nation who laid the foundation of maritime law in Europe, in the laws of Oleron; and who may at present be regarded as the general merchants of Europe.

But as long as this law lay dispersed and scattered through the various books of reports, those judgments in which it was preserved, were little more than the disjointed colums of a noble edifice. Their mutual connection, dependence, uniformity, and use could only be collected and observed by the lawyer, to whom habits of tracing and combining were rendered familiar, by assiduous study in his chamber, and continual practice at the bar. To the less experienced part of the profession, the task was encumbered with difficulties; and merchants, to whom a knowledge of this system was not less important, were rendered utterly incapable of attaining it. To remedy these inconveniences, Mr. Park composed his treatise on the Law of Marine Insurances, to which he added three chapters on such other species of insurance, as are now in use. We are informed by his preface to the first edition, that the undertaking was encouraged by the illustrious judge, to whom we have seen how much this law stood indebted in other respects. The reception which the work has met with, justifies the opinion entertained of its author by this patron, and affords an unerring testimony to his great merit. Mr. Park has industriously collected, and systematically arranged, every case, which is to be met with on those subjects which he has undertaken to elucidate. It would be superfluous for us to detail the outline, or examine the arrangement of a book, which the first legal authorities have sanctioned with their approbation, and which is now in general use. Its peculiar excellence is great perspicuity, which the author has happily attained, while he avoids becoming either prolix in explanation, or trivial in detail. Our immediate object is not with the general work, but to notify in what respects the present edition varies from those which have gone before it. The additions in some chapters are considerable, as the learned author has abridged and incorporated in their proper places, every case which has been decided since the last impression of his book. A few errors have been likewise corrected, but we note with pleasure, that but few were to be found; and that in general it has been Mr. Park's good fortune, to have his opinions verified, and his views of his subject, confirmed, by the subsequent determinations of the Courts of Westminster Hall. Thus, what in former editions is found resting

reſting upon his individual judgment of the law, is now proclaimed to be ſo, by the reſolutions of the judges, after ſolemn argument and mature deliberation.

ART. XIII. *A Courſe of Lectures on the Holy Feſtivals; with practical Remarks on each, and Exhortations to a more devout and ſolemn Obſervance of them. By Samuel Glaſſe, D. D. F. R. S. Rector of Wanſtead, Eſſex, and Chaplain in Ordinary to his Majeſty.* 8vo. 508 pp. 7s. 6d. Rivingtons. 1797.

THE common propenſity of mankind, to fly from one extreme to another, frequently proves a ſnare in morals and religion. That it has been ſo, in ſeveral inſtances to thoſe who regarded with a juſt abhorrence, the corruptions of the Romiſh Church, is an evil, which we at once regret, and know not how to remedy. From the ſuperſtitious abuſe of faſts, and vain diſtinctions of meats, the reformed have in many places receded ſo far, that the very object of a faſt, and the nature of its religious uſe, ſeem almoſt to be forgotten. From a veneration of ſaints innumerable, which we juſtly condemn, as approaching at leaſt to idolatry, we have gone to the extreme of almoſt forgetting the Apoſtles, and other great founders of the faith, whom our reformers, juſtly and wiſely, have retained within their calendar. Againſt this latter evil, the lectures of Dr. Glaſſe are directed with great judgment, and we truſt, with a reaſonable proſpect of ſucceſs. The work of the excellent Nelſon, on the Faſts and Feſtivals, (a book, whoſe value and eſtimation are ſufficiently marked by a perpetual reiteration of editions) is not, in all reſpects, ſo calculated as the preſent for general uſe. Its form of queſtion and anſwer has ſome diſadvantages, and is to many readers unpleaſant. Its object is indeed, more extended, as it takes in every feſtival and faſt; whereas, the days appropriated to the commemoration of ſaints, form the principal matter of the volume now to be conſidered. Yet, perhaps, this very unity of deſign may contribute to increaſe its effect. The object is to revive the memory of theſe holy perſons, and to place them in a proper point of view; as bright and glorious examples, by which all Chriſtians may be incited and encouraged to proceed in the work of holineſs. The Lectures are drawn up in the form of Sermons, with a text prefixed to each, appropriated to the occaſion: and appear to have been delivered by the author to his own congregation. They are well calculated to promote the important

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end for which they were deſigned, and may be read with pleaſure and advantage by Chriſtians in general, in their cloſets or domeſtic circles. They contain, in every inſtance, the moſt authentic account of the perſon who is the ſubject of the day's celebration, drawn, as the author tells us, from the ſame ſources as Nelſon alſo has cited; with reflections, and exhortations judiciouſly introduced, and written in the genuine ſpirit of piety. Much of the moſt excellent matter for religious contemplation occurs, undoubtedly, in what is recorded of theſe holy perſons; and the Lectures here preſented to the public cannot fail to ſet their merits in their proper light, and to direct them to the beſt and holieſt uſe. We ſhall ſelect, not without ſome difficulty in making our choice, the ſpecimen of theſe Diſcourſes from the Lecture on St. Simon and St. Jude. The reaſon for theſe Saints being jointly commemorated, Dr. Glaſſe deduces (by a very reaſonable conjecture, which is not in Nelſon or Nicholls) from ancient tradition, which ſuppoſes them to have ſuffered martyrdom on the ſame day; or from the opinion that they were brothers. On this ſubject he has the following note;

"Baronius mentions this anecdote, though with ſome doubt of its authenticity in point of fact. Care muſt be taken not to confound the Apoſtle St. Simon with a ſon of Cleophas of the ſame name, who ſucceeded St. James the Juſt in the ſuperintendance of the Church of Jeruſalem, and ſuffered martyrdom in the 120th year of his age, in the perſecution under Trajan.

"I know not for what reaſon the opinion has met with ſo little countenance, which ſtates that St. Simon and St. Jude were brethren, and both ſons of Joſeph by a former marriage. "Are not his brethren James, and Joſes, *and* SIMON, *and* JUDAS?" Matt. xiii. 55.)

"This circumſtance, if admitted, would at once point out the propriety, with which the Church has united the commemoration of theſe Apoſtles in one feſtival." P. 404.

The account of St. Simon may be thought particularly intereſting to Britons, as he is ſuppoſed to have been the Apoſtle of this Country. His hiſtory is thus judiciouſly related by this author.

"Of the firſt of theſe, St. Simon, we receive but little information from the Goſpel; except that from his name, the *Zealot*, and alſo from his being ſtiled the *Canaanite*, which has been underſtood in this place to ſignify zeal and activity, we are led to conclude, that the temper of this Apoſtle was warm and ardent, zealous and impaſſioned in advancing the intereſts, and labouring to promote the ſucceſs, of the Goſpel.

"After the miraculous effuſion of the Holy Ghoſt upon the diſciples, on the day of Pentecoſt, when they were qualified for the exerciſe of their miniſtry, he remained, as we may preſume, at Jeruſalem, till,

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for the more wide dissemination of the faith, the Apostles of Christ were dispersed thoughout the world, and, as some imagine, went even to the utmost extremities of Europe. Thus were tyrants and persecutors instruments in the hands of the Almighty for the advancement of His sacred truth, till, in spite of the opposition of the world, the flesh, and the devil, the Christian Church was firmly established, and became the holy and venerable edifice which we now behold. Wherever the Apostles went, the religion which they taught triumphed over every obstacle; and their Lord, their faith, their baptism, became known to distant regions—became known to our savage and barbarous ancestors; who, if any credit is to be given to ancient tradition, owe the light of gospel truth to one of the holy Apostles whom the Church gratefully commemorates this day. It is recorded, on authority which there is every reason to consider as authentic, that St. *Simon*, in the prosecution of his pious labours, came into this our island, then a land of darkness and the shadow of death*; and that, after considerable success in the work of his ministry, he fell a sacrifice to that zeal, which, to the latest moment, he manifested in the cause of his Blessed Master.

"But on this point it is impossible to speak with any degree of certainty; for darkness and impenetrable obscurity veil those great and glorious actions, from which such beneficial consequences were derived to mankind. Far different were the rewards which the blessed Apostles proposed to themselves, by their exertions, from those which result from the approbation and applause of the world, or from the most flattering distinction, which the page of history could confer on them. Their works followed them to those regions of blessedness whither themselves are gone: there they are had in everlasting remembrance—and though we "who are of yesterday, and know nothing," cannot record those acts of which we now feel the beneficial consequences, a day is coming, when all that they have done shall be no longer buried in forgetfulness: their works of faith and labours of love shall be recorded before men and Angels, "and then shall every man have praise of God." P. 404.

In this manner is the reader here instructed in the history of these pre-eminent Christians, and in the advantages which he ought to derive from their examples. The principal Festivals are also introduced into the Lectures, and are treated with ability, and with that warm but judicious attachment to the genuine doctrines of Christianity, which is highly honourable to the author, and is calculated to produce the best effects upon the reader.

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* "The learned Bishop Taylor, in his *Antiquitates Christianæ*, cites the various testimonies in support of this assertion, and the opinions of learned men on the subject. The following passage from the Greek Menologies is very remarkable—"Ἦγειρον δὲ ἐν ΒΡΕΤΑΝΙΑ γενόμενος, καὶ πολλὰς τῷ λόγῳ τῷ εὐαγγελίῳ φωτίσας ψυχὰς τῶν ἐκείσε πατρώθεν διαβολῆς ἐλύτρωσε." Men. Gr. ad diem 10 Maii."

BRITISH CATALOGUE.

POETRY.

ART. 14. *My Night Gown and Slippers; or Tales in Verſe. Written in an Elbow Chair. By George Colman, the Younger.* 4to. 2s. 6d. Cadell and Davies. 1797.

Mercier wrote long ago, "Mon Bonnet de Nuit," or "My Night Cap," which was made up of deſultory eſſays, on ſubjects, ſuppoſed to have occurred to the author as he was preparing for bed. In evident imitation of that title, the preſent deſultory poems are named. They conſiſt of three tales, or rather two and a ſong, originally intended to be preſented to the public by recitation and voice during Lent. They are now connected by a poetical narrative, all of which is in a kind of Petro-Pindaric ſtyle, though the ſecond tale only is in profeſſed imitation of the manner of Peter. There is no doubt that this rambling kind of verſe, ſubject to no law, but that of whim, may be written with great eaſe; and always with a degree of effect, till it becomes too common to ſurpriſe by novelty, which is in great danger of being the caſe at preſent. Mr. Colman is certainly not unſucceſsful in it, either when he is original, or when he imitates. The firſt tale is a ridicule of Leonora, and the other hobgoblin tales which have lately been faſhionable; it is written in alternate verſe, and is not deſtitute of humour or puns. The *Pindaric* Tale is rather tragic in its end, for a comic poem, but is well and humourouſly told. The Song has alſo its merits, and its puns. The ridicule of Burger's "kling, kling, kling," and, "hop, hop, hop," is not unſucceſsful. It occurs twice:

> "Here ſilence reign'd with lips of glue,
> And undiſturb'd maintain'd her law,
> Save where the owl, cried "whoo, whoo, whoo,"
> Or the hoarſe crow, croak'd "caw, caw, caw."

Again, when the Cook-maid miſſes her lover, and his dog, Bobtail,

> "Thrice on the threſhold of the hall,
> She, Thomas cried, with many a ſob;
> And thrice on Bobtail did ſhe call,
> Exclaiming ſweetly, "bob, bob, bob!"

In the character of Peter Pindar, we ſhould alter one word:

> "And this I'll ſay of Peter to his face,
> As 'twas, time paſt, of Vanburgh writ:
> Peter, has often wanted grace,
> But he has *ſeldom* wanted wit."

ART.

ART. 15. *One Thousand Seven Hundred and Ninety-six; a Satire: in Four Dialogues. Dialogue the First and Second. By Peter Pindar, Esq.* 4to. 2s. 6d. Walker. 1797.

A proof of the assertion just made, appears in the present publication. The grace of Peter is not improved, and his wit supplies a much more scanty stream than formerly. His plan here is trite in the extreme. A young man threatens to write satire, and Peter dissuades him, because the objects are callous: and thus *he* writes satire. Not to be callous to attacks, of which all the motives are so well known, would be a weakness, very unworthy of those who undertake the arduous task of governing. In the second dialogue, the author, like many others, labours to be as severe as possible; complaining all the while, that the mouth of satire is muzzled. The secret history of all this severity is curious, and turns its edge directly against the writer. How dreadfully must the subject of them be hurt by these lines!

"I grant him *perseverance*, grant him *tongue*.
With *words* I own the fellow well supplied,
Bombast and phrases, ready cut and dried;
A formal, scowling, wisdom-aping face;
An awkward gesture, an affected grace:
Cavil and flimsy logic, to surprise,
And raise the whites of Country Members' eyes.
When dead, what leaves this Pitt to light mankind!
Not the dim lustre of a snail behind!
Grant from his dust the world one ray may pick;
What is't?—The glimmer of a rotten stick!"

If the satirist wants wit in this attack, he does not want poetical merit in the following passage; though it is introduced rather by violence.

"Thus when the wily snake, beneath a *tree*,
Darts his red eyes upon his feather'd *prey**;
Poor bird! no more he swells the song of love,
Waves the wild wing, and glides from grove to grove
With panting heart he tries to shun the foe;
But looking on the steady fiend below,
In chains of fatal fascination bound,
Captive, he hops around him and around;
Till nearer, nearer drawn, with hopeless cries,
He drops upon the poison'd fang, and dies."

ART. 16. *Fugitive Pieces. By Frances Greenfield.* 8vo. 46 pp. Chalmers, at Maidstone, for the Author; Wilkie, &c. London. 1796.

A short, and very modest address to the public, prefixed to this little work, informs us, that the author is in the station of a servant; in which capacity, she has lived more than twenty years in one family,

* A vile rhyme.

now reſident at Maidſtone; and that the poems, written without any deſign of publication, were collected at the deſire of a clergyman, and are printed for the benefit of her aged mother, who is paſt 82. The perſonal merits of an obſcure individual, cannot be more ſtrongly teſtified, than by a liſt of ſubſcribers, ſuch as is annexed to theſe poems, where we ſee almoſt, if not entirely, 2000 names. Pleaſed to pay this tribute to merit, we ſtill feel it incumbent on us, to judge of the poems, without conſideration of external circumſtances; and having peruſed them with that view, are happy to be able to commend them. The author may be fairly called one of the handmaids of the Muſes; ſhe writes in various ſtyles; and gives evident proofs of a good natural taſte and a good ear. There are ſeveral deſcriptive poems, in blank verſe, compoſed with conſiderable harmony and purity; and from theſe we learn, that the clergyman who firſt recommended the publication, is Mr. Jenner, of Burbage, Wilts. We ſhall take our ſpecimens from among the ſmaller poems.

Some of the Epitaphs are particularly remarkable for ſimple propriety, united with originality.

Epitaph on a promiſing Child.

" Early remov'd from bleak misfortune's pow'r,
Secure from ſtorms, here reſts a tender flow'r;
Short though its bloom, the op'ning bud began
To promiſe fair, when ripen'd into man.
Sleep on, ſweet babe, high heav'ns all gracious King,
Hath to eternal ſummer chang'd thy ſpring."

The ſame thought, applied to a ſimilar occaſion, is ſtill better handled in the following lines:

" This tender bloſſom of the op'ning year,
Whoſe haſty exit claim'd a parent's tear,
Shall, lovelier far, to full perfection riſe,
Unfold its charms, and flouriſh in the ſkies."

As genuine ſimplicity is more difficult to attain, than the pomp of words, we cite theſe little poems, rather than the blank verſes, or the other more laboured compoſitions; which, however, are all very extraordinary, conſidering that the writer had, probably, no other advantages, than a native taſte, and the peruſal of ſome of our beſt poets; the very attempt to ſtudy whom, is, in her ſituation, uncommon.

ART. 17. *An Engliſh Prologue and Epilogue to the Latin Comedy of Ignoramus, written by George Ruggle, formerly Fellow of Clare Hall, Cambridge, and performed by Members of the Univerſity, before King James, in* 1614, *and* 1615; *and at different Times, by the Scholars of Weſtminſter School: with a Preface, and Notes relative to modern Times and Manners. By George Dyer, late of Emanuel College, Cambridge.* 8vo. 1s. 6d. Robinſons. 1797.

This prologue was originally printed in the Morning Chronicle; the epilogue is now for the firſt time publiſhed; both are intended as vehicles of ſatire, " not againſt men," as Mr. D. obſerves, " but ſyſtems;"

ſyſtem;" though, he adds, "the contrary may ſeem to be the caſe." We always think reſpectably of this author's taſte and talent for poetry, though we repeat our former opinion, that he excels leaſt in ſatire. The prologue has the merit of much livelineſs, and ſome wit, but we diſapprove of the perſonalities with which it concludes. Yet the epilogue, is in this reſpect, ſtill more offenſive, and certainly not to be reconciled with the author's aſſertion in his preface. There are ſome very good lines in both; the following are very ſpirited, if not accurately juſt:

"Oh, Britain! once in Fame's bright liſt enroll'd,
Ere curs'd with pride of pow'r, and luſt of gold;
Ere wild with conqueſt, and of glory vain;
Thy commerce only bounded by the main;
When Auſtria proud, and treach'rous now reviles,
And Spain, that us'd to crouch contemptuous ſmiles,
When Fortune, thy protectreſs now no more,
Quits for ſome happier realms, thy hated ſhore;
When fair Columbia, bright in youthful charms,
To thee no longer ſpreads her duteous arms;
And Fame, once boaſtful of a fav'rite name,
Now haſtes thy rivals' glories to proclaim;
When frugal arts ſhould war's dread waſte ſupply,
And Prudence join what Fortune may deny:
Where now thy ſtateſmen," &c. &c. &c.

ART. 18. *Juvenile Eſſays, in Poetry. By J. Donoghue.* 8vo. 1s. Seely. 1797.

If we were to ſay of theſe Eſſays, that they are juvenile indeed, the reader might think the obſervation trite, as we have had ſuch frequent occaſion to apply it. It is nevertheleſs true, and we muſt be content thus to diſmiſs them.

ART. 19. *The Caſtle of Olmutz, a Poem, inſcribed to La Fayette.* 4to. 2s. 6d. Kearſley. 1797.

The tale of La Fayette, told in ſuch verſes as theſe;

"Soon as he reach'd the confines of the land,
And in a neutral ſtate, ſecure in hope,
And confident of ſafety, urg'd his flight;
Maugre the rights of nations, *all* too ſoon,
He, and his little band of faithful friends,
Were pris'ners made; then, by diſtinction quaint,
Captives of ſtate were deem'd, and not of war."

ART. 20. *Moral Tales, in Verſe, founded on real Events, written by Thomas Hull, of the Theatre-Royal, Covent-Garden: dedicated by Permiſſion, to his Grace the Duke of Leeds.* 8vo. 2 Vols. 7s. Cawthorn. 1797.

Theſe are certainly moral tales, and as ſuch may be recommended; they are founded alſo, as the title-page announces, on real and popular anecdotes. The poetry, however, in point of vigour, never riſes above mediocrity

mediocrity; but the verſification is eaſy and elegant, and generally melodious. The Tale of Aleen, is the beſt.

ART. 21. *Britain's Genius, a Song, occaſioned by the late Mutiny on Board his Majeſty's Ships at the Nore. By C. A. Eſq.* 8vo. Cadell and Davies. 6d. 1797.

We think we recogniſe in this ſpirited ſong, the finger of a maſter, to whom the public is already much indebted. This little effuſion would do credit to any pen; and we alſo have a full perſuaſion, that the ſentiments are congenial with the feelings of the public, and of every true Britiſh ſailor.

ART. 22. *Warm Water, or Popular Expoſitions of the learned Motto on the grand Pump-Room, in the City of Bath,* Αριστον μεν υδωρ; *aſſerting the peculiar Felicity of that ſublime Scrap, againſt all the contemptible Cavils of captious Criticiſm, thus appropriately tranſlated—*

Of all the Liquors that Men do drink,
Water is far the beſt, I think.

By an Idolater of Greek and Water. 8vo. 1s. Robinſons.

This is a collection of ſeveral facetious pieces which have, at different times, appeared in various newſpapers, on the ſubject of the Greek inſcription on the pump-room, and are now reprinted for the benefit of the Puerperal Charity. We fear the charity will not gain much.

ART. 23. *Quebec Hill, or Canadian Scenery; a Poem, in Two Parts. By J. Mackay.* 4to. 2s. 6d. Richardſon. 1797.

This poem was written in Canada, or at leaſt the greateſt part of it, and will be found to contain ſome animated deſcriptions, and much true poetic ſpirit.

DRAMATIC.

ART. 24. *The Smugglers, a Muſical Drama, in Two Acts, as it is performed at the Theatre Royal Drury-Lane. By Samuel Birch.* 8vo. 37 pp. 1s. Dilly. 1797.

There is more merit in this little piece, than is uſually found in productions of the ſame claſs. The dialogue, without exciting very ſtrong intereſt, is yet free from thoſe groſs defects which too frequently appear in muſical dramas, and the poetry riſes above the common level of ſimilar compoſitions. The following air, for its eaſe and ſimplicity, does credit to the author's muſe.

"AIR.—VALENTINE.

Haſt thou forgot the oak that throws
Its reverend arms acroſs the tide,
Which o'er the root in ſilence flows,
From noon's broad beam its courſe to hide?

My

My Stella there was us'd to ſtray,
When no obtruſive foot was nigh,
At peep of dawn or ſetting day,
To ſhare the oft-repeated ſigh.

There firſt I mark'd the damaſk roſe,
Suffuſing deep her glowing cheek,
There would the heavenly eye diſcloſe,
More than the fault'ring tongue could ſpeak.
Till love had taught her timid heart,
No more its feelings to deny,
Then tear for tear would duly ſtart,
And ſigh re-echo back to ſigh." P. 26.

ART. 25. *Lock and Key, a Muſical Entertainment, in Two Acts, as performed at the Theatre Royal Covent-Garden. By Prince Hoare, Eſq. Author of My Grandmother, No Song no Supper, the Prize, &c. correctly taken from the Prompt Book.* 8vo. 48 pp. 1s. Longman. 1796.

When the productions of the pen are made ſubſervient to machinery and muſic, there is little chance of their affording agreeable matter for the retired reader. The author of this farce, in promoting the entertainment of the town, had done perhaps all that he attempted. But we cannot diſcover, upon a peruſal of the piece, any thing which can afford him a title to further fame.

ART. 26. *The Times, or a Fig for Invaſion, a Muſical Entertainment, in Two Acts, dedicated to the Right Honourable William Pitt. By a Britiſh Officer.* 8vo. 1s. 6d. Becket. 1797.

A well-meant effuſion, the ſpirit of which is laudable, although there be nothing of particular novelty in the invention, or vigour in the execution. It is agreeable enough to read, and was probably never intended for repreſentation.

ART. 27. *Birds of a Feather; a Burletta, as performing at Sadler's-Wells with diſtinguiſhed Applauſe.* 8vo. 27 pp. 1s. Scatcherd and Smeeton. 1796.

Theſe birds are too inſignificant for criticiſm to make a ſtoop at.

NOVELS.

ART. 28. *The Genius: or, the myſterious Adventures of Don Carlos de Grandez. By the Marquis Von Groſſe. Tranſlated from the German, by Joſeph Trapp, Tranſlator of Stoever's Life of Linnæus, Picture of Italy, &c. &c. In Two Volumes.* 12mo. 444 pp. 6s. Allen and Weſt. 1796.

The amateurs of German romance will find in theſe little volumes, an agreeable aſſortment of viſions and wonders, to regale their appetite, for

for the marvellous, and the terrible Don Carlos; the hero of the piece, a ſpirited ſon of Mars, is plunged into many diverting embarraſſments, and conducted through a long labyrinth of enterpriſe and intrigue, to the attainment of conjugal felicity. We ſhall preſent our reader with the *debut* of the Genius, (from whom the title is derived) referring them for the hiſtory of the part he ſupports, to the volumes themſelves.

" I had not been many minutes on the bed, before my half-cloſed eyes were dazzled by an uncommon brightneſs, which diffuſed itſelf all over the room. I took it for the riſing ſun, and ſhut my eye-lids againſt it. But ſoon the light became ſo ſtrong, that I roſe, and found every thing, as it were, in a blaze, and large ſtreams of light paſſing to and fro through the chamber, which at times, emitted numerous ſparkling particles, that threw a party coloured glaze on every object.

" A ſoft ruſtling, as if the wind blew through the ſtrings of a harp, now paſſed by me; I rung for my people, but the ſtring of the bell broke at the firſt touch. I attempted to leap from the bed, but felt myſelf held faſt by ſome inviſible power. I expected to loſe the ſight of theſe terrors in a beneficent ſwoon, but my ſenſes, already accuſtomed to ſimilar apparitions, even denied me this laſt office.

" At laſt the glare changed into a thick miſt, and I ſaw a white form, with eyes darting fury, advance towards me.

" — Who art thou?" cried I.

" — I am thy genius Amanuel," was the anſwer in a hollow, but ſoft tone. " I have to warn thee, not to fly with Elmira. Obey me, for I am thy friend."

"— Who ſends thee?"

" The great covenant has conſigned thee to my care."

" I had a thouſand queſtions to aſk, and a thouſand objections to urge. But no ſooner had I made a graſp to ſeize the phantom, than all became black darkneſs round me." P. 108.

ART. 29. *Memoirs of the Marquis de Villebon, in a Series of Letters; a Novel, founded on Facts. In Two Volumes.* 12mo. 411 pp. 6s. Cadell and Davies. 1796.

We cannot diſcover, in this novel, any traits either of narrative or ſentiment, that will entitle it to a more than ordinary rank in this claſs of publications. There is an inſipidity and ſterility, in many parts, which throw a languor over the whole; and we cannot think that the dullneſs of a novel is at all compenſated by the ſpecies of intereſt which is ſuppoſed to ariſe from its being *founded on facts.*

MEDICINE.

ART. 30. *Obſervations concerning the Diet of the common People, recommending a Method of Living leſs expenſive, and more conducive to Health, than the preſent. By William Buchan, M. D. Fellow of the Royal College of Phyſicians, &c.* 8vo. 44 pp. 1s. 6d. Strahan and Cadell. 1797.

This pamphlet, the idea of which was ſuggeſted by the late ſcarcity of proviſions, is intended to be inſerted in the next edition of the Domeſtic

public Medicine, and that the purchaſers of former editions may not be precluded from the benefit of it, is publiſhed ſeparately. The large portion of animal food that enters into the diet of the people of this country, the author ſays, is prejudicial to their health, and proves a conſiderable impediment to their mental exertions. It excites an intolerable thirſt, which being generally allayed by ſtrong beer and other inebriating liquors, adds conſiderably to the miſchief. The French, and other inhabitants of the continent, who feed principally upon ſoups, thickened with vegetables, and in which fleſh bears but a ſmall proportion, are, in general, more healthy; particularly they bear warm climates better than the Engliſh. Bread, of which we conſume, he ſays, greatly too much, both on the ſcore of œconomy and health, becomes ſtill more hurtful, from our prejudice in favour of that made of the fineſt flour. The fineſt flour approaches the neareſt to ſtarch, which, though it may occaſionally prove a good medicine, makes bad bread. The author combats ſucceſsfully the opinion, that the bread that is moſt nutritive muſt neceſſarily be the beſt. If the whole of what we take into the ſtomach were ſoluble, we ſhould be ſtarved. It is neceſſary there ſhould be ſome part indigeſtible, or fæcal, to retain the finer part, and retard its paſſage through the inteſtines, that it may be abſorbed by the lacteals. But there are other objections to the common uſe of the fineſt flour. The temptation for adulterating it, both by the miller and baker, is ſo great, that he thinks it is rarely obtained without a mixture of lime, chalk, alum, or ſome other extraneous body. Houſehold bread, which is made by grinding down the whole of the grain, and only ſeparating the coarſer bran, is the moſt wholeſome.

This is the kind of bread that was recommended during the late ſcarcity. But, although it was eaten in moſt of the opulent families in the kingdom, their example ſeemed to have little influence upon the poor, who quitted it as ſoon as a finer ſort could be procured. The bakers never heartily encouraged the conſumption of it; whether their profits were ſmaller, or they could not ſo readily adulterate it, is not eaſy to determine. It is, however, to be regretted, that the families who uſed it at that time, did not continue it. Perſeverance on their part, after the neceſſity ceaſed, would have ſhown the people that they were ſincere in their recommendation of it. By quitting it, and returning to the uſe of the pureſt wheat bread, they gave a ſanction to the prejudice the poor had conceived againſt it. The poor, particularly in the metropolis, and other large places, will never bear to ſee a ſuperior kind of bread ſet apart, as it were, for the opulent. Perhaps it might be wiſe to prohibit the making large loaves with fine flour, and to confine the uſe of it to rolls, French bricks, &c. As the bakers get a larger profit upon them than on quartern and other loaves, the additional quantity of them that would be conſumed, might enable them to make the houſehold bread without diminiſhing their preſent gains. But to return to our author. Bread made of different kinds of grain, is better than what is made of flour only. Two parts of wheat flour, and one of rye, makes excellent bread. As a ſubſtitute for bread, the author recommends boiled grain and roots. Peaſe, beans, barley, oats, potatoes, parſnips, &c. The people of England, he

he obſerves, are but little accuſtomed to the uſe of boiled grain, though, in many countries, it is eaten as a luxury. Boiled barley is a great favourite with the Dutch, who, in general, are both healthy and robuſt. It is eaten with milk, butter, or molaſſes. It is one of the beſt ingredients in ſoups, thickening it better than any other grain. Oatmeal made into haſty-pudding, and eaten with milk, is very nouriſhing. The peaſants, in many parts of Britain, make two meals a day of it, and their children almoſt wholly ſubſiſt upon it; and it is well known, he adds, that both young and old, who are thus fed, are healthy and robuſt. The potatoe is, by far, the moſt productive, ſalubrious, and nouriſhing, among the eſculent roots; it is only inferior, in the latter quality, to corn. The author reprobates the cuſtom of making bread with potatoes mixed with flour; it is marring both. Simple boiling, or roaſting, is all that is required to make them a proper ſubſtitute for bread. Stewed with mutton, they make a nouriſhing and pleaſing diet; but they ſhould be boiled firſt, and the water thrown away, as it contains ſomething of a deleterious quality. The author examines all the moſt common articles of diet, and points out their different degrees of excellence. On the whole, we recommend this little tract to the notice of the public, and are convinced, that if thoſe, for whoſe benefit it is, in a peculiar manner written, will attend to the precepts contained in it, it will materially aſſiſt in ameliorating their condition.

DIVINITY.

ART. 31. *Reflexions on the Sabbath, with an Examination of the grounds of that partial Sanctification of it, which characterizes the preſent Age, and Remarks on the fatal Conſequences of that irreligious Spirit, and licentious Manners, to which it has given Birth. Reſpectfully addreſſed to Chriſtians of all Denominations, and particularly to thoſe Perſons of Rank and Fortune, by whoſe Example, the Practice was firſt introduced, and by which alone, the Evil of it came to be remedied. By Thomas Horne, D. D. Vicar of Withington, Herefordſhire, and late Fellow of Trinity College, Oxford.* 8vo. 54 pp. 1s. 1796.

To recall a due attention to the ſabbath, has been the effort of many excellent men, among whom, no one has been more judiciouſly ſtrenuous, than the preſent Biſhop of London. But we do not think, that in days like theſe, the beſt way to ſucceed is to urge matters to the utmoſt rigour. Dr. Horne, whoſe intentions are evidently of the pureſt kind, ſeems to be ſatisfied with nothing leſs than the full ſtrictneſs of a Jewiſh Sabbath; demands the employment of the whole day, in acts of a devotional nature, and proſcribes every amuſement; not deigning to allow the ſmalleſt diſtinction between the kinds. Yet, the great and glaring abuſe of the day, by making it a time for taking journeys, does not ſeem to have arreſted his attention in a proportionable degree. Moſt heartily do we agree with him in the opinion, that it is incumbent on the higher ranks to begin the amendment by their example.

ART.

ART. 32. *Three Sermons, inſcribed to the Friends of Peace, Reaſon, and Revelation. By a Clergyman of the Church of England.* 8vo. 102 pp. 2s. 6d. R. and J. White, Fleet-Street. 1796.

"If the ſtyle and manner of compoſition of theſe ſermons be approved, they are intended to be followed by a larger publication." Good as the author's meaning appears to be, we muſt for the preſent withhold this approbation, and intreat, that the meditated publication may be ſuſpended. A few years of ſtudy, joined with practice in writing, may greatly improve the ſtyle of the writer. He may learn, that by a redundance of epithets, a compoſition is not invigorated, but weakened; and that high ſounding words, and gigantic ideas (like the following) do not conſtitute the true ſublime; "the pale Coloſſus of miſery, erected to the clouds, caſts a dark ſhade of ſorrow over half the nations." P. 24.

ART. 33. *Sermons, by James Gilleſpie, D. D. late Principal of St. Mary's College, in the Univerſity of St. Andrew's. Publiſhed from the Author's Manuſcript. By George Hill, D. D.* 8vo. 390 pp. 5s. 3d. Moriſon and Son, Perth. 1796.

The ſubjects of theſe 12 ſermons, are—The love of God—Chriſtians called the friends of Jeſus—Chriſt hath the words of eternal life—The reſt that remaineth to the people of God—The reward of abounding in the work of the Lord—The ſtanding means of religion—Rules for the profitable hearing of the word—Inconſideration—The nature of the goſpel-deliverance—Contentment—A future judgment—and, the uncertainty of the time of judgment.

It does not appear that the author intended any of his ſermons for publication, nor which of them he judged the beſt. Dr. Hill has ſelected theſe, as likely to be a valuable memorial, to the congregation which heard them, of one whom they loved and admired. We queſtion the ſufficiency of this plea for publiſhing ſuch productions to the world at large. The *public* overlooks this conſideration; and expects, with good reaſon, that books of this ſort, ſhould be, in themſelves, well worthy of its attention. We admit, that this volume abounds with "comfort and inſtruction; and that the ſtyle is devotional." With reſpect to its "intereſting and pathetic qualities," we demur a little. In fact, we have here a collection of very plain practical diſcourſes. We do not ſay that they are poſitively dull, but that they are tedious. They are ſeldom argumentative, the poſitions in them are almoſt always incontrovertible; and are uſually accompanied by common-place citations from ſcripture, ſo numerous, as greatly to diminiſh that effect, which citations, aptly and not profuſely made, are well calculated to produce. Novelty and forcibleneſs of remark, felicity of illuſtration, and elegance and vigour of diction, are *deſiderated* (as the author ſometimes expreſſes himſelf) in theſe ſermons. P. 32, however, is an exception from this account. When Dr. Hill made his "corrections *upon* the ſtyle," we are ſurpriſed that ſuch phraſes as the following could paſs unamended: "Nor can the ſcribes and phariſees *gravel* him." p. 1. "More is required than a *groping* after God."

God." p. 5. "The coverous are *glued* to the world." p. 66. The plaineſt audience in *England* would be offended by ſuch low expreſſions.

Whatever his ſermons may be, the perſonal character of Dr. Gilleſpie, which we collect from the account here given, is exemplary. He was diſtinguiſhed, in the conduct of buſineſs, by ſoundneſs of underſtanding, experience, a candid and pacific temper. In private life, he was gentle and amiable; of a polliſhed addreſs; poſſeſſing grace and dignity of character, prudence free from guile, placid and winning manners; he was little diſpoſed to obtrude himſelf in converſation, yet contributing to the chearfulneſs and good humour of every company. "The world can ill ſpare ſpirits ſuch as his."

ART. 34. *The Moral Tendency of the genuine Chriſtian Doctrine. A Diſcourſe, written with reference to Mr. A. Fuller's Examination of the Calviniſtic and Socinian Syſtems, and delivered at the Bow Meeting-Houſe, in Exeter, July 6, 1796; before the Society of Unitarian Chriſtians, eſtabliſhed in the Weſt of England, for promoting Chriſtian Knowledge, and the Practice of Virtue, by the Diſtribution of Books. By John Kentiſh.* 12mo. 49 pp. Johnſon. 1796.

The very able, and (in our judgment) concluſive argument, againſt the moral tendency of Socinianiſm, has brought Mr. Kentiſh forward in its defence. "The Doctrine according to Godlineſs," is the ſubject on which he addreſſes his audience; and his diſcourſe is directed to enquire, 1. into the tendency of the Unitarian doctrine with reſpect to the cultivation of virtue; 2. the aſſiſtance it affords in affliction and death; 3. its efficacy in the converſion of unbelievers; laſtly, what degree of veneration it excites for the ſcriptures. On each of theſe points, Mr. Kentiſh argues with a degree of modeſty, which does credit to the candour of his mind. But the full preponderancy of evidence and argument, will yet be found in the oppoſite ſcale.

ART. 35. *To the Deiſts, the Inſufficiency of Reaſon, and the Neceſſity of a divine Revelation. A Sermon, preached at Gee-Street Chapel, Goſwell-Street, on Sunday, September 25, 1796, by the Reverend Mr. Holland, Miniſter of the ſaid Chapel, and Maſter of the Academy there; taken in Short Hand, by Job Sibley, publiſhed at Requeſt.* 8vo. 24 pp. 6d. Jordan, Parſons, &c.

Well intended, no doubt; but in reſpect of argument, not very profound; and in reſpect of ſtyle, ſo far removed from elegance, as to approach, ſometimes, very near to vulgarity.

ART. 36. *Dominion over the Faith of Chriſtians diſcountenanced, in a Sermon; preached on Sunday, July 3, 1796, in the Meeting-Houſe, at St. Thomas's, in the Borough of Southwark; being the firſt Sermon, after acceptance of the Paſtoral Office. By James Tayler.* 8vo. 28 pp. 6d. Kearſley. 1796.

A ſlight declamation againſt *all church-eſtabliſhments*, and particularly the eſtabliſhed Church of England.

ART.

ART. 37. *National Sins considered, in Two Letters, to the Rev. Thomas Robinson, Vicar of St. Mary's, Leicester, on his serious Exhortation to the Inhabitants of Great-Britain, with Reference to the Fast. By Benjamin Flower. To which are added, A Letter from the Rev. Robert Hall to the Rev. Charles Simeon; and Reflections on War, by the late Rev. W. Law.* 8vo. 108 pp. Lunn, Cambridge; Robinsons, London, &c. 1796.

In the genuine spirit of many modern reformers, the writer, making large professions of honesty, integrity, *charity*, &c. pours fourth upon "his countrymen, in general," and upon some of the most distinguished among them for piety and learning, a copious stream of obloquy.

ART. 38. *A Compendious Dictionary of the Holy Bible; containing a Biographical History of the Persons, a Geographico-Historical Account of the Places; a literal, critical, and systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and an Explication of the appellative Terms mentioned in the Writings of the Old and New Testaments, and of the Apocrypha; including the Hebrew and other Words occurring therein. Likewise a brief View of the Figures and Metaphors of Holy Writ.* 12mo. 504 pp. 6s. Button, Paternoster-Row. 1796.

By means of a very small, but clear type, a vast quantity of matter is compressed within the compass of this little volume. One of the best and most portable works of this kind existing before, was a dictionary, in three volumes, octavo, from which the title-page of this is copied almost verbatim. One peculiarity very obvious in this abridgment is, that the signification of all the Hebrew names is inserted: an addition which may frequently be very useful. But when this is transferred to Roman names, and *Claudius* is translated "a weeping voice," we cannot but wonder at the fancifulness of the author. The book, without doubt, may be serviceable to many.

POLITICS.

ART. 39. *The Banditti unmasked; or, Historical Memoirs of the present Times, translated from the French of General Danican. With a Preface, explanatory of the present State of France. By John Gifford, Esq. Author of the History of France; a Letter to Lord Lauderdale; a Letter to the Hon. Thomas Erskine, &c. &c.* 8vo. 263 pp. 5s. Longman. 1797.

Gen. Danican, who had before a republican command in the war of La Vendée, led the sections of Paris, in their struggle against the tyranny of the Convention, on the 5th of October, 1795: and, according to his own account, did all that man could do in that situation. The Convention, however, prevailed; and the *free* republicans of France were dragooned into the forced re-election of two-thirds of that

that body: the book contains also, memoirs of the war of La Vendée: Danican writes with great enmity against the present governors of his country, and draws their characters with the utmost freedom. His book conveys many curious particulars; and is well characterized by his translator, who says, "Danican's style is extremely unequal, and perfectly illustrative of the French character; alternately serious and gay; pathetic and ludicrous; profound and trifling." Nothing, in fact, can be more extraordinary, than to see, in such a work, the characters of all the principal persons drawn in verse, and pointed in the epigrammatic style. What man of any other country, would think of ornamenting a very tragical history in such a manner? Many things are told here, which are important for us to know; many of the horrors, which have been related in other works, are here completely confirmed; and many are communicated which were unknown before. The republic, by the testimony of this writer, is an object of horror and detestation to nine-tenths of the inhabitants of France. The translator certainly demands commendation for presenting these lessons to the English public, and the manner in which he has executed the task, is equally creditable to his abilities. His own preliminary remarks are valuable.

ART. 40. *Publicola; a Sketch of the Times and prevailing Opinions, from the Revolution in* 1800, *to the present Year* 1810. *Addressed to the People of England, and now first translated from the Russian Copy.* 8vo. 152 pp. 3s. Wright, 169, Piccadilly.

No man of truly patriotic feelings, can observe the misfortunes and miseries brought upon France by its revolution, without asking himself, what would be the consequences of success obtained by the pretended reforming party in his own country. This picture is here drawn, by an able hand, in the form of a dream. The principle speaker in the narrative is Benevolus, a man, supposed to have been long infected by the revolutionary mania, but cured too late by melancholy experience. He regrets, like Malesherbes, that the false philosophy which he had fostered by his patronage, had grown up into a monster, which he could neither tame nor resist. Such warnings are useful in their nature. But to whom are they addressed? To the reading and thinking part of society. In the mean time, the restless machinations of conspirators corrupt the multitude, and they are made the blind, and willing instrument of their own destruction. So was it in France:—So may it not be here! We have had warnings of various kinds. But if we can be preserved, it must be by adherence to sound principles, political, moral, and religious. To diffuse these in every possible way, is the noblest act of patriotism.

ART.

ART. 41. *The Five Men; or a Review of the Proceedings and Principles of the Executive Directory of France: together with the Lives of its present Members, S. F. L. H. Letourneur, J. Rewbell, L. M. Revelliere Lepaux, P. F. J. N. Barras, and L. M. N. Carnot. Translated from the French of Joseph Despaze, by John Stoddart.* 8vo. 136 pp. 2s. 6d. Jordan. 1797.

A panegyrical rhapsody, as far removed from simplicity and elegance, as it probably is from truth and fact. We doubt whether any of the *five men* will thank either the author or his translator. Some readers, perhaps, may be found, even in England, to whom language like the following will not be unacceptable:—"Revelliere, *like the benevolent Jesus*, organized a company of *apostles*, who, spreading themselves through the country places, on market and fair days, proclaimed the principles of liberty, recommended a love of order, and a respect for property and the legal authorities; and preached moderation and the sweets of fraternity." P. 64. "At the *end* of a revolution it is necessary that morality should remain, in certain respects, subordinate to policy." P. 91. Why not, as well, at the beginning and middle? "When the subversion of the throne was to be attempted, we were *obliged* to unloose against *them* all the daring innovators, all the *ferocious cut-throats* that France possessed." P. 104. A fair warning to Britons!

ART. 42. *Rights of the People; or, Reasons for a Regicide Peace, containing an Investigation of the Rise and Progress of Despotism, the ancient and present State of France, State of Europe, and of England in particular, Calculation of the Durability of the Funding System, and the absolute Necessity of an immediate Peace, upon any Terms; with a few anticipating Strictures upon Mr. Burke's late promised Letters against a Regicide Peace. By William Williams, of Gray's-Inn, Student at Law, Author of Redemption, a sacred Poem.* 8vo. 68 pp. 1s. 6d. Jordan. 1796.

This is evidently the production of a very zealous, but a very young politician. His views of European policy are overawed by the terrible successes of France; and he deems no concessions too exorbitant for obtaining a peace. The author's description of the regal power in France, will serve as a specimen of his talents for political writing, and stand in the place of every criticism on our part.

"We will begin with the King; (I beg to be understood, at present, as not speaking of Louis XVI. but of the regal office itself.) What do we see in it? A hydra-headed monster. A vast, unwieldly, cumbrous Leviathan, or rather shall I say, Kraken, a fish, we are told, huge and voracious enough to smallow up Leviathan itself, almost invariably nurtured in the school of ignorance and superstition, surrounded by thousands of rapacious nobles, clergy, farmers-general, and a nameless multitude of other leeches, perpetually employed like pilot-fish, in hunting out new quarry to be devoured, and destitute of the generosity even of the shark, not unfrequently devouring these prowling jackalls themselves." P. 22.

ART.

ART. 43. *Amba; the King and the Country: or, the Danger of French Invaſion, repelled by Britiſh Union. A Letter addreſſed to all true Antigallicans. With a comparative View of the Population of Great Britain and France.* 8vo. 74 pp. 1s. 6d. Clark, New Bond-Street. 1796.

The title of this pamphlet is a ſound, though conciſe anſwer to Mr. O'Bryen's *Utrum Horum.* The tract itſelf is occupied in original conſiderations, not in reply to any former publication. "In times like the preſent," ſays the author, "the public are intereſted to know two things, from perſons on whom they can depend. Firſt, whether the country is actually in danger?—Secondly, if it be, what is the remedy?—I anſwer, that if proper precautions are taken, it has nothing to dread. Thoſe precautions neglected, its danger is moſt imminent." To the queſtion, what are theſe precautions? The author replies; firſt, removing all juſt grounds for diſcontent; a very indefinite direction, eaſily ſaid, and impoſſible to be practiſed. For who ſhall decide what grounds are reaſonable? And in what human ſociety, or ſtate of human exiſtence, were all reaſonable cauſes of complaint ever removed? This, however, is ſaid only in a tranſient way. The chief attention of the writer is employed upon the arrangement of our military force, his ſecond neceſſary precaution. But that which is perhaps moſt valuable, is the earneſt exhortation to extinguiſh party diſtinctions, and unite for the real good of the country. This is the voice of true patriotiſm; but ſuch a voice, though it cries aloud, is ſeldom heard: or when heard, is too often diſregarded.

ART. 44. *Three Letters addreſſed to the People of Great Britain, on the Failure of the late Negociation, including a few Hints on the Conduct proper to be adopted in the preſent Situation of our Affairs.* 8vo. 50 pp. 1s. Jordan. 1796.

The object of theſe letters is, to perſuade the people of Great-Britain to inſiſt upon peace: to inſiſt that the miniſters ſhall make peace, whether the enemy will or not. "With all the force of native authority," they are "to command the return of peace." Whatever be my native authority, if I exert it only to command an impoſſibility, I muſt not wonder if I am diſobeyed.

ART. 45. *An Eſſay on the Cauſes and Viciſſitudes of the French Revolution, including a Vindication of General la Fayette's Character. Tranſlated from the French, by a Citizen of France.* 8vo. 73 pp. 1s. 6d. Debrett. 1797.

As the firſt eſſay of an author in a foreign language, if ſuch it be, this is undoubtedly an extraordinary performance. Its views of the cauſes and viciſſitudes of the French revolution, are the views of a mind ſtrongly prejudiced in favour of that event, and labouring to exhibit every part in the moſt advantageous light. The chief object, however, ſeems to be the vindication of La Fayette, whom, after all, hiſtory will, at beſt, record as a man intoxicated by the vain deſire of leading

leading a party, and not poſſeſſed of ſufficient talents to retain that diſtinction when once obtained. The miſchiefs he occaſioned, whether willingly, or through weakneſs, were ſuch as he can never expiate, and his country will not ſoon recover.

ART. 46. *Meaſures recommended for the Support of Public Credit. By Captain James Barney.* 4to. 1s. Egerton. 1797.

The meaſures recommended by Captain Burney are, that no more Bank-Notes ſhould be iſſued till the Bank are in a ſtate to pay their notes in caſh on demand; that the debt due from Government to the Bank ſhould be funded, and any of the public that choſe to ſubſcribe, in Bank-notes, ſhould be allowed to be purchaſers, and that ſuch Bank-notes as ſhall be paid to the Bank, in part of their debt, ſhould be cancelled, &c. &c. But ſtill theſe meaſures will be ineffectual without a peace, and that peace is not likely to be obtained by the preſent adminiſtration. This is a ſenſible and well-written pamphlet; but we own ourſelves not convinced by the author's arguments.

LAW.

ART. 47. *A practical Arrangement of the Laws relative to the Exciſe; wherein the Statutes and adjudged Caſes affecting Officers, Smugglers, Proſecutors, Licenſes, and the Commodities ſubject to Exciſe, are carefully digeſted; and the whole Syſtem of the Exciſe Laws placed in a clear and perſpicuous Point of View. To which is added, an Appendix of Precedents of Convictions, &c. By Anthony Highmore, Jun. Solicitor.* 2 *Vols.* 8vo. 18s. Butterworth. 1796.

A work which ſhould collect into one view the multitudinous ſtatutes, and judicial determinations, that relate to ſuch revenues as are collected by exciſe, was extremely deſired by all who were called upon to underſtand the revenue laws. The author of the preſent work has endeavoured, not unſucceſsfully, to ſupply this deficiency. His book collects the principal and more uſeful learning that is to be met with on the ſubject. For the parts of the work which we have more minutely examined, namely, the firſt volume, the author ſeems to have been better qualified by his induſtrious turn of mind, than by judgment or experience for the taſk he has undertaken. His preliminary obſervations on revenue, do not pretend to originality. They are fortuitouſly ſnatched from the moſt eſteemed writers on political œconomy, and ſtrung together with little order, and ſcarcely any connection. Proceeding further in the work, we obſerved an error in the 44th page, which augured but badly for the general accuracy of the book. The opinion of the Court of Exchequer reſpecting the queſtions which aroſe upon the grant of annuities by Charles II. out of the hereditary revenue of the Exciſe, is there minutely detailed, and the inexperienced reader is induced to believe, that the judgment is held for good law even at this day. For the author has wholly omitted to ſtate that it was afterwards reverſed on error; and he has

not quoted Lord Somers's famous argument in the banker's cafe, delivered by him when he pronounced his judgment. It would be uncandid, however, to form an unfavourable eſtimate of a book, from an accidental ſlip of a writer, the habits of whoſe profeſſion can, by no means, be favourable to minute and extenſive reading of the Law Reports. As a politician, or a lawyer, Mr. Highmore does not promiſe to obtain by this book any conſpicuous rank; but ſtill his compilation is uſeful; and although his abridgments of caſes, and of ſtatutes, are not entirely to be relied upon, they are ſufficiently copious and judicious to ſerve the reader as indexes to thoſe authentic ſources of knowledge, where the author has found the materials of his work.

ART. 48. *The Commentaries of Sir William Blackſtone, Knt. on the Laws and Conſtitution of England carefully abridged, in a new Manner, and continued down to the preſent Time: with Notes, corrective and explanatory. By William Curry, of the Inner-Temple.* 8vo. 8s. Clarke and Son. 1796.

It is one of the moſt unpleaſant circumſtances of our employment, to reflect that cenſures of profeſſional books may extend beyond the books we are obliged to condemn. When a gentleman entering upon his profeſſional career, gives a book to the world through a deſire of a diſtinction, the means by which he aims at notice are certainly laudable. It is both ſevere and unjuſt to conſider the ill ſucceſs of theſe firſt efforts as a teſt of his unfitneſs for a ſituation, upon his ſucceſs in which depends the reputation, and generally the very ſupport of his life. He has afforded a proof of induſtry, at leaſt, by his writings, and diligence is ſeldom unequal to the conqueſt of the more common difficulties of ſcience. Eſtimating the talents of the gentleman, whoſe work is now before us, from the performance itſelf, we have no reaſon to doubt their goodneſs, but we have juſt ground to queſtion their being properly applied in this immediate inſtance.

The abridgment of a work ſo completely elementary as the Commentaries, would be pernicious if it were to ſupply the place of the original, and uſeleſs if it were not. The ſubſtance of that valuable book is ſo neceſſary to be univerſally known, and its elucidations ſo inſtructive, and ſo neat, that nothing can be taken away from any part of it, without leaving a defect for taſte and accuracy to condemn. The judicious ſelection of the ſubjects, the excellence of the arrangement, the perſpicuity of the expoſitions, and the gravity of the ſtyle, muſt command the lawyer's admiration. The ſtudent who views the eaſy paths through which he now aſcends to the ſcience of our law, which were prepared by the induſtry and genius of Sir William Blackſtone, and contraſts them with the rugged devious tracks through which his predeceſſors were forced to pick their way, muſt regard the author of the Commentaries with a mingled ſenſe of gratitude and veneration. To mangle ſuch a work by abridgment, is raſh, taſteleſs, and unavailing. It is to give a model of the Antinous in paſtry—to repreſent the Venus of Titian by the wretched ſcratchings of a ballad-monger's print.

ART.

ART. 49. *The New Pocket Conveyancer; or, Attorney's Complete Pocket-Book: comprising a choice Selection, and great Variety, of the most valuable and approved Precedents in Conveyancing. In which the modern Forms, introduced by Conveyancers of the highest Eminence, now in Practice, are particularly attended to; and the Efficacy of them explained. To which are also added, Preliminary Observations relative to the Nature and Use of each particular Species of Deed; an Introductory Discourse on the Subject of Deeds in General; and Conclusive Remarks on the Enurement and Construction of Deeds. By James Barry Bird, Esq.* 2 *Vols.* 12mo. 9s. Clarke and Son. 1796.

Attornies will draw conveyances, and must therefore be supplied with the forms of the most usual law instruments. This gives rise to such frequent fabrications of pocket-book precedents, which are nothing more than collections from the more voluminous compilations of Horseman, Lilly, and Wood. We do not see that these volumes differ, either in merit, or demerit, from their numerous precursors.

ART. 50. *An Assistant to the Practice of Conveyancing, containing Indexes or References to the several Deeds, Agreements, or other Assurances, comprised in the several precedent Books of Authority now in Print, from the Time of Sir Orlando Bridgeman to the present Period. With short Remarks on the distinguishing Qualities of each Precedent; and Cursory Observations on the peculiar Merit of the Conveyancers, by whom they were respectively perused. By James Barry Bird, of New Inn, Esq.* 12mo. 3s. Clarke and Son. 1796.

This is little more than an alphabetical arrangement of the marginal abstracts, annexed to the several printed precedents of Conveyancing. It may be useful, so far as it saves the time of consulting several indexes, by reducing them all into one. We see nothing extraordinary in this gentleman's short remarks, or cursory observations.

MISCELLANIES.

ART. 51. *A Review of the Life and Character of the Right Rev. Dr. Thomas Secker, late Archbishop of Canterbury. By Beilby Porteus, D. D. Rector of Lambeth, now Bishop of London.* 8vo. 108 pp. 2s. 6d. The Fifth Edition corrected. Rivingtons. 1797.

This life, which has hitherto been annexed to the works of the Archbishop, is now for the first time published separately; by way of answer to those reflections, contained in a late life of Bishop Warburton, which have given so just offence, to all who know the real merit of Secker. It is the most temperate, and at the same time, the most judicious and decisive species of answer, and will, we doubt not, produce the effect intended by its author. The true knowledge of Archbishop Secker's character is thus made accessible to all, at an easy rate, and in the most pleasing manner, and must completely remove any prejudices that might have been formed or adopted on the subject.

ART. 52. *A Catalogue of Dictionaries, Vocabularies, Grammars, and Alphabets. In Two Parts. Part I. Alphabetical Catalogue of Authors. II. Chronological Catalogue of Works in each class of Language. By William Marsden, F. R. S. &c.* 4to. 154 pp. London. 1796.

"The following catalogue is intended to comprise the titles of the dictionaries, vocabularies, grammars, and alphabets of all languages, excepting Hebrew, Greek, and Latin, together with the modern derivatives from the Latin and Gothic; viz. French, Italian, Spanish, Portuguese, German, Dutch, Danish, Swedish, and English, and of all the dialects, as distinguished from the principle languages to which they belong, whether separately published, or found in accounts of voyages and travels, or other works." Such is the account prefixed to this elaborate and useful catalogue, by its very accurate compiler. The Hebrew, Greek, and Latin works of this class are omitted, as he adds, on account of their great multiplicity; but they might surely form a proper subject for a separate catalogue. It does not appear that the work is intended for sale, yet we thought it right that we should announce it, as a book which may be highly useful to philologists. The means of procuring it cannot, we conceive, be difficult while the learned author lives.

ART. 53. *A Biographical Sketch of the Right Hon. the Countess of Derby, in Refutation of a false and scandalous Libel.* 4to. 2s. Cawthorne. 1797.

The libel which this publication was intended to refute, has not reached us, probably it never will; if it should, our observations on it may be anticipated in this place, by our saying, that the present is a candid, and, we doubt not, true account of a distinguished character, from whose elevation to high rank and fortune, the public appears to have felt a warm, and, to all parties, an honourable satisfaction.

ART. 54. *Exile of Major General Eustace, a Citizen of the United States of America, from the Kingdom of Great-Britain, by Order of his Grace the Duke of Portland, Minister for the Home Department.* 8vo. 2s. 6d. Owen. 1796.

The Duke of Portland thought it a part of his duty to send General Eustace out of the kingdom. General Eustace thought this a hard measure, and has published his complaint to the world; but he has alledged no proof that his Grace of Portland acted improperly. General Eustace is also very angry with Mr. King, the American Minister; but neither has he adduced any proof that Mr. King acted amiss; and, in our opinion, his perturbed spirit might as well have spared so much ink, paper, and expence.

ART. 55. *A Letter from a Naval Officer to a Friend, on the late alarming Mutiny aboard the Fleet.* 8vo. 1s. Murray. 1797.

A well-meant and well-written account of the late disastrous and disgraceful mutiny.

ART.

ART. 56. *The Ludlow Guide, comprising an Account of the ancient and present State of that Town and Neighbourhood, with every necessary Information for the Stranger and Traveller.* 12mo. 1s. Longman. 1797.

This is a very neat and elegant publication, and will fully answer the promise made in the title-page. We learn, from the last page, that it is drawn up by the same hand to which the public is indebted for the Topographical Accounts of Leominster and Hereford.

ART. 57. *Selections in Prose. Written by T. Lacey.* 8vo. 1s. 6d. Macleish. 1797.

We do not see the utility of these *Selections, written by T. Lacey*; but they are very harmless.

ART. 58. *The Art of growing Rich.* 8vo. 31 pp. 1s. Evans, and Sael. 1796.

"One of the most important branches of the art of growing rich, is, that a man should not only live within his income, but that he should save somewhat out of that income, and that he should let that accumulate." P. 19. Most profoundly observed! The rest of the tract is equally profound. If a man were to buy much wisdom, at the rate at which it is paid for in this pamphlet, he would find that he had *not* learned *the art of growing rich.*

ART. 59. *Genethliacal Astrology. Comprehending an Enquiry into, and Defence of, the Celestial Science; with the Method of rectifying Nativities, by the legal Mode of the Trutine of Hermes; comprising also a Variety of Genitures, investigated agreeably to the genuine System of Claudius Ptolemy; proving the Verity of Elementary Influx, and Syderal Affection. By Jobit Worsdale.* 8vo. 181 pp. Ridge, Newark, &c. 1796.

It is mortifying to confess ignorance; but critics must sometimes do so, as well as other men. In vain should we dissemble it in this case; there is not a man in our corps, that understands one entire page of this curious work. We had great hopes of mastering the dedication, till we came to "thine, in the veiled beauties of Urania." Willing as we might be to unveil beauties, we are quite at a loss how to proceed with "the beauteous and divine Urania."

ART. 60. *Mental Amusement; consisting of Moral Essays, Allegories, and Tales, interspersed with Poetical Pieces of different Writers, now first Published; calculated for the Use of private Families, and public Schools.* 8vo. 2s. Sael. 1797.

A very proper book for children in private families, but hardly of sufficient importance to claim admission in *public* schools.

ART.

ART. 61. *A Narrative of the Proceedings of the Britiſh Fleet, commanded by Admiral Sir John Jervis, K. B. on the 14th of February, 1797, off Cape St. Vincent's; in a Letter to a Friend. Illuſtrated with Eight Plans, ſhowing the Poſitions of the Two Fleets at different Periods in that glorious and memorable Action. By an Officer of his Majeſty's Land-Forces.* 4to. 5s. Johnſon. 1797.

A diſtinct account of this truly great and glorious victory; and which, from the plans which accompany it, muſt be truly acceptable to profeſſional men.

ART. 62. *The Trial of Mr. J. T. Gillet, formerly Merchant of Bourdeaux, charged with going to France without a Paſſport, contrary to the Third Article of the Traiterous Correſpondence Act; with his Addreſs to the Public, in Juſtification of his Conduct.* 8vo. 1s. 6d. Jordan. 1797.

It has lately been the faſhion among individuals whom the executive power has thought neceſſary to ſend out of the kingdom, or to detain on ſufficient grounds of ſuſpicion, to publiſh their caſes to the world; by which procedure, in our opinion, much may be loſt, and little can be gained. All that appears to us, from a careful peruſal of this pamphlet, is, that there was really ſufficient cauſe for apprehending and detaining Mr. Gillet.

ART. 63. *A Hiſtory and Deſcription, general and circumſtantial, of Burghly-Houſe, the Seat of the Right Honourable the Earl of Exeter.* 8vo. 205 pp. 5s. Longman, &c. 1797.

So extenſive and elaborate a deſcription of a ſingle houſe, we have not often ſeen; nor one ſo very florid. "It ſeems," ſays the author, "to controul the ſcene on which it ſtands; and mocking the viciſſitudes of nature, defies the howling hurricane from without." It was not, perhaps, recollected, in the heat of fancy, that every good houſe does this. But we are to be admitted, though the tempeſt is not. "Here then, with permiſſion, let us enter; and if, oh ſtrangers, the cares of life ſit heavy upon your heart, may you be able to diſpel them; and while you gaze upon theſe exquiſite productions of art, experience, at leaſt, a tranſient mitigation of ſorrow." Burghley-Houſe is, undoubtedly, a palace of the firſt magnificence, and the collection of pictures very fine: but by ſuch latitude, as is here taken, of adding to the account of paintings, the anecdotes of their authors, and excurſions concerning their ſubjects, a volume may be made at pleaſure. To thoſe, however, who think that information cannot be too abundant, ſuch a volume may be acceptable.

ART.

ART. 64. *A Spelling-Book for the Use of Schools. Chiefly intended to facilitate the Study of the English Language, and to introduce an Uniformity of Pronunciation into the different Parts of the Country, upon a Plan entirely new. By Thomas Rose, A. M. S. T. S.* 12mo. 144 pp. Symington, Edinburgh. 1797.

The words are classed according to the several distinct sounds of each vowel, and some useful rules are given to correct the usual pronunciation of the natives of North Britain. A great deal of instructive and sensible arrangement appears in every part of this little work, and proves the author to have studied his subject with judgment and sagacity. It is by no means fitted for the instruction of children only, but rather of adults.

ART. 65. *The Mechanic's Guide: or, a Treatise on the Laws of Mechanics, as they relate to Wheel Machines; with plain and easy Rules to calculate and ascertain their Effects. Also the greatest possible Advantage to be obtained by such Machines, clearly pointed out. Thereby enabling a Mechanic of common Abilities, to comprehend and apply them to any useful Purpose. By William Bigland.* 8vo. 59 pp. 1s. 6d. Johnson, &c. 1797.

The object of this tract is not wheel machines in general, as might be supposed from the title, but such only, or chiefly, as are moved by water. The author sets out and concludes with a bold position, "That the laws of mechanics are the least understood of any useful branch of science whatever:" and he conceives that he has discovered a new doctrine, especially as to the extensive and various effects of water. Of this doctrine, which he confesses to differ essentially from that of the most learned mechanics, who have hitherto treated the subject, he entreats the public not to judge too hastily; but to put his opinions to the test of experiment. As it is not convenient to us to take that method, we shall content ourselves with recommending to others so to do: acknowledging that it is the only certain way of deciding in such matters.

ART. 66. *The Rational Guide to the French Tongue. Containing Tables calculated to teach the Order of the French Syntax. Together with a Treatise for attaining the idiomatical French Elegance; and Rules for learning the Language without Disgust, and for speaking it with Facility. Part II. A French Plaidyer, between Five young Ladies, contending for a Prize; in the Course of which, the French Syntax is elucidated, the Idiom discussed, the true French Accent demonstrated and distinguished by appropriate Signs. By B. Calbris, A. M.* 12mo. 166 pp. Debrett, Hookham, Dulau, &c. 1797.

There are few evils so unmixed, as not to bring with them some collateral good. By the miseries of the French revolution we are supplied with the most abundant means of acquiring their language in perfection. Teachers and grammars abound on every side. The present book of M. Calbris, offers many new and many valuable aids to that study.

ART.

ART. 67. *Remarks on a Sermon preached at the Church of St. Mary Magdalen, Taunton, on Wednesday the 25th of February, 1795 (being the Day appointed for a General Fast) by the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby: in a Letter to a Friend. To which is added, a Poſtſcript, containing ſome Strictures on a Sermon preached at Yeovill, on the ſame Day, by George Beaver, B. D. Rector of Trent, in the County of Somerſet, and West-Strafford cum Frome Billet, in the County of Dorſet.* 12mo. 47 pp. 1s. Johnſon.

The two ſermons alluded to in this pamphlet, have already found a place in our Review. Their reference to temporary politics will not, we apprehend, have given them a ſufficient rank, in the memory of the public, to render theſe ſtrictures upon them an object of ſerious peruſal.

ART. 68. *Cours de Themes Libres, où, par gradation, les difficultés, les tournures, et les idiomes de la compoſition, ſont notés, expliqués, et raiſonnés, ſuivant les Principes de la Grammaire, et le vrai genie de la langage Italienne. Par M. Peretti, Profeſſeur de la langue Italienne; on trouve à la fin un Catalogue des Verbes irreguliers Italiens, avec leur Paſſés et leurs Participes.* 12mo. 199 pp. Sold by the Author, No. 24, Great Wild-Street, Lincoln's-Inn-Fields. 1796.

We remarked with pleaſure in our eighth volume, (p. 442) the maſterly manner in which this grammarian combated the errors of Veneroni; and we bore teſtimony to his qualifications, for the taſk he then undertook. The preſent publication is a kind of ſequel to the grammar, and gives an excellent illuſtration of the comparative idioms of the French and Italian languages. A ſimilar work in Engliſh would be of great uſe to ſtudents, who may not be ſufficiently qualified in French, to take advantage of this. We underſtand, that M. Peretti is employed upon another work, to facilitate the pronunciation and the knowledge of the Italian language. There is ſomething peculiarly rational and inſtructive in the remarks accompanying theſe exerciſes.

FOREIGN CATALOGUE.

FRANCE.

ART. 69. *Nouvelle Grammaire raiſonnée, à l' uſage d'une jeune perſonne, (par* P. Pancoucke) I. Partie, 136 pp. II. Partie, 175 pp. 8vo. Paris.

In this work we have the ſubſtance, not only of the moſt approved French grammars, ſuch as thoſe of *Duclos, Reſtaut, Girard, Dumarſais,*

the *Port-Royal Grammar*, and others; but likewise of several valuable dissertations on the language, by *Bouhours*, *Debrosse*, *Court de Gebelin*, *Condillac*, &c. The *first volume* contains, besides an account of the different parts of speech, dissertations on gestures, or on natural language; on the origin of articulate language; and on hieroglyphic writing. The *second volume* treats of the accents; of prosody; orthography; grammatical construction; inversion; of what are here called *convenances*; of expletives; tropes; synonymous words; of the rules for composing and reading French verse; of privatives; gallicisms; with other subjects of this nature. For many of the articles the public is indebted to *Laharpe*, *Suard*, *Guinguené*, *Aubert*, &c. We perfectly agree with the author in his observation on the difficulty of acquiring an accurate knowledge of grammar, and particularly of that of a language so highly cultivated as the French. On this subject he very justly remarks, that: *l'etude de la grammaire exige du tems, de la patience, une lecture attentive et refléchie. Pour savoir parfaitement une langue perfectionneé comme la nôtre, il faut l'application de la vie entière. N'en croyons point les grammairiens novateurs, qui assurent qu'en trois ou quatre mois, on peut apprendre une langue quelleconque; ils en imposent au public, et mentent à leur conscience. La métaphysique des langues est une des connoissances les plus abstraites et les plus difficiles de toutes celles qu'a trouvées l'esprit humain.*

ITALY.

ART. 70. *Catalogus Codicum Saeculo XV. impressorum qui in publica Bibliotheca Magliabechiana Florentiae adservantur, auctore* Ferdinando Fossio *ejusdem Bibliothecae Praefecto.* Tomus Secundus. A. P. S. MDCCLXXXXIV. *Praesidum permissu.* Without the Preface, 964 Columns. *Tomus Tertius.* A. P. S. MDCCLXXXXV. *Praesidum permissu.* Preface XXI. pp. 328 Columns. Folio. Florence.

Having already noticed this publication in a former number of the British Critic, we shall now content ourselves with pointing out some of the more remarkable literary curiosities described in these two volumes. Among these, are *Isocratis Orationes, Graecè, Mediol.* 1493. *Folio*—the first, as it is likewise a very scarce edition of this writer, printed by Ulric Scinzenzeller; *Lactantius*, without the name of any place or printer, but with the date MDCCLXXI, annexed to the well-known verses: *Arguit hic hominum Sectas Lactantius omnes, &c.* which were written, as *Fossi* supposes, by Adam Montaltus; *Constantini Lascaris Grammatices Graecae Epitome, Mediolani*, 1476; the first entire Greek work that was ever printed, and very rare. We have likewise here another edition, or rather a compendium of the third book of this work, which is but little known, and which is by some persons, though without ground, considered to be a part of the foregoing edition—besides a third edition printed at Milan, 1480, with the Latin Version of *John Creston*. Of *Lucan's Pharsalia* there are likewise found in this collection, the Roman edition of 1469, and that of Venice, dated

dated 1477, without a Commentary; as alſo *Lucian's Dialogues*, Florence, 1496, an extremely ſcarce edition; the original edition of *Macrobius*, Venice, 1472; *Manilii Aſtronomicon, Neapoli per Iodoc. Hœnſteyn, ſine anno*, perhaps, not even leſs rare than the *Nüremberg edition*, of Regiomontanus; *Martial, Venice, per Vind. de Spira*, (1470) the original edition: the very rare *Miſſale Mozarabic. Toleti*, 1500, *Folio*: the moſt ſcarce, and firſt editions of the works of *Petrarca*; *Plauti Comœdiæ, Ven. Joh. de Colon. et Vindel. de Spira*, 1472, the firſt edition; *Plinii Hiſtoria Natural. Venet. Joh. de Spira*, 1469, likewiſe the firſt edition; *Ptolemæi Geographia, Vencentiæ*, 1475; which, not that of *Bologna*, with what he conceives to be the falſe date of 1472, *Foſſi*, agreeably to the opinion of ſome other writers, looks upon to be the firſt edition. This library likewiſe contains the Roman editions of 1478 and 1490, together with that of *Ulm*, printed in the year 1486; as alſo the principal editions of *Quintilian*, namely, thoſe of *Rome*, 1470; *Venice*, 1471; *Milan*, 1476. To theſe may be added, the moſt complete collection of the works of *Hieronym. Savonarola*, which may, in general, be regarded as very ſcarce, and which here conſiſt of 94 articles, partly in Latin, and partly in the Italian language; *Solinus, Venice*, 1493; *Strabo, Rome*, about 1469; *Suidæ Lexic. Græc. Milan*, 1499, being the original editions; and *Valer. Maximus*, in the edition of *Mentz*, printed in the year 1471. This collection is alſo particularly rich in ſuch writings as appeared at Florence, during the time ſpecified in the title; ſo that from it, conſiderable additions may be made to the work of *Audiffredi*, which profeſſes to give an account of all the productions of the Italian preſſes, up to the year 1500. To the laſt volume are ſubjoined *four* uſeful *Indexes*. In the *firſt*, which is here called a *Synopſis Chronologica*, are enumerated all the books deſcribed in this work, with the year in which they were printed, from 1459, to 1500; in ſuch a manner, that under every year, the works are arranged according to the towns where, and the months in which, they appeared. The *ſecond Index* contains, in alphabetical order, the titles of thoſe books, which were printed without any date. In the *third*, is given an alphabetical liſt of the names of the printers; whilſt in the *fourth*, and laſt, which is likewiſe the moſt extenſive *Index*, we are preſented with the names of the different authors, editors, writers of prefaces, or verſes, which occur in this equally curious and uſeful work.

GERMANY.

ART. 71. *Verſuch einer vollſtändigen Literatur der Deutſchen Ueberſetzungen der Römer, von* Johann Friedrich Degen, *Director, Profeſſor, und Inſpector der K. Pr. Fürſtenſchule zu Neuſtadt an der Aiſch.* Zweyte Abtheilung K—V.—*Eſſay towards a complete Hiſtory of German Tranſlations of the Latin Claſſics, by* J. F. Degen, &c.; *Vol. II. K—V.* Altenburg, 1797: XII. and 665 pp. 8vo.

To the *firſt volume* of this work, which, to thoſe who underſtand the German language, is certainly not without its importance, we have likewiſe paid ſome attention in our Review. The preſent volume

lume commences with the *Moral Verſes* of *Dionyſius Cato*, (which, as well as the other proper names beginning with C, are, by the compiler, written with a K) of which a poetical verſion, accompanied with the text, appeared ſo early as the 15th century. In p. 20, the author very juſtly obſerves, that the tranſlation of *Catullus*, by *J. X. Mayr*, is even more diſſolute and immoral than the original itſelf. P. 46. The verſion of *Columella*, by *M. K. Curtius*, is here deſervedly recommended. P. 50. *Curtius*. Of the *ſeven* tranſlations of this writer, the preference is very properly given to that by *Oſtertag*. P. 61–92. *Livy*. The firſt German verſion of this author appeared at Mentz, in 1505. For the two laſt the public is indebted to *Groſſe* and *Oſtertag*; and a new one, by *Heuſinger*, is ſoon expected. P. 93. *Lucan* has been rendered into the German language by two Pruſſian gentlemen, *von Seckendorf*, and *von Borck*. P. 101–19. *Lucretius*. The German verſion of this poet, by *F. X. Mayr*, is but little eſteemed, and will probably ſoon be ſuperſeded by another, by Major *v. Knebel*, of Weimar. P. 128. *Cornelius Nepos*. Of this elegant biographer, who is, in the judgment of the compiler, much too difficult for the firſt claſſes, there are *eleven* or *twelve* German tranſlations, of which that by *Oſtertag*, particularly in the ſecond improved edition, is unqueſtionably the beſt. P. 153–225. *Ovid*. We have here enumerated and deſcribed *fifteen* complete tranſlations of the *Metamorphoſis*. The firſt, which is a very remarkable one, is that of *Albert von Halberſtadt*, written in the 13th century, of which, beſides others, there is an edition, printed at Frankfurt, in 1551. P. 226. *Perſius*. That by *Füllekorn* is undoubtedly the beſt of the *ſix* German tranſlations of this poet. P. 237. *Phædrus*. Of this fabuliſt there are, in the German language, *nine* or *ten* verſions; though the firſt of them was only made towards the end of the laſt century. P. 258. *The elder Pliny*. The firſt German tranſlation of his works, by *Eppendorf*, appeared in the year 1543. P. 272. *The younger Pliny*. His panegyric on *Trajan* was firſt rendered into German by *Dietrich v. Pleningen*, in 1513; as the Letters have been, at a later period, by *Sartorius* and *Schmidt*. P. 328–58. *Salluſt*. Of this hiſtorian there have been not fewer than *fourteen* German tranſlators; the firſt of whom was the above mentioned *v. Pleningen*. Among thoſe of a more recent date, that by the celebrated *Abt* is allowed to be the beſt. P. 359–404. *Seneca*. Mr. *Roſe* was the firſt who, in 1777–81, tranſlated the whole of his tragedies. The philoſophical works had already been rendered into German, after his own manner, by *Michael Herr*, in the year 1536. P. 412. *Suetonius*. The firſt German verſion of this hiſtorian was publiſhed at Straſburg, by *Jacob Polycharius*, which was followed by three others, of which that by *Oſtertag* is the laſt. P. 425–56. *Tacitus*. Among the *five* German tranſlators of this writer, there are ſome which have conſiderable merit. Of the *Book on Germany* there have been *eight* verſions; to the reſt of which, that by *Anton* is here juſtly preferred. P. 457–94. *Terence*. This poet has been tranſlated *ſeventeen* or *eighteen* times into the German language. The moſt ancient of theſe verſions, to which ſeveral perſons contributed, was publiſhed in 1499. P. 495. *Tibullus* has been tranſlated into German *five* times, and the laſt by Mr. *Degen* himſelf, with great advantage over his

his predeceſſors. P. 515. *Valerius Maximus.* The firſt German verſion of this hiſtorian, by *Henry von Muglein*, appeared at Augſburg, in 1489, and the laſt in 1780. P. 528. *Vegetius.* Of the extremely ſcarce German verſion of this writer, by *L. von Hohenwong*, printed at the ſame place, probably before the year 1478, we have likewiſe an account in the *German Annals* of *Panzer*. P. 545–634. *Virgil.* It will eaſily be conceived, that the German tranſlations of the whole, as well as of different parts of this poet, muſt be very numerous, and that the celebrated *Voſs* is not overlooked on this occaſion. P. 635. *Vitruvius.* Of this writer, the laſt verſion, by *Rode*, is mentioned with due reſpect; after which, the author concludes with—*Finis coronat opus.* To the whole are annexed, *two Indexes*; in the former of which, a liſt is given of the different Latin writers, whoſe works have been tranſlated into the German language; and, in the latter, we have the names of the tranſlators themſelves. We are happy to find, that the ſame accurate and indefatigable author, is preparing for the preſs a *Literatur der Ueberſetzungen griechiſcher Schriftſteller*, on the ſame plan.

Jena ALZ.

ART. 72. Ἀθηναίου Δειπνοσοφιστῶν Βιβλία πεντεκαίδεκα. Athenæi *Deipnoſophiſtarum Libri quindecim. Ad editionem Lugdunenſem poſtremam emendatius expreſſi. Accedunt* Villebrunii *Interpretatio Gallica et Notæ itemque* Iſaaci Caſauboni *animadverſiones integræ. Curavit, virorum doctorum emendationes atque adnotationes vel editas, vel ineditas adjecit, indices novos confecit* Godofredus Henricus Schäfer *AA. LL. M. Pars I.* Athenæi *textum Graecum continens.* Leipzig, 1796. XX. and 334 pp. in large 8vo.

This edition of a very difficult and intereſting Greek writer, is to conſiſt of three volumes, which will, for the greater accommodation of the reader, be again ſubdivided into three parts. The *firſt part* contains the Greek Text, according to *Caſaubon's* editions, the numerous typographical errors of which are, however, in this, carefully corrected. The various readings likewiſe, which by that editor were placed in the margin, are here tranſferred to the bottom of the page; as the pages alſo of the edition of *Caſaubon* are, for the convenience of reference, pointed out in the margin of this; a meaſure which we ſhould be glad to ſee adopted in all ſimilar re-impreſſions of ancient works. To this part will likewiſe be ſubjoined, new and complete indexes of the names of ſuch authors, as alſo of ſuch things and words, as are found to occur in *Athenaeus*; of the neceſſity of which, in a work like the *Deipnoſophiſts*, all thoſe perſons muſt undoubtedly be convinced, who have had occaſion to conſult the very imperfect indexes annexed to *Caſaubon's* edition, which we hope will be excluded from the new *Fabricius*. In the *ſecond volume*, to be divided alſo into *three parts*, will be given the ſcarce, and, in many reſpects, valuable *Tranſlation* of *Athenaeus*, by *Lefebvre de Villebrune*, with the notes of that learned Frenchman; the Latin Verſion by *Dalechamp* being omitted, of which the editor obſerves very juſtly, that *Interpretatio illa, e Caſaubono toties exagitata, cum melioris eligendae optio eſſet, prorſus indigna eſt, quae nova repetitione ad poſteritatem tranſmittatur.* The *Commentary* of

of *Casaubon* himself will form the *two first parts* of the *third volume*, the third part being reserved for the critical apparatus collected by the editor from the writings of different philologists, ancient and modern, and enriched with original observations communicated by several respectable literary characters, who have promised their assistance to this work. Among these, there is one in particular, who has undertaken to supply the Notes on Natural History, to which, in regard to *Athenæus*, no attention had hitherto been paid. We should rejoice to find that some other learned men were equally disposed to contribute to the perfection of this edition, and, more especially, *Villoison*, who has for some years had an idea of publishing an edition of *Athenæus*, for which he is known to have been furnished with considerable materials.

An account of the contents of the several chapters concludes this volume, which comprizes the first *five Books* of *Athenæus*, and the Dedication by *Dalechamp*. *Ibid.*

ART. 73. Memorabilien, *eine philosophisch-theologische Zeitschrift von D.* Paulus *Achtes. Stück.*—Memorabilia, *a philosophico-theological Journal, by* Paulus. Vol. VIII. Leipsic, 220 pp. 8vo.

The articles of which this new volume consists are; 1, *A Biographical Sketch to the memory of* Henry Albert Schultens, extracted by Mr. *Gaab* (brother of the Professor at Tübingen) from *Kantelaars Lofreden op* H. A. Schultens, Amst. 1794. 2, *Specimen of a critical Essay on the Second Book of Samuel*, to be continued. The author, who signs himself R, considers this book to be very ancient, inasmuch as it appears to him to be compiled from original written accounts, which are arranged not according to chronological order, but according to what he calls the order of things. The 31st Chapter of the first Book, he conceives to belong more properly to this, connecting with it likewise the first Book of Chronicles; and whereas 2 Sam. 9 is there wanting, which here also seems to be out of its place, he conjectures that it was not found in the 2d Book of Samuel, which the author of the Book of Chronicles had before him. 3, *Explanation of John I.* 1—18. by the editor. And, 4, *Philologico-critical Observations*, extracted from letters of Prof. *Alter*, on 1, The *Codex Dublinensis* and *Britannicus*; 2, Various readings of the Armenian Version, in the first fourteen Chapters of St. Matthew; 3, On the Anglo-Saxon Version; 4, On the origin of the name of Chaldeans; 5, On the pretended new testimonies in favour of 1 John v. 7. *Ibid.*

ART. 74. *Neues Theologisches Journal von* Ammon, Hänlein, *und* Paulus; *5ten Bandes, 7tes Stück bis 6ten Bandes 6tes St.*—*New Theological Journal, by* Ammon, Hänlein, *and* Paulus; *from the 7th Part of Vol. 5, to the 6th Part of Vol. 6.* Nürenberg, 1795—6.

In the second half of the fifth volume of this valuable periodical work, the more generally interesting pieces are: 1, *Observations on* Bauer's *Introduction to the New Testament, particularly on Rabbi* Meier's *Maßoreth Sjug Letthorah, by* Bruns; containing some judicious strictures on that introduction, together with a specimen of the above-mentioned book

book of R. *Meier*, intended to shew how little the advantage is which may be derived to criticism from the *Masora*. 4. *Short account of the Coptico-biblical MSS. in the Museum of Card.* Borgia, *by* Engelbrecht. The number of fragments belonging to the Old and New T. amounts to 556 leaves on parchment, which are all here described. This Mæcenas of foreign literary men, possesses also several fragments on silk-paper, which relate likewise to the Bible; a very large collection of Sahidic fragments from the Fathers, from the Apocryphal books of the O. T., and from the Lives of Saints on Parchment, &c.; 6. *On the Righteousness and Grace of God, and on Righteousness before God*, according to Rom. I. 17. III. 19. seqq. by the editor. In the *first half* of the *sixth volume*, we shall point out the following essays, as more immediately deserving the attention of our readers, viz. 4. *On the Words of our Saviour on the Distribution of the Cup*, by the same, occasioned by *Schwartze's* work on the Death of Christ; 7. *On the true Principles of the Explanation of Hebrew Words, from the Sister Dialects*, likewise by the editor. The author here vindicates, with great ability, his method of illustrating the Hebrew language, which is sufficiently known from the *Clavis*, and submits to the judgment of the literary public the grounds on which he has proceeded in it. To these the Philologist will, on the whole, have little objection; though he may, perhaps, entertain some doubt whether their application be so frequently and indispensably necessary as the author imagines. The principle with which he sets out, that in investigating the signification of any Hebrew word, we cannot at all rely on tradition, the ancient versions, and the Rabbinical writers, we cannot but think to be carried too far; when we reflect that, allowing the Hebrew language to have been then what is called a learned language, yet it might still be regarded as a living one among the Jews, who were employed in translating from, and commenting on it, though under various new modifications. Add to this, that these Rabbins were themselves learned men, who, while they would themselves naturally rise above the current language, would, however, act like our own modern literati, who, in elucidating any ancient document, in an European language, derive great assistance from the present vulgar idiom. The author, likewise, lays too little stress on the context, and on Parallelism, which, more particularly in Hebrew poetry, may contribute essentially to the discovery of the import of words. Thus, for instance, in Ps. xciv. 14. we may, from this consideration, conclude that the word עזב signifies *to cast off*. 9. *A Wish expressed in regard to the Samaritan Version, by* Bruns, who is anxious to see whatever remains to us of this language brought together, and published in the Hebrew character.

Ibid.

ART.

ART. 75. *Verſuch einer ſyſtematiſchen Erdbeſchreibung der entfernteſten Welttheile Afrika, Aſien, Amerika, und Südindien. Afrika.* Dritter Theil, *oder* Südafrika. *Von* Paul Jakob Bruns.—*Eſſay towards a ſyſtematical Geography of the moſt remote Parts of the World, Africa, Aſia, America, and South-India. Africa,* Vol. III. *or* South-Africa, *by* P. J. Bruns. Frankfurt on the M. 1796. 381 pp. in large 8vo.

The learned and induſtrious author has certainly done every thing that could be expected from him, in order to make us better acquainted with theſe countries, of which ſo little has hitherto been known. With this view he has not only arranged all the materials that could be collected according to a regular plan, but he has likewiſe carefully pointed out the different ſources of information to which he has had recourſe, and thus been enabled to give an infinitely more accurate and complete deſcription of the ſouth-eaſt coaſt of Africa, together with that of the iſlands on that coaſt, and of the Cape of Good-Hope, than any which had heretofore been offered to the public. In reference to the ſections, or chapters, of the former volumes, theſe which we have now before us make the *fourth*, *fifth*, and *ſixth*.

In the *fourth* ſection, which compriſes South-Eaſt Africa, the compiler's ſources of information go back ſo far as *Abuzeid el Hacen*, belonging to the 9th century, and tranſlated by *Renaudot* from the Arabic. He relates that, in the country called Zanguebar, or Caffraria, the ſugar-reed was then propagated, and that from it ſugar was manufactured. This obſervation, however, muſt be reſtricted to that tract of coaſt, which was known to the Arabs, extending to Sofala, or to about the 20th degree of South latitude. For his account of the modern ſtate of this coaſt, Mr. Br. has been chiefly indebted to *Hamilton*, *Thoman*, *Bucquoi*, and to ſome of the eſſays in *Ehrmann's Bibliothek der neuſten Völker und Länderkunde*. To the ſtory of the great bird, Pyon, of not leſs than *ten* feet high, which is, by *Boxer*, indeed deſcribed to be a ſort of amphibious animal, *not unlike a bird*, whoſe ſkin is as hard as the bark of a tree, and impenetrable to any arrow; as alſo to that of the elephant, which carries, at each of its ſides, a gallery of about *ten* feet ſquare, containing a conſiderable number of men, by whom the king is accompanied when he travels on this beaſt; it will hardly be expected that we ſhould give credit.

In the *fifth* ſection the author deſcribes the iſland of Madagaſcar, chiefly after *Flacourt*, compared, however, with *Le Gentil*, *Rochon*, *Beniowſky*, and *Mackintoſh*. Nor are the more ancient accounts of this country overlooked by him, particularly that of *Marco Polo*, from whom extracts are here given, taken immediately from the Italian. Among the natural *rarities* mentioned by him, is the bird Ruch, which will take up an elephant with its talons into the air, and then let it fall and devour it. When its wings are ſpread, it meaſures ſixteen paces *(ſchritte)* in breadth, and its feathers eight paces long. In a note we are informed, on the authority of more modern and credible travellers, that, in Madagaſcar, there are no elephants.

The *ſixth*, which is the moſt extenſive ſection, treats of the Cape of Good-Hope; the materials being collected from *Kolbe*, *Meutzel*, *Thunberg*, *Sparrmann*, *Paterſon*, and others. *Ibid.*

COR-

CORRESPONDENCE.

To *a Clergyman of Cambridge*, who has tranſmitted to us an account of a book, without any other deſcription of himſelf than by that ſignature, we muſt ſay, (as we have to many others on ſimilar occaſions) that it is our invariable rule, not to inſert any criticiſms ſent by anonymous authors. The reaſons for ſuch caution will be obvious, on very ſlight conſideration.

LITERARY INTELLIGENCE.

An Edition of the Critical and Miſcellaneous Works of *Dryden*, in Proſe, by *Mr. Malone*, with ſome new notices reſpecting the author, is now in the preſs.

Hutchinſon's Hiſtory of Cumberland, is now completely printed, and will ſoon be delivered to the ſubſcribers. It forms two large Volumes in Quarto.

Another part of the *Hiſtory of Leiceſterſhire*, by *Mr. Nichols*, will be ready by the end of the preſent year.

We underſtand alſo, that the ſame author is preparing a very curious work, conſiſting of *Illuſtrations of the Manners and Expences of Ancient Times*, deduced principally from the accompts of Church-wardens and other authentic documents, collected from various parts of the kingdom.

Major Rennel is ſaid to be far advanced in a Geographical Hiſtory of the Expeditions of Alexander; which will complete that enquiry, of which a part has been ſo ably illuſtrated by Dr. Vincent. His work will be extenſive; perhaps as much as three Volumes Quarto. Of its value, no one can doubt, who recollects what he has publiſhed, and where he has travelled, as well as ſtudied.

We are told, that *Dr. Stuart*, a man of diſtinguiſhed talents, is preparing a tranſlation of *Salluſt*, which is to be introduced by an Eſſay on the Life and Genius of that Author.

A gentleman of Hackney, whoſe name is *E. Bacon*, is ſaid to be preparing *Elements of Military Tactics*, with the principles of Caſtrametation and Field Fortification. To be illuſtrated by Plates and Charts.

We hear alſo, of a Life of *George Stanhope*, Dean of Canterbury, author of the well-known work on the Epiſtles and Goſpels, and other valuable books of divinity.

THE

BRITISH CRITIC,

For SEPTEMBER, 1797.

Πάντα τὰ ζητήματα
Δίεσθαι μετρίως φασὶν οἱ σοφώτεροι. MENAND.

Slight efforts lead not to ſucceſs or fame,
By care and toil the wiſe purſue their aim.

ART. I. *An authentic Account of an Embaſſy from the King of Great-Britain to the Emperor of China; including Curſory Obſervations made, and Information obtained, in travelling through that ancient Empire, and a ſmall Part of Chineſe Tartary. Together with a Relation of the Voyage undertaken on the Occaſion, by his Majeſty's Ship the Lion, and the Ship Hindoſtan, in the Eaſt-India Company's Service, to the Yellow Sea, and Gulf of Pekin; as well as of their Return to Europe; with Notices of the ſeveral Places where they ſtopped in their Way out, and home: being the Iſlands of Madeira, Teneriffe, and St. Jago; the Port of Rio de Janeiro, in South America; the Iſlands of St. Helena, Triſtan d'Acunha, and Amſterdam; the Coaſt of Java and Sumatra, the Nanka Iſles, Pulo Condore, and Cochin China. Taken chiefly from the Papers of his Excellency the Earl of Macartney, Knight of the Bath, his Majeſty's Embaſſador Extraordinary and Plenipotentiary*

tiary to the Emperor of China; Sir Eraſmus Gower, Commander of the Expedition, and of other Gentlemen in the ſeveral Departments of the Embaſſy. By Sir George Staunton, Baronet, Honorary Doctor of Laws in the Univerſity of Oxford, Fellow of the Royal Society of London, his Majeſty's Secretary of Embaſſy to the Emperor of China, and Miniſter Plenipotentiary in the Abſence of the Embaſſador. In Two Volumes, beſides a Folio Volume of Plates. 4to. 4l. 4s. G. Nicol. 1797.

THE Embaſſy to China is an object of magnitude, whether we conſider it as part of that great deſign which does ſo much honour to the preſent reign, the extenſion of geographical knowledge, or whether we confine our attention to the commercial and political intereſts dependent on its failure or ſucceſs. The ſpirit of diſcovery revived under the immediate patronage of his preſent Majeſty, and proſecuted by the ardour of the ableſt navigators that any age or country has produced, reflects an honour on Great Britain as a maritime power, which cannot be obliterated ſo long as hiſtory ſhall be read.

The knowledge of the globe which we inhabit, has been extended in every direction where the foot of man could penetrate by land, or a ſhip by ſea; and the art of navigation has made greater advances to perfection, within the period of the laſt thirty years, than in all the former part of the three centuries which have elapſed between the diſcoveries of Gama or Columbus, and the preſent moment. The introduction of the Nautical Ephemeris, and the Time-Keeper*, with the application of copper to veſſels, as a preſervative, have added threefold to the celerity, and tenfold to the ſecurity, of navigation; while the means of preſerving the mariner's health have been aſcertained by experience, and eſtabliſhed upon ſyſtem. Still greater advantages are to be derived from the ſcientific abilities of Captain Cooke, and the ſchool formed by his example, and reared under his inſtruction. A maxim is now fixed, which no officer, who values his profeſſion, will hereafter controvert, that no commander is qualified for the ſervice, who has not added ſcience to experience,

* That grand deſideratum, the diſcovery of the Longitude, is now obtained within ſuch a degree of accuracy, that, in thoſe diſtant voyages where ſhips uſually lay to in the night, they now continue their courſe without fear: the Time-Keeper we owe to Mr. Harriſon; but for the general introduction of the Ephemeris, we are indebted to Dr. Maſkelyne, who, in adapting the theory of aſtronomy to the practice of the mariner, has rendered a greater ſervice to navigation, than any of his predeceſſors in office, however illuſtrious.

and

and theory to practice. Under the auſpices of Cook was bred Sir Eraſmus Gower, the commander appointed for the conveyance of this embaſſy, who has added to the long liſt of modern diſcoveries, a knowledge of the eaſtern coaſt of China, from the 30th to the 39th degree of northern latitude; a ſervice of eſſential importance, if the jealouſy of the Chineſe ſhould ever ſo far relax, as to admit the veſſels of Europe to trade indiſcriminately with any part of their empire.

In the courſe of this work, we are favoured with ſeveral extracts from the journal of Sir Eraſmus, and from the gratification afforded by them, we could have wiſhed they had been more frequent, and more particular. For the author of the work is ſo far from aſſuming any marine knowledge himſelf, or ſuppoſing his readers to be poſſeſſed of it, that he does not expreſs the moſt ordinary manœuvre of a ſhip without a circumlocution; conceiving, perhaps, that technical terms, however familiar to us as a maritime people, are beneath the dignity of hiſtorical narration. Such inſtances as thoſe which are ſubjoined, occur more frequently than it is neceſſary for us to enumerate.

"The ſtanding rigging, or thoſe rope-ladders by which the ſailors aſcend to the ſummits of the maſts, and which being firmly fixed and ſtretched on each ſide, from the hull or body of the ſhip to the maſt's ſides, keep them ſteady in their places." Vol. I. p. 123.

"That ſide of the deck which the current of the wind firſt ſtrikes, or what is called the windward ſide." P. 196.

"The wind changed, not indeed to the oppoſite point, but to that from whence it came, in the nautical phraſe upon the quarter; in which ſituation, as the wind could be brought to act upon many more ſails than if it ſtruck merely upon the ſtern, in the exact direction of the veſſel's courſe, it produces a more conſiderable effect." P. 229.

Theſe paſſages exemplify rather the definitions of a nautical dictionary than the ſtyle of hiſtorical narrative; and we are ſorry to ſee a writer, of the author's acknowledged ability, betrayed by vicious imitation, or ſhackled by the fetters of a miſtaken faſtidiouſneſs, which ſacrifices the eaſe of a natural ſtyle to the parade of a ſplendid diction. Dr. Johnſon juſtly gloried in delivering our language from colloquial vulgariſms; but his example has, perhaps, ſuggeſted the introduction of ſuch expreſſions as the following:

"The quality of a particular foſſil, which, under a certain form and property, ſuſpended, points always to the ſame portion of the Heavens." P. 58.

"Many of them made little ceremony in appropriating to themſelves, privately, whatever ſuited them in the poſſeſſion of another." P. 343.

Is not this a counterpart of an obſervation attributed to the learned man above-mentioned? who, upon a child's ſnatching a toy, and declaring "that is mine," ſaid, "So, miſs, you have already learnt the rage of appropriation." To theſe inſtances might be added, the deſcription of the capſtan, p. 314, and many others. We can readily pardon a correct writer, for ſuch, upon the whole, Sir G. S. certainly is, for ſome little affectation of this ſort,

Decipit exemplar vitiis imitabile.

But we can hardly extend our indulgence to that very great reſerve which proceeds, in ſome inſtances, to obſcurity; and to that ſevere abſtinence from egotiſm, which too frequently deprives the narrative of its pathos and effect. The reſerve we complain of is ſo rigid, in avoiding the introduction of perſons by name, that if an edition of this work ſhould be publiſhed twenty years hence, it will actually ſtand in need of a commentary. For though we, who are the contemporary readers of the publication, may diſcover, by conjecture, who is deſigned by the firſt perſon intended for the embaſſy, (p. 24); who were the extraordinary voyagers, mentioned in p. 25; who was the Engliſhman puniſhed by the Chineſe government, (p. 20); who was the jealous ambaſſador at the court of Great Britain, (p. 46)—after a very ſhort period ſhall have elapſed, it will require an obſervant critic to diſpel the literary obſcurity, or a decypherer to extract the ſecret of diplomatic reſerve.

The ſame caution obſerved in regard to others, the author has maintained with yet nicer ſcrupuloſity in all that concerns himſelf. A perſon is mentioned, in p. 31, who was employed in negociating a treaty with Tippoo Sultaun, in the year 1784, as the gentleman appointed ſecretary to the embaſſy, and plenipotentiary in the abſence of the ambaſſador. But the reader muſt be a man of reſearch, if, by the niceſt ſcrutiny of the two volumes, he could diſcover that this ſecretary was Sir G. Staunton, or that his ſon was page to the ambaſſador. The only clue left for the unravelling of this difficulty, is a reference to the title-page. It is an extraordinary charge, eſpecially at the preſent day, to accuſe any work of the want of egotiſm; but, in the inſtance now before us, we do not heſitate to pronounce, that ſome of the moſt intereſting circumſtances of the whole narrative are impaired, by the want of this very common figure.

The ſon of Sir G. Staunton, a boy only eleven years of age, introduced into the embaſſy as a page, with a view, perhaps, principally of accompanying his father, extending his knowledge, or expanding his mind, is, in reality, an object of intereſt and ſolicitude to every reader poſſeſſed of parental affections

tions; but this boy afterwards forming part of the drama, and contributing to forward the progreſs of the buſineſs, by his peculiar talents for acquiring the language, and by his ſervices as an interpreter, attracts our conſideration as a public character, as much as he engages our eſteem by his private relation. The ſituation in which this youth is placed on firſt embarking (p. 56); at Condore (p. 313); and in the imperial preſence, where his talents attract the notice of the Chineſe Monarch, are ſuch, that no parent need have been aſhamed to avow his relation, by abandoning the dignity of the third perſon for the affections of the firſt. The deſcriptions are, therefore, frigid for want of egotiſm; and we are provoked at the circumlocution uſed to perſonify the ſon, where we wiſh for nothing but the ſimple and natural language of the parent. We truſt that ſuch a father as Sir G. S. will pardon us for an animadverſion of this kind; it is almoſt the laſt word of complaint we have to utter on the publication, which we do not heſitate to pronounce a work of great merit, abounding in matter both important and inſtructive, and demanding our commendation for its perſpicuity, preciſion, and arrangement.

No work was ever more eagerly required by the expectation of the public; the inſtantaneous ſale of one edition, with the advertiſement of two others, not to mention the attempt of others to anticipate, to detail, or abridge it, beſpeak this opinion too ſtrongly for our ſtrictures (if we could have ſuch a wiſh) to check the circulation, or for our commendation to promote it. We ſhall confine ourſelves, upon the preſent occaſion, to the contents of the firſt volume, which comprehends the preparations for the embaſſy, and the tranſactions of the ſquadron from the time it left England, till that of its arrival at the mouth of the *Pei-ho*, the river which leads up to Pekin. The cauſes which gave riſe to the embaſſy, were, in reality, the vexations ſuffered by the Engliſh in the port of Canton; but, oſtenſibly the buſineſs of the ambaſſador was, a miſſion of reſpect and congratulation to the Emperor; accompanied with preſents, as is common in the eaſt from one ſovereign to another; and, in fact, the nature, quality, and value of theſe preſents, ſeem to have engroſſed the attention of the Emperor, or, at leaſt, that of his Mandarins, more than any other conſideration whatſoever. This was the firſt direct communication between the two governments, all the tranſactions of the Engliſh having been, hitherto, confined to the port of Canton, and the ſubordinate government eſtabliſhed in that province.

The object, ſucceſs, or failure, of this embaſſy, will be conſidered hereafter, with all that concerns the Chineſe empire itſelf; but we are now to obſerve, that the veſſels appointed for this

this ſervice, were the Lion, Sir E. Gower, a ſhip of the line, in his Majeſty's ſervice, the Hindoſtan, Captain M'Intoſh, in the ſervice of the Eaſt-India Company, and the Jackall, a brig, under the command of Lieutenant Saunders, an officer in the royal navy. The latter, however, not being able to join the ſquadron till after it had left Java, Lord Macartney had purchaſed a veſſel, at Batavia, which he called the Clarence; ſo that, when they arrived on the coaſt of China, the whole fleet conſiſted of four veſſels. The final departure of the ſquadron from England, was on the 1ſt of October, 1792, and the places at which it touched, are ſuch as uſually occur in voyages of this ſort; Madeira, Teneriff in the Canary Iſlands, and St. Jago in thoſe of Cape de Verd. From this laſt it is not unuſual to croſs the Atlantic, as the preſent ſquadron did, and to ſtop for refreſhments at the Portugueſe ſettlement of Rio Janeiro. Some readers, perhaps, eager for the principal object of the voyage, may regret that more is ſaid on theſe well-known places than is requiſite; but we confeſs that we received pleaſure from the obſervations of Sir E. Gower, Captain Pariſh, and Dr. Gillan; and that we ſhould have been ſorry if ſuch a circumſtance as the drought which has deſolated the Cape de Verd Iſlands, had not been recorded. Facts of this ſort, connected poſſibly with ſome great phænomenon, or alteration, in the courſe of Nature on the continent, will be explained, perhaps, by ſome future travellers or enquirers; and contribute to our better knowledge of the laws of Nature, and the philoſophy of the world.

We cannot, however, with-hold our diſapprobation of a ſentiment dropped, by the author, at Rio (p. 173) which he ſeems to have aſſumed, in common with a very ordinary claſs of writers, that the African ſlave, in America, has little cauſe to envy the condition of the peaſantry in many kingdoms of Europe. Wherever the peaſantry is free, this poſition is abſolutely falſe: for volition is aſſuredly the firſt principle of happineſs in man, as ſecurity is in ſociety. An Engliſh peaſant ſupports, perhaps, three times the labour of an African, and pays ten times the taxes of an Aſiatic; but he is not, for that reaſon, more unhappy than either; he is ſtill maſter of his will; deprive him of that, reduce him to the condition of ſlave, condemn him to the juſtitia, and no force will compel him, Engliſhman as he is, to earn ſufficient for his maintenance. Similar to this, in its principle, is another maxim, which occurs vol. ii. p. 150: "that the rich, except in point of inſtruction, are of little benefit to the other orders of mankind, *upon whoſe induſtry they ſubſiſt.*" This aſſertion is equally invidious and falſe; invidious, becauſe in no ſtate of civil ſociety is manual labour neceſſary for every individual; and falſe,

falſe, becauſe it does not apply to the rich as a claſs, but to ſuch of the rich only as are idle, diſſipated, and abandoned. Riches may change hands, but rich there muſt always be. Riches have changed hands in France; but are the ſpeculators, the contractors, or the *agioteurs*, who are the preſent poſſeſſors, a better claſs, than the nobleſſe, now in exile, penury, and deſpair? We are aſtoniſhed to ſee aſſertions of this ſort, in a work publiſhed under the ſanction of government; and we ſhould hope that, upon reflection, the author would ſuppreſs theſe opinions, no longer ſpeculative, but dangerous; and never more unfortunately miſplaced, than in a work patronized and promoted by the *richeſt* commercial company in the world.

We have been detained at Rio Janeiro, to notice theſe obſervations, and we muſt not leave it without mentioning ſome remarks on this colony, which are intereſting. The improvement of the place in wealth and ſplendour, the eſtabliſhment of manufactories, and the ſpirit of becoming independent of the parent country, are all circumſtances that are novel, and prove the extenſive influence of thoſe revolutionary principles, which are threatening the eſtabliſhed order of things in both hemiſpheres. But the real novelty of the work commences on the departure of the ſquadron from Rio Janeiro, or rather upon its arrival at the two iſlands of St. Paul and Amſterdam. Theſe deſolate and ſecluded ſpots lie in lat. 38° 42′ S. and in long. 76° 54° E. from Greenwich (p. 219), almoſt in the midway between the Cape of Good Hope and New Holland; and yet even here has commerce found a ſtaple, a commerce connected with the diſcoveries of Cooke, on the north-weſt coaſt of America, as will appear by the extract ſubjoined; to which we might well have added, the natural hiſtory of Amſterdam, by Dr. Gillan, if we could have reduced it within our compaſs.

"The Chineſe, it ſeems, have a particular art in dreſſing ſeal ſkins, depriving them of the long and coarſer hair, leaving only the ſoft fur, or underdown, and, at the ſame time, rendering the ſkin or leather thin and pliant. The price of thoſe ſkins at Canton, differed from one to three dollars, or more, according to their quality, and the demand for them at the time. The trade was probably well worth following, to judge by the eagerneſs with which ſuch an aſſemblage of perſons had engaged in it. Perron* had a ſhare in the general adventure; but the people with him were paid in proportion to their expertneſs and diligence. Nothing but the proſpect of conſiderable advantage,

* The chief of the ſea-faring men then reſident on the iſland. P. 225.

could

could be ſuppoſed to induce any human beings to reſide fifteen months together in a country ſo unpromiſing, and which their occupation in it rendered ſo diſguſting. They killed the ſeals as they found them baſking in the ſun, upon the ſtones every where along the ſhore, and round the large baſon already mentioned. As the ſkins alone were their object, they left the carcaſes on the ground to putrefy at leiſure, ſtrewed in ſuch numbers, as to render it difficult to avoid treading on them in walking along. A ſhocking ſpectacle was thus exhibited at every ſtep, while the ſmell infected the atmoſphere around. The people thus employed, were, for the moſt part, remarkable for the ſqualor and filth of their perſons, clothes, and dwelling. Yet none of them ſeemed anxious to catch an opportunity of abandoning the place, before the buſineſs for which they came there was completed; and one of them, an Engliſhman, had been there for ſome time, on a former adventure. The ſignals, and apparent anxiety of two of theſe people on the hills, which attracted ſo much the notice of the Lion, were occaſioned by the novelty of the ſight, at that time, to them, and the deſire of inducing the ſhip to ſtop, without, perhaps, any diſtinct object of gratification." P. 208.

That this poor Perron ſhould have been defrauded of his labours, while actually employed in ſhowing civilities to ſome of the Engliſh, by any perſon on board a king's ſhip, ſuſpected to be above the rank of a common ſeaman, will excite the indignation of the reader; and we are ſorry to add, that no act of reſtitution is recorded, though an opportunity ſeems afterwards to have been offered.

From theſe iſlands, the courſe proceeds to Batavia, where the uſual ſymptoms of dyſentery and fever immediately occur. If there are no means of eſcaping theſe diſorders, it might be a matter of conſideration, whether all Engliſh ſhips ſhould not rather prefer any other courſe to the Straits of Sunda; but, in the preſent caſe, the neceſſity was without remedy. We read, not without feelings of regret, the declining ſtate of this once flouriſhing emporium, which beſpeaks the diſſolution of the Dutch commerce in the eaſt: for though the ſpice trade was a monopoly, it ſtill inſured the regularity of a ſupply, which muſt be very dubious, whenever the preſent channel of it ſhall be obſtructed or annihilated. We were not diſpleaſed to find the French fiction of the Upas, or poiſon tree, exploded. It never ſtood on a ſolid foundation, but it had been repeated, like the account of the apple on the coaſt of the Sea of Sodom, till the fable was growing into hiſtory. We deny not the uſe of ſuch fictions to the Muſe; but when it was the Muſe of Darwin, we thought, as we hinted once before, that the note of the philoſopher ſhould have confeſſed the want of ſound authority for the poet, leſt the reader ſhould be miſled.

Conſiderations

Conſiderations of health ſeem to have haſtened the departure from Batavia, before the monſoon would allow the paſſage of the ſquadron through the Straits of Banca; but as ſoon as this difficulty was ſurmounted, the proſecution of the voyage was continued to Cochin China, to the grand Ladrone, Formoſa, and the Iſle of Chu-ſan, the port of Canton being ſtudiouſly avoided, in order to preclude the interference of the provincial government with the views of the embaſſy, and its immediate addreſs to the court of the ſovereign. Turon Bay, in Cochin China, is repreſented as one of the fineſt harbours that are known, and as a place of reſort which might be of great importance, if the government ſhould become ſettled, or the natives corrected of their treacherous diſpoſition. At preſent, all theſe kingdoms of the Cherſoneſe, Tunquin, Cambodia, Pegu, and Siam, partake of a character in common, which conſiſts of a mixture of Chineſe fineſſe, with the treachery of the Malays, without poſſeſſing the civil reſtraints of the one, or the courage of the other.

The whole account of this country is either intereſting or novel, as the following extracts will demonſtrate:

"Thoſe gentlemen's own attention was ſoon afterwards arreſted by a ſingular inſtance of agility, in ſome Cochin-Chineſe young men. Seven or eight of them, ſtanding in a circle, were engaged in a game of ſhittlecock*. They had in their hands no battledores. They did not employ the hand or arm any way in ſtriking it. But, after taking a ſhort race, and ſpringing from the floor, they met the deſcending ſhittlecock with the ſole of the foot, and drove it up again, with force, high into the air. It was thus kept up a conſiderable time; the players ſeldom miſſing their ſtroke, or failing to give it the direction they intended. The ſhittlecock was made of a piece of dried ſkin, rolled round, and bound with ſtrings. Into this ſkin were inſerted three long feathers, ſpreading out at top, but ſo near to each other, where they were ſtuck into the ſkin, as to paſs through the holes, little more than a quarter of an inch ſquare, which are always made in the centre of Cochin-Chineſe copper coins. Two or three of theſe ſerved as a weight at the bottom of the ſhittlecock, and their ſound gave notice to the players, when it was approaching them. This curious mode of exerciſe is repreſented in Plate No. 14." P. 339.

The extraordinary fly of Cochin-China, deſcribed at p. 352, and illuſtrated by a vignette plate, will be an object of curioſity to naturaliſts. It is not characterized, either in the deſcription or repreſentation, ſufficiently to point out its genus; but

* It ſhould ſurely be *ſhuttlecock*. Dr. Johnſon appears to doubt between *ſhittlecock* and *ſhuttlecock*; but in a nation of weavers, there can be little cauſe for heſitation, in ſuppoſing the alluſion to be the alternation of a *ſhuttle*, ſo exactly repreſented by the toy in queſtion. *Rev.*

it

it may be conjectured to belong to the genera of aphis, coccus, or kermes, ſome of which have the faculty of diſcharging a kind of mealy powder from the ſurface of their bodies.

"Among objects of natural curioſity, accident led to the obſervation of ſome ſwarms of uncommon inſects, buſily employed upon ſmall branches of a ſhrub, then neither in fruit nor flower, but in its general habit bearing ſomewhat the appearance of a privet. Theſe inſects, each not much exceeding the ſize of the domeſtic fly, were of a curious ſtructure, having pectinated appendages, riſing in a curve bending towards the head, not unlike the form of the tail feathers of the common fowl, but in the oppoſite direction. Every part of the inſect was, in colour, perfectly white, or at leaſt completely covered with a white powder. The particular ſtem frequented by thoſe inſects, was entirely whitened by a ſubſtance or powder of that colour, ſtrewed upon it by them. The ſubſtance or powder was ſuppoſed to form the white wax of the eaſt. This ſubſtance is aſſerted, on the ſpot, to have the property, by a particular manipulation*, of giving, in certain properties, with vegetable oil, ſuch ſolidity to the compoſition, as to render the whole equally capable of being moulded into candles. The fact is aſcertained, indeed, in ſome degree, by the ſimple experiment of diſſolving one part of this wax in three parts of olive oil made hot. The whole, when cold, will coagulate into a maſs approaching to the firmneſs of bees-wax." P. 352.

This may, perhaps, be the inſect mentioned by Du Halde, as found upon the tree called *Pe-la-chu*. On the leaves of that tree, he tells us, certain little worms are found, which leave particles of wax much ſmaller than thoſe which form the combs of bees. This wax, he adds, is very hard, very ſhining, and much dearer than that produced by bees. Father Incarville, in a letter written to M. Geoffroi, from China, ſays, that the wax is collected from the worms themſelves, by boiling.

Chu-ſan is the chief of a cluſter of iſlands, in lat. 31°. N, to the north of Formoſa, at which point, we are to fix the extent of previous navigation. Upon the arrival of the ſquadron at this iſle, the Ambaſſador had the ſatisfaction to find, that orders had been ſent down from the court of Pe-kin, for the accommodation of the veſſels, with pilots and proviſions of every ſort in profuſion; that the inhabitants of the coaſt were every where alive with expectation; and that, very different from the account in Lord Anſon's voyage, the curioſity of the mariners on board the numerous veſſels they met, and the magiſtrates with whom they communicated, was inquiſitive in the extreme.

* Qu. What is that? does it mean mode of gathering? *Rev.*

In

In the courſe of this navigation, we are much indebted to the author, for inveſtigating and recording the indigenous names of the places ſeen or viſited by the ſquadron, with the ſignification of the original terms, where it could be obtained. This is a precaution, which if the early voyagers had taken, much doubt and obſcurity, with which we now have reaſon to charge them, would have been removed; and the want of it is that which makes it diſputed to this day, whether the Quin-ſai of Marco Polo, be Hantchoo* or Nankin.

The ſingular account of the dwarf trees, ſeen in the Hall of audience, of the Governor of Chuſan, with the ſuppoſed methods of procuring them, will doubtleſs appear to many readers an object of curioſity. Not that we recommend an imitation of the experiment, being rather fanciful than uſeful.

"The Hall of Audience furniſhed alſo another object of curioſity, ſtriking at leaſt to ſtrangers. On ſeveral tables, were placed in frames, filled with earth, dwarf pines, oaks, and orange trees, bearing fruit. None of them exceeded, in height, two feet. Some of thoſe dwarfs bore all the marks of decay from age; and upon the ſurface of the ſoil were interſperſed ſmall heaps of ſtones, which, in proportion to the adjoining dwarfs, might be termed rocks. Theſe were honey-combed and moſs-grown, as if untouched for ages, which ſerved to maintain the illuſion, and to give an antique appearance to the whole. This kind of ſtunted vegetation ſeemed to be much reliſhed by the curious in China; and ſpecimens of it were to be found in every conſiderable dwelling. To produce them, formed a part of the gardener's ſkill, and was an art invented in that country. Beſide the mere merit of overcoming a difficulty, it had that of introducing vegetables into common apartments, from which their natural ſize muſt otherwiſe have excluded them.—The general method of obtaining vegetable dwarfs, is ſaid to be the following: a quantity of clay or mold is applied to the upper part of the trunk of a tree, from which a dwarf is intended to be taken, and cloſe to its diviſion into branches. The mold is to be confined to the ſpot by coarſe hempen, or cotton, cloth, and to be carefully kept moiſt by water. In conſequence of this application, continued ſometimes above a twelvemonth, ſmall tender fibres ſhoot down like roots from the wood into the mold. The part of the trunk emitting thoſe new fibres, together with the branch immediately above it, is then to be carefully ſeparated from the reſt of the tree, and planted in new earth, in which the fibres become new roots, while the former branch is now the ſtem of the vegetable, thus transformed in ſome meaſure. This operation does not deſtroy or alter the productive faculty which thoſe parts enjoyed before their ſeparation from their parent root. That which, while a branch of the original tree bore flowers and fruit, continues to produce the ſame, though no longer ſupported upon any ſtock. The terminal buds of ſuch branches of trees, as are meant to become dwarfs, are torn off; which circumſtance

* It is probably the former.

prevents

prevents the further elongation of thoſe branches, and forces other buds and branchlets from the ſides. Theſe branchlets are bent by wires to whatever form the operator wiſhes: and when the appearance of age and decay is meant to be given to a dwarf tree, it is repeatedly ſmeared with treacle or molaſſes, which attracts multitudes of ants, who, in purſuit of thoſe ſweet juices, attack the bark, and, by a gradual corroſion of it, produce the deſired effect. Theſe different proceſſes are ſometimes attempted to be kept ſecret by the gardeners, and they vary deſignedly in the mode of carrying them on; but the principle on which they are founded, is ſufficiently apparent from what is related here; and the contrivance argues ingenuity and perſeverance, rather than the practice does true taſte, which conſiſts in aſſiſting nature in its moſt favourite works; not in counteracting its operations, or diſtorting its productions." P. 428.

From Chu-ſan, after a reception the moſt hoſpitable, the ſquadron proceeded to explore the Yellow Sea, and the Gulf of Pe-kin, where poſſibly no European veſſel had ever ſailed before: the pilot whom they received on board, knew little of a navigation conducted upon European principles; he had traced the coaſt, indeed, in Chineſe junks, and would have been an able director of the Argonauts, or any expedition, ſuch as was attempted by the gallies of the ancients. Sir E. Gower, with his boats occaſionally, and his tenders a-head, ſtood little in need of his inſtruction, familiarized to explore ſeas of much greater danger than the preſent, he would have reached the Pei-ho, if he had been aſſured of its latitude, ſooner poſſibly without the aſſiſtance of a native, than with it. After doubling the promontory of Shan-tung, which is the extreme point eaſt of the Chineſe coaſt, he proceeded firſt to Ten-choo-foo, one of the principal cities of the province: here a ſecond pilot was procured, with more confidence, but with as little knowledge as his predeceſſor. He promiſed the commander a harbour; but when the ſquadron arrived off the Pei-ho, it was obliged to ride at anchor on the coaſt without protection, and to remain in this hazardous ſituation, till the preſents were unladen.

The narrative of this navigation, by Sir G. S. is clear, inſtructive, and ſatisfactory; it is the great atchievement of the expedition in a nautical view, and does as much honour to the commander, as the detail of it does credit to the writer. Many curious facts alſo are connected with the proſecution of the enterpriſe. The population of the country, ſwarming even in every iſlet that is viſited; the ſtate of agriculture, commerce, manners, and policy; the ſea covered, and the ports crouded with veſſels, and the univerſal induſtry of the people, are all circumſtances confirming the accounts of the miſſionaries, ſo much doubted in Europe; but to whoſe labours, poverty, and ſincerity, Sir George pays a juſt tribute of admiration,

ration; the more honourable to them, as it undoubtedly proceeds from no partial prepoſſeſſion in their favour.

Much of this part of the volume we ſhould have been willing to introduce for the information of the reader, if our limits would have allowed it: and with great pleaſure did we find, that the miſſionaries had not abandoned their labours on the total failure of their ſupplies from Europe. Whatever ſucceſs may attend their exertions in their profeſſion, they muſt ſtill continue the only medium of information, by which we can know any thing of the interior of the empire; and the teſtimony of the preſent work, is an evidence, that their information is authentic. An honour, likewiſe, it is to the ſuperior ſcience of Europe, that the Chineſe, jealous and ſelf-important as they are, cannot yet diſpenſe with the admiſſion of foreigners into the tribunal of mathematics. In aſtronomy, the ſublimeſt of ſciences, they are forced to confeſs, however unwillingly, that they are our inferiors; and the inſtruction of two hundred years, has raiſed no native profeſſor in the obſervatory, to whom they yet dare truſt the calculation for the enſuing year. It is not for the intereſt of Europe, that this laſt link in the chain of communication ſhould be broken. Commerce, indeed, may continue without it; but if it were removed, all our knowledge of the moſt ſingular nation which has ever inhabited the globe, muſt remain ſtationary.

(To be concluded in our next.)

ART. II. *Principles of Legiſlation. By Charles Michell, of Forcett, Eſq.* 8vo. 515 pp. 7s. Cadell and Davies. 1796.

WE have had frequent occaſion to remark, that no event has called forth a greater variety of publications than the French Revolution, from which the preſent production alſo in part originates; but it is not, like many others, a mere ephemeral publication. The author conſiders the novel principles upon which the French and modern reformers have proceeded. He tries them by their immediate effects. He contraſts them with thoſe maxims which are proved and ſtamped by the uniform conduct of individuals and of ſtates, as the ſureſt means of happineſs. He takes, as his guides, the unerring facts of hiſtory; and repoſing upon the ſure teſt of experience, deduces principles applicable to nations in ſucceſſive periods of their condition, but with particular reference to

to the preſent conduct of the French, and the ſituation of Great Britain. The author, tells us, in his preface, that "this Eſſay, begun at a much earlier period, was finiſhed, in its preſent form, during the ſpring of the year 1794." After noticing the delay of the publication, he adds, "Much has happened to diminiſh the utility of the work—Conjectures are changed into certainties—Tenets have been combated, that are now generally relinquiſhed, and arguments are become trite, or ſuperſeded by facts." We notice this declaration, only to ſhow, from the author's own account, the impropriety of the title he has given to his work. Principles of Legiſlation, do not depend upon partial events, and are not to be altered by the changes which take place in the lapſe of two or three years. The book would have been more appropriately deſcribed, if it had been entitled, "The Theories of Modern Reformers, contraſted with the genuine Principles of Government, deducible from Experience." Mr. Michell is evidently no book-maker. He gives the concluſions of a vigorous and well-informed mind upon ſubjects as they ariſe. He has divided his work into books and chapters—but he has not given the contents of any chapter, nor has he added an index of the ſubject matter. We ſhall endeavour to ſupply this defect. At the ſame time, by a ſummary analyſis of the work, it is impoſſible to give an abſtract, which can convey any competent ideas of the ſubjects diſcuſſed; for many of his illuſtrations are not of leſs importance than the principal matter, which they are adduced to ſupport or explain.

The work is divided into two parts; in the firſt of which, the author conſiders the principles which the French have made the foundation of their ſucceſſive conſtitutions, namely, that

1. Man is born equal, and
2. That he continues equal in his rights.
3. The juſtice of the maxim, that "the will of the majority is binding on the whole."
4. The diſtinction which has been ſet up between the abuſe of French doctrines and the doctrines themſelves, and the argument, that the people ſhould be inſtructed and delivered from the groſs ignorance which cauſes all the miſchiefs we complain of; which leads to a conſideration of the liberty of the preſs.
5. The queſtion, whether luxury, though productive of miſchief in ſome reſpects, is not productive of good in others.
6. The law of primogeniture and agrarian laws.

7. The

7. The queſtions of large and ſmall farms, and the means of promoting the cultivation of land.

8. The game laws, tithe and land tax.

In the *ſecond* part, which relates to ſubjects connected with each other, and which Mr. Michell has entitled, Book II. he ſtates, "that the cauſe which is now *ſub judice* before the grand tribunal of the civilized world, may be compriſed in the following fundamental propoſitions:

1. "Does it conduce to the proſperity of a great and opulent nation, that there ſhould be an order of men exalted above their fellow-citizens by honorary diſtinctions?"

2. "Should the offices of government, in ſuch a nation, be reſtricted to men of a certain cenſus of birth and property, or ſhould they be open to all?"

3. "Is a monarchical, or republican form of government, beſt calculated to produce public proſperity and private happineſs in ſuch a nation?"

4. "What proportion of power (if a monarchy is preferred) ſhould be entruſted to a king, ſo as moſt probably to produce the ends propoſed by that form of government?"

The firſt propoſition he diſcuſſes in the 1ſt, 2nd, and 3rd, chapters of this book, as he does the ſecond propoſition in the 4th, 5th, and 6th, in the courſe of which, he introduces much appropriate matter, ſometimes principal, at others illuſtrative.

He has aſſigned the 7th chapter of this book to the third propoſition, and has diſpoſed of the 4th propoſition in the 8th chapter.

From the principles inculcated in theſe chapters, he, in the 9th, traces "the origin, progreſs, and decay of abſolute power in France." Which principles, he further ſtates, "will enable us to diſcover the foundation of Britiſh freedom, and the cauſes of the real danger that threatens our conſtitution."

The 10th, and laſt chapter, inculcates the maxim of Tacitus, that "the ſecret of ſetting up a new ſtate, conſiſts in retaining the image of the old," and "traces thoſe peculiarities in the conſtruction of the Britiſh parliament, to which we ought to aſcribe its peculiar excellencies."

To each of the ſubjects mentioned in the *firſt* part, Mr. Michell has aſſigned a ſeparate chapter. The firſt, which conſiders the queſtion, that "Man is born equal," begins by laying down in what politics conſiſt, which have been ſaid to be a ſcience of expediency; and it has been aſſerted*, that "circum-

* Burke's Reflect. on the Revol. in France, p. 8.

ſtances

ſtances alone render every political principle beneficial or obnoxious."

"Politics," Mr. Michell obſerves, "is a word that ſerves to expreſs both the whole ſcience of government, and the art or practice of adminiſtering public affairs: it too often, therefore, in argument leads to error. Legiſlation may be reſolved into principles that are invariable; the mode of applying theſe principles, depends on the circumſtances of the moment. The doctrine of expediency is uſeful to the ſtateſman, actually engaged in the government of a particular nation—but with him it ſhould operate only negatively. Circumſtances may render pernicious a meaſure abſtractedly good, but no circumſtances can render permanently beneficial, a meaſure abſtractedly bad. A virtuous and intelligent ſtateſman, is influenced by expediency no farther, than if occaſion requires to deſiſt from action."

In conſidering the queſtion, "Man is born equal," Mr. Michell ſtates his opinion thus:

"Nature, it is certain, ſhows no partiality in the diſtribution of her favours, mental or corporeal, between particular ranks; it is perhaps as certain, that ſhe ſhows very little between one man and another. Education, occupation, and exertion, produce the greater part of any difference that may be obſerved."

Mr. Michell ſeems here to miſconceive the poſition of the French metaphyſicians. We do not apprehend that, in this their prior principle, they meant to ſay, that man was born equal in reſpect of his powers of body, but in reſpect of his rights—and if this be the meaning of the maxim, the reaſoning which Mr. Michell has uſed in his ſecond chapter, will, indeed, apply to it; but the opinion, that men receive from nature equal powers of body and mind, and the ſame qualities of the heart, ſeems by no means tenable. Mr. M. himſelf admits a difference in the frame of the nerves, of the conſtitution, as alſo in reſpect of health, and of countenance: and the ſtate of our intellectual powers, depends ſo much upon the ſtate of our corporeal organs, that even this difference will of itſelf determine the queſtion. Situation, it is true, gives ſcope to bodily exertions, and calls forth the faculties of the mind. The one may never be exerciſed, though poſſeſſed, and the other may lye dormant, though in exiſtence; and here it is, that education, occupation, and exertion, have their uſe and influence. The powers and energies have a previous exiſtence. But education is like a genial ſun, or chilling blaſt, which either unfolds all the beauties of the flower, or ſtints and deſtroys its growth.

As education and cuſtom, however, will ever make the diſtinguiſhing marks between the great body of mankind; the author's concluſion is accurate, that government is to be formed ſo as to ſuit what is common, and not to be adapted to what is uncommon.

uncommon: and his principle seems to be just, that "the chief care of a legislator ought to be, to ensure the integrity of those who must be trusted, and if that is inflexible, we may be satisfied that their abilities will prove equal to their duties."

In considering the principle, *that men continue equal in their rights*, Mr Michell observes, that the moral or natural rights of men are unconnected with the present dispute;

"And, that the civil rights of men are only negative. Equal protection from the power of government, and, in certain cases, of which the community assumes to itself the cognizance, from the injustice of individuals. What have been called rights," he proceeds, "the participation of which we are actually disputing about, the public offices of government, i. e. political powers, ought strictly to be called duties."

To the maxim, that "the will of the majority is binding on the whole," if applied as a principle of practical legislation, Mr. Michell observes there is one insuperable objection;

"It is impossible to ascertain by any mode or contrivance imaginable, what is the unbiassed will of the majority of a nation, as to any particular question. In cities, a very small portion of the inhabitants may, with the advantages of union and preconcerted operations, dictate with uncontroulable authority to the whole. The less sanguinary Romans (among whom this principle prevailed) were content to surround the forum, and preoccupy all the avenues to the hustings with an armed mob, by means of which, the most alert faction passed what laws it pleased. The ferocious Parisians, by a liberal exercise of the lanthorn and pike, awe their opponents into silence, and compel them to adopt the same opinions. As to the will of a great nation, we need only refer to the arguments so often used by our opposition, to prove the futility of addresses, as *evincive* of the general opinion. The same arguments may be applied, with equal force, to petitions, or revolutions of any kind, or any particular question from corporate bodies, or districts. It is more difficult indeed for a faction to establish a tyrannic sway over an extensive country, than over a single city; but that sway, if once established, is, from the obstacles which the discontented meet in their endeavours to form an union, far more secure. The inferior, but united force of Paris itself, awed into acquiescence by a faction, has easily quelled the successive insurrections in La Vendée, Lyons, Marseilles, Toulon, and various other places and provinces of France; though there can be no doubt, but that the discontented would, if united, as easily have overwhelmed the city of Paris."

Mr. Michell gives his opinion as to a whole nation, or a part of it, resolving to depart from those institutions to which they have been accustomed, in the following words:

"That a part of a nation, whether they form a majority or not, may be justified in endeavouring to obtain an alteration in the esta-

blished

blished constitution, and even in committing, if necessary, the justice of their cause to the decision of the God of battles, I do not deny. But be it remembered, no slight motives can justify them; for, in fact, they dissolve the social bond, and renounce the parent that gave them birth. Whereas, they who support the established constitution, can hardly, in any case, deserve blame."

This is a subject, upon which the boldest politican should hesitate to commit himself. We are sorry to find an author of acuteness and penetration, hazarding an unqualified opinion upon a question of such magnitude, in such loose and unguarded terms. The propriety of innovation, and of the means to effect it, is a question of circumstance: though the majority or minority of the people, or even any individual, may *express* their opinions, and may be allowed to do every thing, which can tend to convince the supreme power of the state of the propriety of an alteration; we hesitate to pronounce, that it ever can be fitting for the majority, and still less for the minority to act upon their own opinion, without respect or reference to the determinations of the existing legislature. That case most certainly can rarely occur, where it is to be justified. But when such a case is supposed, the following great questions are to be determined, in the first instance, before the mind can form its conclusion. First, whether the inconvenience of submitting to the form of government, such as it exists, is greater than the danger and mischief to be apprehended from having recourse to arms, even supposing the revolting party to be successful; and, secondly, what probability there is, that such a party shall be successful? Both of these questions must be answered in the affirmative; otherwise, resistance, and an attempt to alter by force, an established government, never can be justified. It is scarcely possible that they ever can be so answered, where the object of commotion is a total alteration in the established form of a settled government. Peculiar forms of political administration, influence the manners and habits of those who are subjected to them, so as to render them less suited to a government which appears in a different shape. An abrupt and sudden alteration in the legislative powers, pre-supposes the possibility of a change, equally rapid, in the manners of the people. But to suppose such an instantaneous change, is to forget all that we have learned from experience of the force of custom, of imitation, and of respect for ancient usage. If the reformers are virtuous and wise, a total change, which must reverse much of what we have felt and learned, will never be attempted. Though attempted, if the people are virtuous, it will not succeed. If the reformers are vicious, it may be attempted; but unless the people are vicious, it will prove unsuccessful; for a

virtuous

virtuous people never yet were found, who did not reverence eſtabliſhed conſtitutions. If both the reformers and the people are corrupted, an alteration of the eſtabliſhed government may take place; or rather the deſtruction of all government will be the conſequence; and it will depend upon events beyond human foreſight and controul, whether a better or a worſe conſtitution ſhall be ſubſtituted in its place.

Theſe obſervations apply to the caſe of a people, who ſeek to change their government for a better, without having any reaſon to complain of the conduct of their rulers. But the caſe is very different, where, in a government conſtitutionally free, acts are committed by the governors, hoſtile to, or ſubverſive of the principles of that conſtitution, which is entruſted to their miniſtry and care. In ſuch a lamentable ſtate, reſiſtance is a right, much leſs queſtionable than in the former. But ſtill, as in the exerciſe of every other right, we are to place the inconveniences which may ariſe from exerting it, in balance againſt thoſe benefits which are expected to enſue from its adoption. The brute and ungovernable force of the maſs of ſociety, ſhould never be reſorted to for the redreſs of trivial miſchiefs, or the reform of ſlight encroachments upon civil freedom. The manners of a whole people, as we have juſt remarked, are not changed all at once, nor is the ſpirit of a free people broken by a ſingle act of their rulers, let it be what it may. An infringement of a well-framed conſtitution, in a ſingle inſtance, ſo far from being dangerous, may prove favourable to liberty. It may make the people more jealous, and more watchful of their governors, and by conſequence render the latter more cautious. If, indeed, a ſucceſſion of infringements ſhould threaten a total overthrow to their form of government, then the people may be juſtified in taking all meaſures which are neceſſary to prevent its ſubverſion; but recourſe to arms is one, which nothing but the moſt cogent and dire neceſſity can juſtify.

We agree with Mr. Michell, that if the queſtion is to be tried at the bar of reaſon, it falls upon the innovator to prove, that it is fitting to change the conſtitution: but this fitneſs is not to be proved by numbers. We alſo agree with Mr. Michell, that the principle of the majority is equally inapplicable, when recourſe is had to force, and the conteſt is to be decided by a trial of ſtrength; for the ſtrength of men, oppoſed to each other, does not conſiſt merely in numbers, or in phyſical force. Skill, intelligence, ſtratagem, addreſs, ſituation, and the proper uſe of its advantages, will do more than mere ſuperiority of numbers, even though we could ſuppoſe all the members of a community in arms, and oppoſed in hoſ-

tile array to each other. But this is a caſe, which never has, nor can happen. A great number of the people will take no part in the conteſt; they will remain calm ſpectators of its progreſs, and will ſubmit, from indifference or neceſſity, to the faction which ſhall prevail; who, from the inſtances aptly pointed out by Mr. Michell, it is certain, may maintain their power againſt a decided majority of their opponents.

We ſhall cloſe our remarks upon the firſt part of this work, by noticing an obſervation, which the author has thrown out in ſeveral places, that, by over colonization, and an exceſſive attention to foreign commerce, Great Britain has put her exiſtence, as a great nation, in jeopardy, and has riſked her ſecurity in acquiſitions, which have more of apparent than of ſolid intrinſic power. It is to be wiſhed, that Mr. Michell had conſolidated his obſervations upon this ſubject, and had conſidered it fully. It is of immenſe importance. Foreign commerce is of great conſequence to a nation, which depends on its navy for its principal defence; but it is to be queſtioned, whether the ſame object might not have been better attained, by due attention to the coaſting trade, which would have promoted that inland trade, which is the firſt in importance, extent, and benefit to every country. Foreign commerce ſhould never be encouraged at the expence of inland trade, and ſtill leſs at the expence of agriculture. It is of real uſe only, when it creates an additional incitement to the exerciſe of domeſtic induſtry, and promotes thoſe manufactures, which, by working up ſuch raw materials as are the natural productions of a country, accords with the ordinances of nature, and favours the uſual employments of its inhabitants. What ſpecies of foreign commerce is of moſt advantage to Great Britain, is an enquiry, which has not been hitherto aſcertained. Men are not apt to diſcriminate, and it is much to be feared, that in ſuppoſing all foreign commerce to be advantageous, we have paid too little attention to our internal advantages. It is matter, however, of conſoling reflection, that theſe are yet unimpaired by our negligence, although they have been left unimproved, and that by due attention, they may be ſtill rendered conducive to a greater degree of national proſperity, than we have derived from thoſe objects, which we have hitherto purſued with ſuch improvident avidity.

In the ſecond part of Mr. Michell's work, his opinions are much more matured, better arranged, more copiouſly ſet forth, as alſo more ſtrongly enforced and illuſtrated, than in that in which he treats of the principles of the French conſtitution, and which we have hitherto conſidered.

The

The author professes himself an advocate for honorary and hereditary distinctions in an order of men, exalted by law above their fellow-citizens, whom he distinguishes by the appellation of *Noblesse*.

He combats, and, we think, successfully, Hume's opinion, that all plans of government, which suppose any considerable reformation of manners are imaginary; and he condemns alike modern legislators, who, neglecting morals in their various schemes of policy, have relied wholly upon a nice counterpoise of opposite vices and interests, as the regulating balance of their governments; and the legislators of antiquity, who, neglecting this balance, have placed their entire trust in the influence of manners.

He points out an error into which, he conceives, Montesquieu has fallen, when he considers laws, manners, and customs, as separate and distinct in themselves, though they are nearly connected; and combating, as we conceive no less successfully, the principles upon which that great man has rested the foundation of different forms of government, he asserts, in opposition to him, that virtue, in fact, although it may be differently modified, is the vital principle of all governments whatever.

Since laws create customs, and customs produce morals, which afterwards become more powerful than the laws to which they owe their origin,

"It should" he says, "be the aim of a legislator, to create that system of morals which is adapted to the constitution which he proposes to establish."—"It is only, however," he observes "by an indirect operation that laws create morals; and their tendency must not be obvious, otherwise they would be rejected or evaded. These are the laws, which Montesquieu justly says, are important blessings deeply concealed, and slight evils very obvious."—"Of this nature," Mr. Michell conceives, "the institution of a legal nobleese appears to be. It is a most efficacious palliative of some of the most pernicious vices incident to highly polished and opulent nations."

This distinguished class is to possess a qualification, of birth as well as property;

"For true nobleese consists in a liberal education, and honourable pursuits and employments, followed even from the cradle. Wealth may confer this, but it must be hereditary, not acquired. The upstart himself, whatever may be his talents or opulence, will seldom have th sentiments and inclinations of a gentleman."

He proposes also to adopt the law of Bretagne, which lowed a poor noble to lay aside his rank without losing it.

To a nobleſſe ſo conſtituted, he would excluſively confine the confidential offices of ſtate; and ſuch an inſtitution, he conceives,

"Would perhaps form the ground-work of a conſtitution, either republican or monarchical, in which the licentious diſpoſition of the people, the haughty tyranny of an opulent, or the venal avarice of a poor nobleſſe, would be ſufficiently guarded againſt, without endangering the liberties of the people, or the ſtability of national peace and controul."

It is, perhaps, ſomething more than dubious, whether the legal inſtitution of a nobleſſe, endowed and formed as he deſcribes, would produce the advantages he has aſſigned to it. It is to be doubted whether the evils which exiſted under the old government of France, for which Mr. M. has endeavoured to account upon other grounds, were not incident to, and unavoidable concomitants of ſuch an inſtitution. The reaſoning of the author, upon this ſubject, proceeds upon a miſtake ſimilar to that into which he has fallen with reſpect to the eſtabliſhment of perpetual entails; and we may fairly expoſe the one, by a particular examination of the other. A regard to family name and diſtinction will preſerve the eſtate. But entails, though they preſerve the eſtate, will not preſerve a regard to family name; and if this be loſt, the eſtate is not worth preſerving. That elevation of mind, that dignity of ſentiment, and that manlineſs and independence of character which ought to diſtinguiſh the higher ranks, are the fruits of virtue alone. Among a virtuous people, eſtates are tranſmitted from father to ſon, and are preſerved, for ages, without the aid of entails; and wherever this is the caſe, we find the higher orders diſtinguiſhed for thoſe qualities which befit their ſtations. The eſtate may be preſerved, indeed, by means of entails, as the diſtinction of orders may be preſerved by the inſtitution of a nobleſſe; but thoſe qualities which ought to diſtinguiſh the landed proprietor and the noble, are neither created nor preſerved thereby, but are more likely to be deſtroyed by the adoption of the one, or by the inſtitution of the other.

It is not intended by this, however, to aſſert, that there ought to be no diſtinctions of rank in ſociety, eſtabliſhed by law, but merely in oppoſition to Mr. Michell, to contend that theſe legal diſtinctions ought to be entirely political, conferring inclusive privileges upon the order, but not excluſively confining that order to any caſt of men.

But though we differ from Mr. Michell, as to the means, we agree with him entirely as to the importance of producing, in the higher ranks, thoſe nobler qualities which befit their ſtation; and we refer our readers to the three firſt chapters of the

the second book, where they will find many original observations highly important in legislative policy. In particular, we cannot omit pointing out to them a note (M) at the end of the volume (p. 410) on female manners; the proper regulation of which, is of the highest importance in every government.

Most of the observations contained in the concluding part of the third, and in the fourth, fifth, and sixth chapters of the second book, are extremely just. Many commonly-received opinions are properly questioned, and in general combated successfully. Mr. M. is of opinion, that no man, whatever may be his abilities or application, can, before thirty, attain that maturity of judgment and information which is requisite for a senator. He gives a decided preference to a standing army over a militia, and maintains, that the former, when properly constituted, instead of being dangerous, is favourable to liberty. We would willingly transcribe a note (T) at the end of the volume, relative to the militia of England, but the limits of our work forbid the insertion. We must content ourselves with referring the reader to this note, as well as to a note (Y) in which Mr. M. states strong objections to our present army arrangements, and suggests the plan of a more regular establishment. These are subjects which the important changes that have taken place upon the continent, render extremely interesting; and without pretending to very great political sagacity, we may venture to foretel, that they must, in future, occupy a much greater portion of the statesman's care than they have hitherto done. Mr. M.'s sentiments upon representation, given in his own words, will enable the reader to form an opinion of his mode of thinking, and style of writing, with sufficient accuracy and justice.

In the sixth chapter, after laying down the foundation of elective franchise, and tracing, shortly, the history of the British House of Commons, and the improvements it produced upon the national character, he proceeds:

"Theorists endeavoured to trace the cause of these blessings, and ascribed it to representation. The idea was cherished; for some hitherto unknown cause was naturally supposed to be the origin of those hitherto unknown effects. Liberty and representation became, by degrees, synonimous terms; and, at last, it has been asserted, that he is not free, or has no security for his freedom, who is bound by laws, which he neither in person, nor by his representative, contributed to exact; and representation, like freedom, has been claimed as a natural right.

"If this really was the case, women, minors, and foreigners domiciliated, should have their representatives, or they are not free. It is not even enough to allow their votes for candidates, restricted by qualifications of sex, age, or nation; such candidates may not possess the

their confidence, and that perſon, beyond all doubt, is not repreſented; who is reſtricted in the choice of his repreſentative: and our parliament ſhould have a due ſhare of peaſants, women, children, and aliens.

" A repreſentative, if the word has any preciſe meaning different from that of an elected ſenator, can poſſeſs only thoſe powers which his principles [*principals*] do poſſeſs. The right of being choſen muſt therefore be allowed in all who have the right of chooſing; and the political ſupremacy, which for the purpoſes of government is required in the ſenate, muſt be admitted in its conſtituents. The right of chooſing, with its awful appendage, being neceſſarily extended ſo very far, no juſt reaſon can be aſſigned why it ſhould be at all limited; for although an ideal ſovereignty, that ſubſiſts no more in one deſcription of citizens than in another, may reaſonably ſet bounds, more or leſs extenſive, to its grant of the various political powers which it chooſes to create, and, among others, to that of voting for a ſenator*; yet if this power is claimed by ſo many, as muſt be admitted to exerciſe it, as an inherent right, it can be denied to none; for he who poſſeſſes no property at all, is, to the full, as capable of exerciſing the ſupreme power annexed to the right of voting, as he who poſſeſſes forty ſhillings a year in land, or who contributes ſo much, in the ſhape of taxes, to the revenue of the nation. Individuals may, for ſome ſpecific queſtion, or in ſome particular line, authoriſe a perſon to act for them, and the law of the land, or the law of opinion, will compel them to abide by his determination; but it is repugnant to common ſenſe to ſuppoſe, that a people amenable to no power, and who, if they approve of their own conduct, fear no other cenſure, will relinquiſh altogether their acknowledged ſupremacy, and ſubmit, in points of great importance, to their repreſentatives, whom they muſt conſider rather as reſponſible ſervants than as rulers. The chief object for

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* " The language I have uſed is not ſatisfactory to myſelf; yet I know not otherwiſe how to anſwer thoſe who maintain, that government, or political power, originated from an intentional act of any body of men competent to create that power. Inſtead of ſtopping ſhort at a ſovereign plaſtic maſs, I go one ſtep farther, and find this maſs compoſed of individuals, independent indeed, but powerleſs. When, therefore, we ſeek a ſovereignty ſuperior to the conſtituted authorities of a ſtate, we find it ultimately veſted in individuals devoid of power: but ſurely this is an ideal ſovereignty. According to a new French code, the ſovereignty reſides eſſentially in the univerſality of the people. This univerſality cannot act, except in the ſhape of inſurrection and revolution; but then government ceaſes to exiſt. From the king to the beggar incluſive, no one poſſeſſes, collectively or individually, the leaſt particle of political power by divine or inherent right; the power of the mob of Athens was like that of the Grand Signior, or the King and Parliament of Great-Britain, a created conſtitutional power, or like theirs, an uſurpation. It would be as difficult to prove the title of the former, as of the two latter governments."

which

which the senate was created must be lost; and the supreme power would not only be possessed, but exercised by the multitude. The principle of representation therefore implies, that the sovereignty is vested in the people at large, and draws along with it, as a necessary consequence, an unlimited right of suffrage and eligibility, with the fatal system of administration, a senate controuled and dictated to by the people. Modern reformers may pretend to consider all this as desirable; but a majority of honest and intelligent persons will probably allow, that if these are the necessary consequences of representation, *that* cannot be admitted as the creative principle of a senate, intended to produce national welfare; and which, if we refer to the model that exists, did, in a great measure, succeed.

"A representative (strictly speaking) must be considered as bound to obey the instructions of his particular constituents. This has been asserted by candidates courting the favour of a mob; but no one can suppose that such a line of conduct was ever honestly prescribed by a man of common sense as the duty of a member of our parliament. Should it, however, be adopted, a senate would not be a legislative body, an integral part of the government of a nation, one and indivisible, but a congress of delegates, struggling for the discordant interests of various petty jealous republics or societies. The national welfare, could a nation exist on such principles, ought to be no more the object of a member than his constituents; and representation, instead of removing, would aggravate all the evils attendant on the personal exercise of popular sovereignty. A multitude acting for themselves, though fickle, are naturally disposed to act in unison; but a multitude, separated in distant provinces, and biassed by opposite interests, acting by representatives, will be both fickle and discordant. And if we allow that a member of parliament, though chosen by certain select inhabitants of particular districts or towns, is, by his creation, invested with powers which he did not before possess, which his electors do not possess; that he is not responsible to them, but bound to consult only the good of the nation, that man is endowed with a portion of ingenuity which has been denied to me, who can discover in him any thing resembling representation.

"The word, therefore, if applied to our House of Commons, is a word without a meaning; and although it must be allowed that the people are by no means represented by it as French reformers say they ought to be, yet they who profess an attachment to the constitution of Great Britain, and only ask to purify corruption, are not consistent with their own declarations, in endeavouring to procure a representation."

The ground upon which Mr. M. gives the preference to a monarchical form of government, is not merely the generally received opinion, that a regal form of government excels in unity and secrecy of council, and vigour and dispatch of execution, with regard to foreign affairs; but also the consideration of its effects on the internal administration, and the manners of the people. We cannot follow him through the instances from history which he adduces in support of his opinion, which,

which, therefore, we leave to the judgment of our readers; but though we agree with Mr. M. that a regal government is best calculated for a large and opulent nation, we do not accord with him as to the degree of power that ought to be entrusted to the King, or as to the manner in which it ought to be restrained. That "the prerogative from which no danger can be discovered in theory, will prove too weak in practice," is true. But the very vesting in the sovereign a sufficient legal power to enforce a vigorous and effective government, requires that checks should be introduced, not to restrain the proper, but to prevent the undue exercise of such great authority. Though, therefore, it may be true, as Mr. M. conceives, that a senate ought not, in a monarchy, to possess more than a retrospective censorial jurisdiction over the executive power, and its agents, in regard to foreign affairs; yet it does not follow, that because our House of Commons is possessed of the purse, it has, on that account, a tendency to draw to it the supreme direction of the administration, executive as well as legislative. We cannot therefore agree with him in the conclusion, that the King should, at his succession to the throne, obtain a revenue for his life sufficient to carry on the business of government, and to maintain whatever military force may be deemed necessary for the defence of the empire, and its dependencies. Such, however, is Mr. Michell's opinion; and he also conceives that Parliament, by assuming precautionary interference, loses that retrospective jurisdiction which it ought to hold over the executive power. But this consequence is not more just than the former. It confounds two things, which are, in themselves, separate and distinct.

The limits of our work oblige us, without farther remark, to refer our readers to the four last chapters of Mr. Michell's second book, the third of which relates to the causes which led to the French revolution, as the others respect, more immediately, the British constitution. His opinion may not, in every instance, prove well founded, or so copiously detailed, as to embrace all those views in which his subject may be seen; but the reader will find much matter to confirm his opinions when they are right, to recall him from the paths of mistake, and to incite him to original and useful investigation.

We are sorry, however, we cannot dismiss this work, without speaking to its author in a language of strong reprehension. We find him beginning a very improper note (DD) with this observation:

"Perhaps this class (the ministers of religion) ought not strictly to be reckoned in the balance of the political powers of a state: for whatever property may belong to it, however distinguished its members

[illegible] may be for abilities, its existence depends less on itself than on the good will of all the others. If a sense of religion is in general extinct, the establishment of a clergy or priesthood will be abolished or lost."

But this is a sorry begging of the question, and is extraordinary in an author, who rightly considers morals to be one of the chief supports of a well constituted state. Considering the question solely in a political light, the point is not what might become of the clergy, among a people who should be degraded and reduced to a state of swinish depravity; but whether the establishment of a priesthood does not tend to save them from that state; to keep alive a sense of religion, and thereby to preserve the thoughts and ways of men from immoral taints. It seems strange that an author, who, in other instances, points out so strongly the ease with which individuals, who flatter the prejudices of the people, gain proselytes; and who, therefore, inculcates the necessity of restraining those arts which are addressed to our baser passions, should yet suppose that a sense of religion may be preserved without forming the ministers of religion into a class, which shall be bound by duty, and trained by education, to watch over our conduct, to exalt our ideas of rational happiness, to sublime our moral sentiments, and guard us against the overbearing tendencies of our passions, and the wicked advice of self-interested and depraved individuals. If virtue is the vital principle of all governments, as this author justly contends it is, how is virtue to be preserved, or enforced, without religion and morality? How are religion and morality to receive their influence, and produce their effect, without teachers? And how are teachers to discharge their duty, without being made independent, by a permanent provision, of those baser passions which it is their object to check and controul, and, if possible, to remove? The situation of the ancient world, to which the author has recourse in support of his opinion, was different from the modern, in this respect, that their religion, consisted only in a number of ceremonious observances, but did not, like the latter, inculcate a system of morality. Still, however, the instance is completely adverse to his remark; for a sense of religion was there quickly lost among the higher ranks, and, being lost among them, ceased to operate upon the lower.

Seeing that in our government the connection of church and state is the basis of our constitution, we should have conceived that an advocate of order would have paused before he made a remark which struck so deeply at the root of our establishment, though he had been able to support his opinion by the most solid reasoning. For where an institution has been once firmly established, it becomes a very different question whether

whether it ought to be overturned, becauſe not the beſt which might have been originally formed, from what it would be, ſuppoſing the matter were yet entire, and the enquiry was what was the beſt inſtitution which we could adopt. But, to make a paſſing remark upon a ſubject of the greateſt importance, in oppoſition to the beſt opinions of our wiſeſt forefathers, as well as againſt the beſt opinions of the preſent day, which, therefore, ought not to be lightly ſhaken, deſerves a name which we are unwilling to give it, when it muſt be applied to an author, of whom we think, in general, ſo highly as we do of Mr. Michell.

We have conſidered this work at a more than uſual length, becauſe we think, with its author, that the ferment of ſpirits, and convulſion of opinions, which pervade Europe, will not ſubſide without affecting an important change in the manners and government of nations; and that the triumph of anarchy, or the cruſh of liberty, can be prevented only by active and ſtrenuous exertions, on the part of the advocates of order and rational freedom. We hope alſo, that the manly ſenſe of our countrymen will ſtill be exerted to underſtand thoroughly, and appreciate juſtly, the principles of their conſtitution; and deprecating the horrors and miſeries of France, that they will reſiſt the arts of inſidious demagogues, and avoid that degeneracy of manners which led to the revolution in that country. Further let us indulge the wiſh, that the abilities of the well-intentioned and the well-informed, will ſtill be employed to aſſiſt the national judgment, and correct its errors. For this purpoſe, we recommend the work now before us, in which are to be found many ſolid obſervations on national economy and legiſlative juriſprudence. It is to be remarked, however, that Mr. Michell does not ſeem to have paid the ſame attention to commercial, that he has done to political ſubjects. He always merits the praiſe of thinking for himſelf, but, like many other original thinkers, he does not always ſtate his ideas ſo clearly as might be wiſhed; and being occupied ſolely by his own views of the ſubject, he haſtily overlooks thoſe of others. This renders him ſometimes obſcure, often abrupt, and is the chief cauſe of thoſe errors which are to be found in his opinions. The form of his book is, in itſelf, objectionable. The notes at the end ſeem to be additional matter, which preſſed upon the author in reading over what he had written, and which he found it impoſſible to introduce into the body of the work without caſting it anew. We cannot, however, help regretting that he has not attended more to the arrangement of his matter, and to its ſubdiviſion. He would then have treated more at large of many important ſubjects, which he

he has, at preſent, barely touched, and would have avoided ſeveral repetitions into which he has fallen. In the diſcharge of our duty, we have been obliged to notice the faults, as well as the excellencies, of this book: but, with all its errors and imperfections, we venture to pronounce the work to be one of the moſt ſolid and ſenſible, as well as moſt uſeful literary productions, which the French revolution has called forth.

Art. III. *St. Pierre's Studies of Nature.*

(Concluded from our laſt, p. 133.)

NOTHING but a ſenſe of the duty which we owe to the public, could have induced us to extend our preceding article, on the work before us, to the length in which we have preſented it. The queſtion diſcuſſed in it is of the higheſt importance in natural philoſophy; reputations the moſt dear to ſcience, and ſincerely venerated by the wiſe and good, were involved in the deciſion, and by it an explanation of ſome of the moſt general and intereſting phænomena is not only influenced but regulated. From ſuch conſiderations, and ſuch only, we lengthened out our refutation of St. Pierre's opinions concerning the figure of the earth: his opinions reſted entirely on *his own groſs error;* and although they might have been overthrown by a very brief ſtatement to thoſe moderately converſant in mathematical demonſtration, we judged it proper to make our refutation full, for the general benefit of our readers. Saint Pierre can no longer boaſt that what he has advanced, concerning the figure of the earth, remains unimpeached. If he takes the trouble to reconſider the ſubject, and to comprehend the meaning of thoſe whom he attacks, he will find reaſon to accuſe himſelf of raſhneſs, for writing on a ſubject which he did not underſtand.

One error is frequently the parent of others, and the offſpring is generally numerous, when they are nouriſhed by vanity, and an over-weening ſelf-ſufficiency. Of the truth of this remark, we have a ſtriking inſtance in the work before us; for the author's groſs error, concerning the figure of the earth, has led him to adopt a number of opinions irreconcileable to natural phænomena, and which, of courſe, ſound and enlightened philoſophy cannot admit. In many places he omits mentioning the principal circumſtances, which contribute to the moſt evident appearances of nature; with a view, as it ſhould

ſeem,

ſeem, the better to ſupport his favourite hypotheſis and he thus preſents to his readers a mangled and indiſtinct repreſentation of cauſes, and their effects.

Before we preſent to our readers an inſtance of this deſcription, it is neceſſary to copy the following quotation from Bouguer, as cited by Saint Pierre.

"The curve of the globe," ſays Bouguer, "is more ſudden toward the equator, in the direction of north and ſouth, becauſe the degrees there are ſmaller: and the earth, on the contrary, is flatter toward the poles, becauſe the degrees there are greater. One would imagine that the equator was diſtinguiſhed only by the greateſt rapidity of motion performed in the ſpace of twenty-four hours; but it is marked by a diſtinction ſtill more real, namely, a continued elevation, which muſt be about ſix marine leagues and a half quite round the earth, and every where at an equal diſtance from both poles."

Upon this paſſage from Bouguer, Saint Pierre makes the following remarks:

"We here ſee the ſtrange conſequence deduced, at once, from the flattening of the earth at the poles, and from the magnitude of the degrees of the meridian at that part, which neceſſarily give to the polar circle a projection beyond its circumference; thoſe which may be deduced from the elevation and more ſudden curve of the equator, would be no leſs extraordinary. They are preciſely theſe, if both the one and the other exiſted, there would be no ſea under the equator; becauſe the courſe of the waters would be in this caſe determined, by the elevation of ſix leagues and a half, and by the more ſudden curvature of that part of the earth, to withdraw from it, and, by the power of gravity, to flow toward the flattened poles, nearer to the centre, and there to re-eſtabliſh the ſpherical ſegment which the academicians have cut off. Accordingly, on this hypotheſis, the ſeas would cover the poles, and would there be of a prodigious depth, whereas we ſhould have nothing but elevated continents under the line. But geography demonſtrates the direct contrary; for it is around the line that we find the greateſt ſeas, and a great quantity of land barely up to their level; and, on the contrary, elevated countries, and lofty beds of water, are very frequent, eſpecially toward the North Pole."

This is a very partial and contracted view of the ſubject, and, in our opinion, totally unworthy of the pen of one who profeſſes to have ſtudied Nature. We ſuppoſe that Saint Pierre admits we have the alternate appearances of day and night every twenty-four hours, and that theſe viciſſitudes are cauſed by the diurnal revolution of the earth about its axis. If ſuch be his perſuaſion, he will allow, as a neceſſary conſequence, that there muſt be a conſiderable degree of centrifugal force at and near the equator; and that this force will give the waters a tendency to fly off, and therefore cauſe them to riſe towards the equatorial regions. Any one may convince himſelf of ſuch

such a tendency, by attending to a wet mop swiftly twirled round, or by suspending a bucket, containing some water, by a cord, and causing it to revolve. He will find, in consequence of the revolution, that the water will ascend towards the side of the bucket, and that this ascent will be proportional, in some degree, to the velocity with which the bucket revolves. The oblate spheroidal figure of the earth, and the geographical facts mentioned by Saint Pierre, in the quotation above, are immediate consequences of a diurnal revolution.

The passages which we have hitherto noticed, are contained in the advertisement and explanation of the plates at the beginning of the first volume. In an advertisement of seventy-nine pages, at the beginning of the fifth volume, Saint Pierre resumes the subject, and collects his arguments under twelve heads, to prove that the earth is elongated toward the poles. The actual measurements of degrees by the academicians, and the diurnal revolution of the earth, furnish a complete answer to most of these divisions. The following are the last three of the twelve:

"X. and XI. The astronomical proofs of the elongation of the poles, are three in number. The two first are Lunar. I mean the two-fold observation of Tycho-Brahe and of Kepler, who saw, in central eclipses of the moon, the shadow of the earth lengthened at the poles. It is impossible to oppose any thing to the ocular testimony of two astronomers of such high reputation, whose calculations, so far from being favoured, were deranged, by their observations.

"XII. The third astronomical proof, of the elongation of the poles, is solar, and respects the north pole. It is the observation of Barents, who perceived in Nova Zembla, in the seventy-sixth degree of north latitude, the sun in the horizon, fifteen days sooner than he expected. The sun, in this case, was two degrees and a half more elevated than he ought to have been. Allowing one degree for the refraction of the atmosphere, in winter, at the seventy-sixth degree of north latitude, or even a degree and a half, which is a very considerable concession, there would remain one degree at least, for the extraordinary elevation of the observer above the horizon of Nova Zembla. I have, on this occasion, detected another mistake of the academician, *Bouguer*, who fixes the greatest refraction of the sun at no more than thirty-four minutes, for all climates. It is easy to see that I do not avail myself of all the advantages given me by the gentlemen whose opinions I am combating."

We are far from believing, with Saint Pierre, that it is impossible to oppose any thing to the ocular testimony of the two astronomers mentioned above. We have the highest respect for their memory, and as high an opinion of their zeal in the cause of science, and of their diligence in observing; but we also know that practical astronomy has attained, since their days,

days, by means of the improvement of inſtruments, an accuracy to which they were ſtrangers. Saint Pierre might uſe the ſame authority, and with as much appearance of reaſon, to induce his readers to believe in all the intricacies of the Tychonic ſyſtem of the univerſe. One who could deliberately maintain an erroneous ſyſtem, may not unfairly be ſuſpected guilty of miſtake in a tranſient obſervation, eſpecially as the appearance mentioned is contradictory to other phænomena and experiments.

Although Saint Pierre boaſts, that he could fill a volume with new proofs of the elongation of the earth at the poles, we think he muſt have been at a loſs for fair and connected arguments, when he recurred to a ſolitary fact, to make up the twelfth head, above quoted. It is well known to men of obſervation, that an accurate rule for eſtimating refraction, cannot be laid down; and therefore it ought to be acknowledged, that one remarkable inſtance cannot eſtabliſh or overthrow a theory. The appearance in Nova Zembla, above-mentioned, has been frequently conſidered; and, for our parts, we join thoſe in opinion, who think that it cannot otherwiſe be accounted for, than by an extraordinary refraction of the ſun's rays, paſſing through the cold denſe air in that climate.

Saint Pierre concludes his collection of proofs with the following ſentences:

"All theſe twelve proofs, deduced from the different harmonies of Nature, mutually concur in demonſtrating that the poles are elongated. They are ſupported by a multitude of facts, the number of which it were eaſy for me to increaſe; whereas the academicians are unable to apply to any one phænomenon of the earth, of the ſea, or of the atmoſphere, their reſult of the flattening of the poles, without inſtantly diſcovering it to be a miſtake. Beſides, geometry alone is ſufficient to convince them of it."

We perfectly agree with Saint Pierre, in thinking geometry alone ſufficient to ſettle the queſtion; with him, we give our aſſent to the truth of the meaſurements made by the academicians; we admit the geometrical axiom, which he demonſtrates to be true; and, after all, we deny that the earth is conſequently elongated at the poles. The very reverſe is the truth. We have pointed out Saint Pierre's groſs error, in that part of our review where we refer to Simpſon's Diſſertation. In our return, we confidently affirm, that no one phænomenon can fairly be referred to his hypotheſis; but that the moſt ſublime and frequent phænomena harmonize with its reverſe.

Saint Pierre ſeems to have been afraid to enter upon an examination of the doctrine of gravity, and to attempt, in detail, a confutation of the concluſions deduced from it. We have already

already observed that, in consequence of the diurnal revolution of the earth, there is a considerable degree of centrifugal force near the equator. This force diminishes from the equator to the poles; and, as it counteracts gravity, the force of gravity must increase from the equator to the poles. As soon, therefore, as this doctrine was thought of, mathematical philosophers concluded that the figure of the earth might be ascertained by experiment, by means of the vibrations of pendulums, such vibrations being regulated by the force of gravity. Saint Pierre admits, that "the Academicians made the vibrations of the pendulum to quadrate with their hypothesis;" but, in order to set aside this obstacle to his favourite doctrine, he says the experiment is liable to a thousand errors, and boldly pronounces it "a petty method of physics." Here we again differ in opinion from Saint Pierre. The secrets of nature lie beyond common observation, and are to be ascertained only by persevering enquiry, and collections of minute circumstances. When direct and positive demonstration is not in our power, we must proceed by induction; and by this method of proof, by means of pendulums, the diurnal revolution, and the consequent flatness of the earth, at the poles, have been clearly evinced.

The gross error into which Saint Pierre had fallen, concerning the figure of the earth, led him to a belief that the tides are caused by the melting of the polar ices.

"The elongation of the poles being demonstrated," he says, "the current of the seas and of the tides follows as a natural consequence. Many persons observing a coincidence between our tides and the phases of the moon, of the same increases and diminutions, have concluded, as certain, that this luminary, by means of her attraction, is the first moving principle of those phænomena: but these coincidences exist only in one part of the Atlantic Ocean. They proceed not from the attraction of the moon acting upon the seas, but from her heat, reflected from the sun on the polar ices, the effusions of which the increases, conformably to certain laws peculiar to our continents. Every where else, the number, the variety, the duration, the regularity, and the irregularity of the tides, have no relation whatever to the phases of the moon, and coincide, on the contrary, with the effects of the sun on the polar ices, and the configuration of the poles of the earth. This we are now going to demonstrate, by employing the same principle of comparison which has enabled us to refute the error of the academicians respecting the flattening of the poles, and to prove the truth of my theory respecting their elongation."

It is certainly incumbent upon every one, who combats opinions generally received, to set out with clear principles, to proceed with caution, and to examine every circumstance in

his power, connected with the diſcuſſion. We do not think that Saint Pierre has obſerved ſuch a line of conduct. The elongation of the earth, at the poles, is one of the chief ſupports, upon which he reſts his hypotheſis, and concerning this elongation, we have ſhown that he is totally miſtaken. Of the power of the heat of the ſun upon the ices, at either pole, during its ſummer, no rational perſon can entertain a doubt; but we cannot admit that ſuch an influence is ſufficient to account for the regularity and height of the tides over the globe. Saint Pierre, aware of this objection, adopts the opinion, that the moon acts "on the frozen ſeas of the poles, by the reflected heat of the ſun, acknowledged by the ancients, demonſtrated by the moderns, and which every man may experimentally demonſtrate to himſelf, with a glaſs of water."

How this influence of the moon is demonſtrated, he does not ſtate; nor do we ſee how he can reconcile it to what he afterwards aſſerts, viz. that the moon "cryſtallizes, and reduces into brilliant ſnows the waters which cover the pole."—"The ſources of the Atlantic Ocean," he ſays, "are, in ſummer, at the north pole. They are ſituated in the Baltic Sea, the bays of Baffin and Hudſon, at Waigat's Strait, &c." The vagueneſs of this ſtatement is very glaring. We are firſt told that the ſources are at the North Pole, and, in the next ſentence, that they are ſituated in the Baltic Sea, the bays of Baffin and Hudſon, and at Waigat's Strait; two of which are in the temperate zone; and, of the other two, that in the higheſt latitude does not extend beyond 79°.

Saint Pierre's account of the currents which flow from the polar effuſions, is too long for us to inſert here; and quotations of particular parts might be deemed an unfair mutilation. We muſt, therefore, refer our readers, for a view of the whole, to the book itſelf. Saint Pierre ſays, "This theory, I confidently affirm, is ſo luminous, that, by means of it, a multitude of difficulties may be reſolved, which involve in much obſcurity the journals of our navigators." His theory, we think, may be ſufficient to account for ſome particular currents; but, without heſitation, we declare, that, as a general theory of tides, we think it ſo abſurd, as to be unworthy of a ſerious refutation.

The following extract will enable our readers to form ſome idea of Saint Pierre's manner of writing:

"For my own part, if I may venture to declare my opinion, I aſcribe the general Deluge to a total effuſion of the polar ices, to which may be added that of the icy mountains, ſuch as the ices of the Cordeliers and of Mount Taurus, the chains of which extend from twelve to fifteen hundred leagues in length, with a breadth of twenty or thirty

thirty leagues, and an elevation of from twelve to fifteen hundred fathom. To these may be still further added, the waters diffused over the atmosphere, in clouds, and imperceptible vapours, which would not fail to form a very considerable mass of water, were they collected on the earth.

"My supposition then is, that, at the epocha of this tremendous catastrophe, the sun, deviating from the ecliptic, advanced from south to north*, and pursued the direction of one of the meridians which passes through the middle of the Atlantic Ocean and of the South-Sea. In this course he heated only a zone of water, frozen as well as fluid, which, through the greatest part of the circumference, has a breadth of four thousand five hundred leagues. He extracted long belts of land and sea fogs, which accompany the melting of all ices, of the chain of the Cordeliers, of the different branches of the icy mountains of Mexico, of Taurus, and of Imaüs, which, like them, run south and north; of the sides of Atlas, of the summits of Teneriff, of Mount Jura, of Ida, of Lebanon, and of all the mountains covered with snow, which lay exposed to his direct influence.

"He quickly set on fire, with his vertical flame, the Constellation of the Bear, and that of the Cross of the South; and, presently, the vast cupolas of ice, on both poles, smoked on every side. All these vapours, united to those which arose out of the ocean, covered the earth with an universal rain. The action of the sun's heat was farther augmented by that of the burning winds of the sandy zones of Africa and Asia, which blowing, as all winds do, toward the parts of the earth where the air is most rarified, precipitated themselves, like battering rams of fire, toward the poles of the world, where the sun was then acting with all its energy.

"Innumerable torrents immediately burst from the North Pole, which was then the most loaded with ice, as the Deluge commenced on the 17th of February, that season of the year, when winter has exerted its full power over our hemisphere. These torrents issued all at once from every floodgate of the north; from the straits of the sea of Anadir, from the deep gulf of Kamschatka, from the Baltic Sea, from the strait of Waigats, from the unknown sluices of Spitzbergen and Greenland, from Hudson's Bay, and from that of Baffin, which is still more remote. Their roaring currents rushed furiously down, partly through the channel of the Atlantic Ocean, hurled it up from

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* "I find an historical testimony in support of this hypothesis, in the History of China, by Father Martini, book i. "During the reign of Yaüs, the seventh Emperor, the annals of the country relate, that for six days together the sun never set, so that a general conflagration was apprehended." The result, on the contrary, was a deluge which inundated the whole of China. The epoch of this Chinese deluge, and that of the universal deluge, are in the same century. Yaüs was born 2307 years before Christ, and the universal deluge happened 2348 years before the same epoch, according to the Hebrew computation. The Egyptians, likewise, had traditions respecting these ancient alterations of the sun's course."

the abyſſes of its profound baſon, drove impetuouſly beyond the line, and their collateral counter-tides forced back upon them, and increaſed by the currents from the South Pole, which had been ſet a flowing at the ſame time, pouted upon our coaſts the moſt formidable of tides. They rolled along, in their ſurges, a part of the ſpoils of the ocean, ſituated between the ancient and the new continent. They ſpread the vaſt beds of ſhells, which pave the bottom of the ſeas at the Antilles and Cape-Verd Iſlands, over the plains of Normandy; and carried even thoſe which adhere to the rocks of Magellan's Strait, as far as to the plains which are watered by the Saône. Encountered by the general current of the Pole, they formed at their confluences horrible counter-tides, which conglomerated, in their vaſt funnels, ſands, flints, and marine bodies, into maſſes of indigeſted granite, into irregular hills, into pyramidical rocks, whoſe protuberances variegate the ſoil in many places of France and Germany. Theſe two general currents of the Poles happening to meet between the Tropics, tore up, from the bed of the ſeas, huge banks of madrépores, and toſſed them, unſeperated, on the ſhores of the adjacent iſlands; where they ſubſiſt to this day.

"In other places, their waters, ſlackened at the extremity of their courſe, ſpread themſelves over the ſurface of the ground in vaſt ſheets, and depoſited, by repeated undulations, in horizontal layers, the wreck, and the viſcidities of an infinite number of fiſhes, ſea-urchins, ſea-weeds, ſhells, corals, and formed them into ſtrata of gravel, paſtes of marble, of marle, of plaſter and calcareous ſtones, which conſtitute, to this day, the ſoil of a conſiderable part of Europe. Every layer of our foſſils was the effect of an univerſal tide. While the effuſions of the polar ices were covering the weſterly extremities of our continent with the ſpoils of the ocean, they were ſpreading over its eaſterly extremities thoſe of the land, and depoſited, on the ſoil of China, ſtrata of vegetable earth, from three to four hundred feet deep.

"Then it was that all the plans of Nature were reverſed. Complete iſlands of floating ice, loaded with white bears, run aground among the palm trees of the torrid zone, and the elephants of Africa were toſſed among the fir groves of Siberia, where their large bones are ſtill found to this day. The vaſt plains of the land, inundated by the waters, no longer preſented a career to the nimble courſer, and thoſe of the ſea, reuſed into fury, ceaſed to be navigable. In vain did man think of flying for ſafety to the lofty mountains. Thouſands of torrents ruſhed down their ſides, and mingled the confuſed noiſe of their waters with the howling of the winds, and the roaring of the thunder. Black tempeſts gathered round their ſummits, and diffuſed a night of horror in the very midſt of day. In vain did he turn an eager eye toward that quarter of the Heavens where Aurora was to have appeared: he perceives nothing in the whole circuit of the horizon but piles of dark clouds heaped upon each other; a pale glare here and there furrows their gloomy and endleſs battalions; and the orb of day, veiled by their lurid coruſcations, emits ſcarcely light ſufficient to afford a glimpſe, in the firmament, of his bloody diſk, wading through new conflagrations.

"To

"To the diſorder reigning in the Heavens, man, in deſpair, yields up the ſafety of the earth. Unable to find in himſelf the laſt conſolation of virtue, that of periſhing free from the remorſe of a guilty conſcience, he ſeeks, at leaſt, to conclude his laſt moments in the boſom of love, or of friendſhip. But in that age of criminality, when all the ſentiments of Nature were ſtifled, friend repelled friend, the mother her child, the huſband the wife of his boſom. Every thing was ſwallowed up of the waters: cities, palaces, majeſtic pyramids, triumphal arches, embelliſhed with the trophies of kings: and ye, alſo, which ought to have ſurvived the ruin even of a world, ye peaceful grottos, tranquil bowers, humble cottages, the retreats of innocence! There remained on the earth no trace of the glory and felicity of the human race, in thoſe days of vengeance, when Nature involved in one ruin all the monuments of her greatneſs.

"Such convulſions, of which traces without number ſtill remain, on the ſurface, and in the bowels of the earth, could not poſſibly have been produced ſimply by the action of an univerſal rain.

"I am aware that the letter of Scripture is expreſs in reſpect to this; but the circumſtances which the Sacred Hiſtorian combines, ſeem to admit the means which, on my hypotheſis, effected that tremendous revolution." Vol. i. p. 210.

Saint Pierre frequently indulges himſelf in ſuppoſitions of what may poſſibly or probably be true. Of this we give the following as an inſtance:

"There are, beſides thoſe which have been mentioned, ſome phyſical laws, not hitherto profoundly inveſtigated, though we have had a glimmering of them, and made them the frequent ſubject of converſation. Such is the law of attraction. It has been acknowledged in the planets, and in ſome metals, as in iron and the load-ſtone, in gold and mercury. I believe attraction to be common to all metals, and even to all foſſils; but that it acts, in each of them, in particular circumſtances, which have not hitherto been obſerved and aſcertained. Each of the metals, perhaps, may have a diſpoſition to turn toward different points of the earth, as magnetic iron points toward the north, and toward places where there are mines of iron. It would probably be neceſſary, in order to aſcertain this by experiment, that each metal ſhould be armed with its proper attraction; this takes place, as I think, when it is united to its contrary.

"How do we know, whether a needle of gold, rubbed with mercury, might not have attractive poles, as a needle of ſteel has when rubbed with the magnet? Thus prepared, or, in ſome other way adapted to its nature, it might poſſibly indicate the places which contain mines of that rich metal. Perhaps it might determine the general points of direction to the eaſt or to the weſt, which might ſerve as an indication of the longitudes, more ſteadily than the variations of the magnetic needle. If there be a point at the pole, on which the globe ſeems to revolve, there may, poſſibly, be one under the equator, from which its rotatory motion has commenced, and which may have determined its motion of rotation."

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This manner of writing, it is true, is not peculiar to Saint Pierre: too many of the preſent age have fallen into it. For our parts, we think it injudicious; it conveys no information to the reader, and it looks too much like an artifice to ſwell out a book.

In the other parts of the work, of which we have as yet given no account, we have met with little to ſatisfy curioſity, or arreſt attention. Saint Pierre has taken, for his motto, *miſeris ſuccurrere diſco*; but a miſanthropical diſpoſition pervades his work: he is perpetually cenſuring, and, in a very magiſterial tone, prevailing modes of education and eſtabliſhed opinions; and he preſents, at every opportunity, the moſt unfavourable views of ſociety. He appears to have read much, and he has certainly collected a very conſiderable number of facts; but his ideas want energy and diſtinctneſs, his reaſoning is feeble, and his fancy, although ever on the ſtretch, never attains to the ſublime. His views are excited by a lively ſenſe of the beauties of Nature; but they are neither aſſiſted by ſuperior attainments in ſcience, nor conveyed to the reader with the impreſſive force of genius.

ART. IV. *An Account of two Caſes of the Diabetes Mellitus, with Remarks, as they aroſe, during the Progreſs of the Cure. To which are added, a general View of the Nature of the Diſeaſe, and its appropriate Treatment, including Obſervations on ſome Diſeaſes depending on Stomach Affection, and a Detail of the Communications received on the Subject, ſince the Diſperſion of the Notes on the firſt Caſe. By John Rollo, M. D. Surgeon General, Royal Artillery. With the Reſults of the Trials of various Acids, and other Subſtances in the Treatment of the Lues Venerea; and ſome Obſervations on the Nature of Sugar, &c. By William Cruikſhanks, Chemiſt to the Ordinance, and a Surgeon of Artillery. Two Volumes.* 8vo. 12s. Dilly, in the Poultry, London. 1797.

NO diſeaſe has puzzled phyſicians more, either in accounting for its principal phænomena, or in deviſing a rational method of cure, than the diabetes mellitus; the induſtry, therefore, exerted by the preſent author, in throwing ſome light upon this difficult and intricate ſubject, cannot fail of being received with gratitude, even although the concluſions he draws from his inveſtigation, ſhould not be admitted to the extent to which he thinks they may be carried. The point he ſeems particularly intent on eſtabliſhing, is, that the diſeaſe owns, as its origin, a peculiarly

culiarly vitiated ſtate of the ſtomach, and that the kidneys only become diſeaſed ſecondarily. In the ſtomach he ſuppoſes a diminution, if not an entire abolition, of its animalizing power, or that faculty by which it aſſimilates the aliment, and converts it into animal matter; with a diſpoſition to develope and increaſe the ſaccharine matter, inherent in the vegetable part of our food. The increaſed ſecretion of urine ariſes, he thinks, from the introduction of ſaccharine matter into the blood, which proving, he ſays, p. 12, "a new and peculiar ſtimulus to the kidneys, their action is increaſed, and this continuing, at length occaſions uneaſineſs and pain in the neighbouring parts." To illuſtrate this doctrine, the author relates the hiſtory of two caſes of the diſeaſe, which he appears to have attended to with uncommon aſſiduity. Captain Meredith, the ſubject of the firſt caſe, was about 34 years of age, of a groſs and corpulent habit of body,

"Accuſtomed to eat heartily and drink plentifully, he was fond of high-ſeaſoned and fat diſhes. For three years previous to his being attacked with the diſeaſe, he had been actively employed in camp duties, and, at that time, eat ſo heartily, as to be taken notice of by his brother officers; but had no complaint, on the contrary, he conceived himſelf in high health."

In another place, p. 8, the author ſays,

"For the ſix months preceding the diſeaſe, he was ſick, and vomited at leaſt two or three times a week; and he frequently threw up different things he had eaten two or three days before, unaltered, and the taſte was generally ſour."

But this can hardly be reconciled with the account the patient gave of himſelf, that until he was attacked with the diſeaſe, "he had no complaint, and conceived himſelf in high health." As our author did not ſee the patient until ſeven months after the diſeaſe firſt made its appearance, it was probably during this period, that the vomiting became ſo troubleſome. On the 16th of October, when Dr. Rollo firſt ſaw the patient, he voided about twelve quarts of urine in the twenty-four hours. It was of a light ſtraw colour, of a violet or wheyiſh flavour, and very ſweet to the taſte; his thirſt was exceſſive; his mouth clammy; his ſaliva white, frothy, and ſweetiſh; his appetite for food various, ſometimes keen; his ſkin dry, but of a moderate temperature; his pulſe weak, and not much quicker than natural; his face was flushed; he was frequently ſick, and what he threw up, was of a ſweetiſh and bitteriſh taſte. Eating uſually occaſioned a pain in his ſtomach, which continued about half an hour. He was regular in his bowels, but rather inclined to coſtiveneſs; his ſtools were of a greeniſh colour, and not of a very offenſive

ſmell;

ſmell; he had a conſtant pain in the region of the kidneys, extending forward, a retraction of the right teſticle, with a ſenſe of coldneſs, and, at night, an œdematous ſwelling of the leg of the ſame ſide. His gums were reddiſh, and appeared as if affected by mercury; his teeth ſeemed looſe, with that grating ſenſation, which is occaſioned by ſtrong acids. He had been laid under no reſtriction, in reſpect to diet, and drank uſually from a pint to a bottle of wine each day. He was much waſted, and his fleſh felt flabby. In October, 1794, he weighed 16 ſtone 8 pounds, in November, 1796, only 11 ſtone 8 pounds, conſequently, he had loſt, during this time, five ſtone. Thirty-ſix ounces of his urine yielded, by evaporation, three ounces and one drachm of an extract, of the appearance of molaſſes, but thicker, and tenacious like wax. By ſtanding in the air it became moiſt, and of nearly the conſiſtence, ſmell, and appearance, of treacle.

"Treating ſome of this extract with nitric acid, Mr. Cruikſhanks procured the ſaccharine or oxalic acid, and with a ſmaller proportion of the acid, he produced a ſubſtance, which, in appearance, taſte, and ſmell, could not be diſtinguiſhed from honey."

A portion of blood, which was drawn, and placed in a window facing the north, became gradually dry, but without exhibiting any marks of putridity: it was kept ſixteen days. Blood drawn from a healthy perſon, and placed near it, became putrid on the fourth day, and, on the ſeventh, was obliged to be thrown away.

In order to change the ſtate of the blood and humours, and prevent the formation of ſaccharine matter, the patient was directed to abſtain from every kind of vegetable aliment, and to ſubſtitute game or old meats, which had been long kept, and as far as the ſtomach would bear it, that were fat and rancid; but for breakfaſt and ſupper, he was allowed bread and butter, with milk and lime-water for his drink. Bread was afterwards prohibited. A drachm of kali ſulphuratum, was mixed with four quarts of water, of which he drank at pleaſure. A draught, with twenty-five drops of laudanum, and twenty of tartarized antimonial wine, was given at night, and pills, with aloes and ſoap, occaſionally, to keep his body ſoluble. A bliſter, of the ſize of half a crown, was alſo applied over the region of each kidney. This proceſs was begun on the 19th of October, and, on the 21ſt, the patient only voided ſix quarts of urine, which was not ſo pale as before, had a cloud in it, and had a urinous ſmell.

"On November the 1ſt, the quantity of urine did not exceed four quarts; it was of a ſtill higher colour, we are told, and more urinous ſmell;

ſmell; his thirſt was leſs, his ſkin was moiſt, and he perſpired freely in the night. His ſtools were large and very offenſive;" ſuppoſing, the author ſays, "that the quantity of kali ſulphuratum, might have ſome improper effect on the kidneys, it was reſolved, on the ſuggeſtion of Mr. Cruikſhanks, to ſubſtitute the hepatized ammonia, pure volatile alkali, ſaturated with hepatic gas, as a medicine likely to diminiſh the action of the ſtomach, as well as of the ſyſtem in general. Of this, five drops were directed to be taken in half a pint of water, as common drink; thirty-five drops, taken in this manner, the firſt day, having occaſioned ſickneſs and vomiting, with giddineſs and drowſineſs, he was directed to leave it off for a day, and then to begin with two, inſtead of five drops. On the 4th of November, he drank only three pints of liquids, and voided two quarts of urine, which depoſited a red, ſandy, or lateritious ſediment. On the 5th, the opiate was diſcontinued."

We ſhall not follow the author in his journal of the caſe, which ſeems more minute than was neceſſary for publication. Suffice it to obſerve, that, while the patient adhered to the regimen preſcribed, particularly in abſtaining from vegetable aliment, the diſeaſe evidently declined; but the ſmalleſt deviation, or irregularity, was uniformly followed by ſymptoms indicating its return. It was particularly remarked, that, after the exhibition of emetics, which were occaſionally had recourſe to, the urine became leſs in quantity, and more natural. On this circumſtance, the author obſerves, p. 24,

"Does not the effect of hepatized ammonia, of emetics, and, in ſhort, of whatever induces ſickneſs, or unpleaſant commotions in the ſtomach, ſhow forcibly the dependance of this diſeaſe on a condition of it, very different from that of health. We would, on the whole, ſay, that the cauſe of our diabetic diſeaſe, very probably conſiſted in too great an action of a morbid kind, of the muſcular fibres of the ſtomach, with the ſecretion of too great a quantity of the gaſtric fluid, and ſome alteration of its quality, producing, with ſubſtances capable of forming it, ſaccharine matter, and a certain defect in the powers of aſſimilation; probably depending alſo, in part, on too active a ſtate of the lacteal abſorbents."

December the 30th, the patient appearing to be free from the diſeaſe, was allowed to return gradually to his uſually way of living.

We have been the more particular in our recital of this caſe, not only as it adds one to the ſmall number of cures recorded in this diſeaſe, but, on account of the peculiar ideas entertained by this author, as to its cauſe, and the ſingular proceſs, inſtituted in its cure. Although, as a general principle, it might be ſuppoſed, that the groſſer our diet, the more ſeptic the juices would be, and the more offenſive the ſecretions and evacuations, yet we do not remember to have ſeen the principle adopted in practice

practice before, to the extent it was in this case, in which also, it seemed less likely to have produced the effect, as the patient is said to have been a gross feeder, and fond of fat and rich food. The circumstance the author mentions, of the blood being kept sixteen days without becoming putrid, while blood, drawn from a healthy person, and placed near it, showed signs of putrefaction on the fourth day, and, on the seventh, was so offensive, as to oblige them to throw it away, stands also single, as we believe, in the records of medicine. Further experiments will, we doubt not, be made on this subject, as the author has taken some pains to remove the prejudice against bleeding in this disease, that has hitherto existed, by showing that his patient was much relieved by the operation. "He felt lighter, cooler, and more cheerful after it, and had less pain in his kidneys." Another circumstance, not less remarkable in this case, is, the rapidity with which the stomach, according to this author's hypothesis, seemed to recover its assimilating power, and the juices to become animalized. Within forty-eight hours, from the time the patient entered on his regimen, the urine was reduced from twelve to six quarts, within the twenty-four hours, and had acquired a urinous smell. As this urine was made within the forty-eight hours, that is, on the second day, it is evident the change in the juices must have been effected in the first twenty-four hours. We do not say this, as distrusting the fact, but we doubt the justice of the author's theory. It seems much easier to suppose an alteration to have taken place in the action of the kidney, than that a change had been effected in the fluids, in that small space of time. The power of the glands to impress, on the fluids which they secrete, qualities not discoverable in the blood, from which they are separated, is well known. No bile is found in the blood that goes to the liver, or urine in that which is sent to the kidnies. It is not until it has been elaborated in those wonderful organs, that it assumes the properties which distinguish those two fluids. But we must return.

In the second case here recorded, the cure was not completed. The patient, a general officer, was of a more advanced age, the disease of longer continuance, and he was not so tractable as the captain had been, while under cure. On the contrary, becoming soon disgusted with the confinement and regimen, he early returned to his usual habits of living. Yet, in this case, the effects of the treatment were so flattering, as to seem to promise a favourable termination, had it been persisted in. This patient was 57 years of age, of a spare and lean habit; the disease of three years standing.

"He

"He appears," the author says, p. 73, "much reduced by the complaint, and is very feeble; he was very actively employed during the American war; since that period, he has been accustomed to a great deal of exercise, and always to a variety of rich food, and the best wines; and though he has rather indulged freely in both, yet not irregularly so, nor has he ever been sensible of any particular keenness in eating, although he always eat and drank heartily, as a person subjected to much exercise and labour generally does."

There seems little reason, therefore, from the history of this case, to attribute the disease to stomach indisposition.

The recital of these cases is followed by a brief narrative of the cases, published by Doctors Dobson, Home, and Darwin, with the observations of Doctors Cullen and Richter, and cases by Doctor Ferriar and Mr. Scott. But neither do these cases bear the author out in the opinions he has formed of the cause of diabetes; for though, in some of them, the appetite is said to have been voracious, yet that seemed to have been rather the effect of exhaustion, and the consequence of the disease than the cause. Those patients all died. On the other hand, the patients treated by Doctor Ferriar and Mr. Scott, were cured; and by methods very different from those recommended by this author. But allowing him the full use of these cases, still they are far from containing "the sum of what has been advanced, taught, or otherwise communicated," as he says, p. 206, "on the subject of diabetes mellitus, previous to the dispersion of the notes on Captain Meredith's case." Neither is he justified in saying, "that the few cures that have been effected, previous to that time, are unsatisfactory, as not being founded on any principle, but seemingly conducted at random," as there are well attested histories of cures, effected before that time, not casually and empirically, but by methods, judiciously and scientifically conducted, which seem to have escaped his notice. The first we shall mention, was published in the ninth volume of the Medical Commentaries, p. 349, written by Doctor Samuel M'Cormick, physician at Antrim. The subject of it was a gentleman 70 years of age. Having tried, the writer says, ineffectually, for the space of five weeks, styptics and agglutinants, assisted occasionally by emetics and eccoprotics,

"Observing there was such a total stoppage of perspiration," or rather, we presume, it was so viscid, "that it could be taken off and dried, he thought it probable, if this evacuation could be by any safe means promoted, it might lessen the discharge by urine. For this purpose, the patient was put under a course of Dover's powder. Twenty grains were at first given every night, and the dose was increased by the end of three weeks, to seventy grains. At that period, the

the patient fell into a moſt profuſe ſweat, which continued, without intermiſſion, for thirty-ſix hours; during this, he had leſs frequent calls to make water, his thirſt abated, his ſkin came to a natural feel. In a few weeks, he was ſo far recovered, that he had, in ſome meaſure, regained his fleſh, and his former florid complexion. The writer has ſince cured, he ſays, another patient by a ſimilar treatment."

The urine, in this caſe, was not ſubjected to any experiment, nor the quantity aſcertained. But that it was very great, we may conclude, ſince the Doctor ſays,

"No deſcription can delineate, nor is it in the power of language to convey, an idea of what the patient ſuffered by thirſt, and his urine was large in quantity even in proportion to his drink. He was very much diminiſhed in bulk, his face was ſallow, the muſcles relaxed and ſunk, his ſkin as dry as a piece of parchment, and withered, his fauces, tongue, and lips, dry beyond conception."

There is alſo a caſe, publiſhed in the eleventh volume of the Med. Journal, by Mr. Phillip Werner, ſurgeon of the Britiſh Factory, at Algiers. The patient was 22 years of age. He was a tall, thin, and muſcular young man, had been accuſtomed to fatiguing journeys by land, and carrying heavy loads, but had always been healthy and vigorous. The account he gave was, that about a month before he applied to Mr. Werner, he perceived his urine to be of a white colour; that it continued to be ſo for ſeveral days, without his experiencing the leaſt pain in voiding it, or being ſenſible of the leaſt alteration in his appetite, ſleep, or general health. He was now much reduced in fleſh and ſtrength, his pulſe was quick and ſmall, his ſkin hot and dry, his tongue white, he was coſtive, complained much of thirſt, and of dryneſs of his mouth and throat. He voided his urine frequently, and to the amount of ten pints in the 24 hours. A pound of the urine was evaporated, by a gentle heat, to dryneſs. During the evaporation, no urinous ſmell was perceptible, nor was there any oilineſs to be ſeen on its ſurface, but the liquor gradually acquired a brown colour. The extract weighed ten drams and an half, and was of the colour and conſiſtence of brown ſugar, but taſted very ſalt. The medicines uſed, were rhubarb and cream of tartar in the morning, pediluvia in the evening, and Dover's powder at night. He was directed to wear warm clothing, to adhere to a light, but generous diet; to drink ſparingly of wine, but no ſpirits, to which he had been addicted, and to take gentle exerciſe. He took alſo ſmall doſes of tincture of cantharides, and lime-water, and milk, for his common drink. At the end of ten days he was directed to uſe the warm bath every ſecond or third day, to leave off the tincture of cantharides, and to take twenty grains of rhubarb, and as much Dover's powder, three times a day. "Under this courſe, his ſkin gradually became moiſter,

moiſter, and his ſtools more regular; his urine, at the ſame time, gradually leſſened in quantity, became clearer and thinner, and, at the end of five weeks, he found himſelf well." In Doctor Cormick's caſe, no notice is taken of the ſtate of the appetite, whence, it may be preſumed, it was not particularly voracious; but the laſt caſe is concluſive as to that point, and ſhews that a depraved appetite, is not a neceſſary preliminary to diabetes. There is a curious and intereſting caſe, in the ninth volume of the Med. Journal, related by the late T. Cawley, ſurgeon to the forces in Jamaica, accompanied with ingenious obſervations on the nature of the diſeaſe. The urine, in this caſe, did not exceed the quantity voided in health, but was found to have all the conſtituents of the diabetic urine; two pints yielding, by evaporation, between five and ſix ounces of a ſweet black extract. This patient ſunk under the diſeaſe, after it had exiſted ſix months. No notice is taken of the ſtate of the appetite. On the whole, although we do not think that the preſent author has eſtabliſhed his theory of the nature and cauſe of diabetes, yet he has certainly great merit, in having added to our reſources againſt a diſeaſe of ſo much intricacy, difficulty, and danger.

The firſt part of the ſecond volume, conſiſts of letters addreſſed to the author, in anſwer to his enquiries on the ſubject of diabetes, and are adduced as teſtimonies of the juſtneſs of his doctrine. Two patients appear to have been cured by adopting his method of treatment; but, on the other hand, Doctor Beddoes gives an account of a cure, performed in a very ſmall time, by the uſe of Briſtol water; and, on the complaint returning, it was again removed by the ſame means. The remainder of the volume contains a variety of experiments, with the nitrous acid, and other innocent ſubſtances, in the cure of the venereal diſeaſe. The experiments were in general made at Woolwich, under the direction of Mr. Cruikſhanks, and other ingenious gentlemen there, and with conſtant ſucceſs; the moſt decided venereal ſymptoms yielded to the uſe of theſe medicines, in a very ſmall ſpace of time, without confinement or injury to the general health, and without the leaſt aid from mercury. The facts are ſo clearly ſtated, and the effects were ſo deciſive, that we cannot withhold our aſſent; and yet very different accounts are given of the effects of theſe medicines, by eminent ſurgeons in town, who are in ſituations extremely favourable for ſuch experiments. The appearance of this ingenious and important work, will, without doubt, excite a more general attention to the ſubject; ſo that we may hope ſoon to ſee the cauſe of this contrariety of opinions developed, and the real merit of theſe medicines aſcertained.

Art.

ART. V. *The Italian, or the Confessional of the Black Penitents: A Romance. By Ann Radcliffe, Author of the Mysteries of Udolpho, &c. &c. In Three Volumes.* 8vo. 15s. Cadell and Davies. 1797.

THE composition of novels has, within the few last years, attracted the attention of writers, whose genius would have assigned them a respectable rank in compositions of a higher order. The talents of Mrs. Radcliffe, from the very able specimens which the public have received, lay an undoubted claim to this praise; and the exuberance of her imagination, added to the elegance of her style, would have formed materials, in our apprehension, for a species of fame not usually annexed to works of romance.

Of the publication before us, our judgment has long been formed; and obstacles, which affect not the merits of the work, have hitherto prevented us from uniting in that praise, with which it has already been honoured by the public. The scenes of this history are laid in a country highly favourable, from the beauty of its landscapes, and the peculiarity of its government, its religion, and its manners, to the genius and spirit of romance. Of all these advantages, the writer has made a very able use. Her hero and heroine are, occasionally, disguised into characters which afford a commentary upon the customs of the country; and are conducted into situations which bring before the reader, by turns, the rich enchantment of picturesque scenery, and the gloomy rites of the Inquisition.

Nor is the merit of character confined to Vivaldi and Ellena. The monk, Schedoni (the unknown father of Ellena) and the Marchesa, mother of Vivaldi, are drawn with much ability. The former, originally Count di Marinella, had sheltered himself within the walls of a convent, and the disguise of an assumed name, from the reproach of a poverty which his prodigality had occasioned. As confessor to the Marchesa, he labours to ingratiate himself with his wealthy patroness, by preventing the disgrace of her family, in the connection which her son is about to form with the supposed ignoble Ellena. It is to the plans of Schedoni, to effect this end, that we are indebted for the most interesting and characteristic scenes in the sequel of the romance. The mind of Schedoni is subtle and enterprising: his boldness and barbarity are equal to any purpose which villainy and ambition could project. The acuteness of his sophistry, in recommending the murder of Ellena,

Ellena, is so strikingly coloured, that we shall lay the scene, in the words of Mrs. Radcliffe, before our readers.

" The Marchesa repaired, according to her appointment, to the church of San Nicolo, and, ordering her servants to remain with the carriage at a side-door, entered the choir, attended only by her woman.

" When vespers had concluded, she lingered till nearly every person had quitted the choir, and then walked through the solitary isles to the north cloister. Her heart was as heavy as her step; for when is it that peace and evil passions dwell together? As she slowly paced the cloisters, she perceived a monk passing between the pillars, who, as he approached, lifted his cowl, and she knew him to be Schedoni.

" He instantly observed the agitation of her spirits, and that her purpose was not yet determined, according to his hope. But, though his mind became clouded, his countenance remained unaltered; it was grave and thoughtful. The sternness of his vulture-eye, however, somewhat softened, and its lids were contracted by subtlety.

" The Marchesa bade her woman walk apart, while she conferred with her Confessor.

" This unhappy boy," said she, when the attendant was at some distance, " How much suffering does his folly inflict upon his family! My good father, I have need of all your advice and consolation. My mind is perpetually haunted by a sense of my misfortune; it has no respite; awake or in my dream, this ungrateful son alike pursues me! The only relief my heart receives is, when conversing with you—my only counsellor, my only disinterested friend."

" The Confessor bowed. " The Marchese is, no doubt, equally afflicted with yourself," said he; " but he is, notwithstanding, much more competent to advise you on this delicate subject than I am."

" The Marchese has prejudices, father, as you well know; he is a sensible man, but he is sometimes mistaken, and he is incorrigible in error. He has the faults of a mind that is merely well disposed; he is destitute of the discernment and the energy which would make it great. If it is necessary to adopt a conduct, that departs in the smallest degree from those common rules of morality which he has cherished, without examining them, from his infancy, he is shocked, and shrinks from action. He cannot discriminate the circumstances, that render the same action virtuous or vicious. How then, father, are we to suppose he would approve of the bold inflictions we meditate?"

" Most true!" said the artful Schedoni, with an air of admiration.

" We, therefore, must not consult him," continued the Marchesa, " lest he should now, as formerly, advance and maintain objections, to which we cannot yield. What passes in conversation with you, father, is sacred, it goes no farther."

" Sacred as a confession!" said Schedoni, crossing himself.

" I know not,"—resumed the Marchesa, and hesitated; " I know not"—she repeated in a yet lower voice, " how this girl may be disposed of; and this it is which distracts my mind."

" I marvel

"I marvel much at that," said Schedoni. "With opinions so singularly just, with a mind so accurate, yet so bold as you have displayed, is it possible that you can hesitate at what is to be done! You, my daughter, will not prove yourself one of those ineffectual declaimers, who can think vigorously, but cannot act so! One way, only, remains for you to pursue, in the present instance; it is the same which your superior sagacity pointed out, and taught me to approve. Is it necessary for me to persuade *her*, by whom I am convinced! There is only one way."

"And on that I have been long meditating," replied the Marchesa, "and, shall I own my weakness? I cannot yet decide."

"My daughter! Can it be possible that you should want courage to soar above vulgar prejudice, in action, though not in opinion?" said Schedoni, who, perceiving that his assistance was necessary to fix her fluctuating mind, gradually began to steal forth from the prudent reserve in which he had taken shelter.

"If this person was condemned by the law," he continued, "you would pronounce her sentence to be just; yet you dare not, I am humbled while I repeat it, you dare not dispense justice yourself!"

"The Marchesa, after some hesitation said, "I have not the shield of the law to protect me, father: and the boldest virtue may pause, when it reaches the utmost verge of safety."

"Never!" replied the Confessor warmly; "virtue never trembles; it is her glory, and sublimest attribute to be superior to danger; to despise it. The best principle is not virtue till it reaches this elevation."

"A philosopher might, perhaps, have been surprised to hear two persons seriously defining the limits of virtue, at the very moment in which they meditated the most atrocious crime; a man of the world would have considered it to be mere hypocrisy; a supposition which might have disclosed his general knowledge of manners, but would certainly have betrayed his ignorance of the human heart.

"The Marchesa was for some time silent and thoughtful, and then repeated, deliberately, "I have not the shield of the law to protect me."

"But you have the shield of the church," replied Schedoni; "you should not only have protection, but absolution."

"Absolution!"—Does virtue—justice, require absolution, father."

"When I mentioned absolution for the action which you perceive to be so just and necessary," replied Schedoni, "I accommodated my speech to vulgar prejudice, and to vulgar weakness. And, forgive me, that since you, my daughter, descended from the loftiness of your spirit to regret the shield of the law, I endeavoured to console you, by offering a shield to conscience. But enough of this; let us return to argument. This girl is put out of the way of committing more mischief, of injuring the peace and dignity of a distinguished family; she is sent to an eternal sleep before her time.—Where is the crime, where is the evil of this? On the contrary, you perceive, and you have convinced me, that it is only strict justice, only self-defence."

"The

"The Marchesa was attentive, and the Confessor added, "She is not immortal; and the few years more, that might have been allotted her, she deserves to forfeit, since she would employ them in cankering the honour of an illustrious house."

"Speak low, father," said the Marchesa, though he spoke almost in a whisper; the cloister appears solitary, yet some person may lurk behind those pillars. Advise me how this business may be managed; I am ignorant of the particular means."

"There is some hazard in the accomplishment of it, I grant," replied Schedoni; "I know not whom you may confide in.—The men who make a trade of blood"——

"Hush!" said the Marchesa, looking round through the twilight —"a step!"

"It is the Friar's, yonder, who crosses to the choir," replied Schedoni.

"They were watchful for a few moments, and then he resumed the subject. "Mercenaries ought not to be trusted,"—

"Yet who but mercenaries"—interrupted the Marchesa, and instantly checked herself. But the question thus implied did not escape the Confessor.

"Pardon my astonishment," said he, "at the inconsistency; or, what shall I shall venture to call it? of your opinions! After the acuteness you have displayed on some points, is it possible you can doubt, that principle may both prompt and perform the deed? Why should we hesitate to do what we judge to be right?"

"Ah! reverend father," said the Marchesa, with emotion, "but where shall we find another like yourself—another, who not only can perceive with justness, but will act with energy."

"Schedoni was silent.

"Such a friend is above all estimation; but where shall we seek him?"

"Daughter!" said the Monk, emphatically, "my zeal for your family is also above all calculation."

"Good father," replied the Marchesa, comprehending his full meaning, "I know not how to thank you."

"Silence is sometimes eloquence," said Schedoni, significantly.

"The Marchesa mused; for her conscience also was eloquent. She tried to overcome its voice, but it would be heard; and sometimes such starts of horrible conviction came over her mind, that she felt as one, who, awaking from a dream, opens his eyes only to measure the depth of the precipice on which he totters. In such moments she was astonished, that she had paused for an instant upon a subject so terrible as that of murder. The sophistry of the Confessor, together with the inconsistencies which he had betrayed, and which had not escaped the notice of the Marchesa, even at the time they were uttered, though she had been unconscious of her own, then became more strongly apparent, and she almost determined to suffer poor Ellena to live. But returning passion, like a wave that has recoiled from the shore, afterwards came with recollected energy, and swept from her feeble mind the barriers, which reason and conscience had begun to rear." P. 118.

From the deſcriptive parts of this romance, we could produce many extracts of great beauty; but the length of the preceeding, has pre-occupied that ſpace which could otherwiſe have been ſo creditably ſupplied. In comparing this work with the moſt popular productions of Mrs. R. we are not quite convinced that we ſhould do it any eſſential ſervice. Authors are not always advanced in fame by being compared with themſelves. Its merits are ſuch as will enable it to ſtand, with a certainty of reputation, on its own ground; and, conſidered as a work of imagination, it will add another laurel to the fame of a writer, who has done honour to the literary talents of her ſex; and greatly conduced to the entertainment of the public. A few inaccuracies occur, ſuch as Urſalines, repeatedly, for Urſulines; *Cyſtus* and *Lenticus*, for Ciſtus and Lentiſcus; and at page 236, of vol. ii. it is natural to aſk, where are the hiſſing conſonants in the Italian word *dorme*, which the characters muſt be ſuppoſed to pronounce, not the Engliſh words, "ſhe ſleeps"? But we neither ſeek to make objections, nor if we did, ſhould we find the occaſions very numerous.

ART. VI. *New Travels into the interior Parts of Africa, by the Way of the Cape of Good Hope, in the Years* 1783, 84, *and* 85. *Tranſlated from the French of Le Vaillant: Illuſtrated with a Map, delineating the Route of his preſent and former Travels, and with Twenty-two other Copper-plates.* 3 *Vols.* 8vo. 1l. 1s. Robinſons. 1796.

WHATEVER promiſes a more particular account of a quarter of the globe, of which ſo large a portion is ſtill unknown and unexplored, cannot fail of being anxiouſly expected, and eagerly peruſed. Monſieur Le Vaillant has before publiſhed three volumes of travels from the Cape, which, notwithſtanding their exciting among naturaliſts ſome degree of ſuſpicion and diſtruſt, deſervedly fill a place in every curious and well-choſen collection. The introduction to the preſent publication, contains much trifling and unimportant detail of the public amuſements of the Cape, yet the following circumſtance ſeems worthy of being extracted:

"I took a large red-winged locuſt of the Cape, opened its belly, and, pulling out its inteſtines, filled the cavity with cotton; and in that ſtate I fixed it to the bottom of a box with a pin, which paſſed through its

its thorax. It remained there for five months; and, at the end of this period, it ſtill moved both its legs and its antennæ.

"I tranſfixed other locuſts in the ſame manner, without, however, opening their bellies, as in the former caſe; and, to try if I could ſtifle them, I put into the box in which they were encloſed, camphor and ſpirit of turpentine, and they lived there, notwithſtanding, ſeveral days.

"If you tear a leg from a fly," ſays the philoſophical author of *Etudes de la Nature*, "it moves about as if it had ſuſtained no loſs. When deprived of ſo conſiderable a member, it neither faints nor is convulſed; emits no cry, nor ſhews any ſymptom of pain. Children of a cruel diſpoſition amuſe themſelves with thruſting long ſtraws into the anus of theſe inſects; and, thus impaled, they fly into the air, or walk and perform their uſual movements, without ſeeming to be the leaſt affected by it. Reaumur, one day, cut off the fleſhy and muſcular horn of a large caterpillar, which continued to feed as if nothing had happened to it." P. xlviii.

The following page has alſo an anecdote of Dr. Franklin, which we ſubjoin.

"I have ſometimes attempted to drown, in ſpirits of wine, certain kinds of inſects. The moſt robuſt carnivorous kind would have been ſtifled by it in leſs than two minutes; whereas theſe inſects were often alive after an immerſion of twenty-four hours. It is well known that Dr. Franklin recovered flies which he found in ſome bottles of wine that had been ſent to him from Madeira, and which he had kept in his cellar for upwards of ſix months." P. xlix.

The firſt volume commences with profeſſing to deſcribe the country of the Greater and Leſſer Nimiquas, in the vaunting and flowery ſtyle which characterizes and deforms ſo many of the Gallic writers; we proceed, however, with little to detain us, till, at p. 74, we meet with the following anecdote, which may ſerve perhaps to keep alive yet ſomewhat longer, the almoſt expiring prejudices relative to the faſcinating powers of the rattle-ſnake.

"The converſation that took place upon this occaſion, and which powerfully intereſted the company, reminds me of a curious event that happened at the ſame time, and which I cannot paſs over in ſilence.

"Our eyes were naturally attracted by the objects before us. Mine indeed, by an involuntary impulſe, are ſure to be directed to whatever trees are in ſight. We perceived the branches of one near us to move. Immediately we heard the piercing cries of a ſhrike, and ſaw it trembles as if in convulſions. We firſt conceived that it was held in the gripe of ſome birds of prey: but a cloſer attention led us to diſcover, upon the next branch of the tree, a large ſerpent that, with ſtretched out neck, and fiery eyes, though perfectly ſtill, was gazing at the poor animal. The agony of the bird was terrible; but fear had deprived it of ſtrength, and, as if tied by the leg, it ſeemed to have loſt the

power of flight. One of the company ran for a fuſee; but before he returned the ſhrike was dead, and we ſhot only the ſerpent.

"I requeſted that the diſtance between the place where the bird had experienced the convulſions, and that occupied by the ſerpent before it was ſhot, might be meaſured. Upon doing ſo, we found it to be three feet and a half, and we were all convinced that the ſhrike had died neither from the bite nor the poiſon of its enemy. I ſtripped it alſo before the whole company, and made them obſerve that it was untouched, and had not received the ſlighteſt wound.

"I had my reaſons for what I did. Extraordinary as the fact may appear, and though the perſons who had been the witneſſes could hardly believe, even after having ſeen it, it was to me not new. A ſimilar adventure had happened to me in the canton of the Twenty-Four Rivers, and I inſtantly related it to confirm what we had juſt ſeen.

"Hunting one day in a marſhy piece of ground, I heard, all at once, in a tuft of reeds, a piercing and very lamentable cry. Anxious to know what it was, I ſtole ſoftly to the place, where I perceived a ſmall mouſe, like the ſhrike on the tree, in agonizing convulſions, and two yards farther a ſerpent, whoſe eyes were intently fixed upon it. The moment the reptile ſaw me it glided away; but the buſineſs was done. Upon taking up the mouſe it expired in my hand, without its being poſſible for me to diſcover, by the moſt attentive examination, what had occaſioned its death.

"The Hottentots, whom I conſulted upon this incident, expreſſed no ſort of aſtoniſhment. Nothing, they ſaid, was more common; the ſerpent had the faculty of attracting and faſcinating ſuch animals as it wiſhed to devour. I had then no faith in ſuch power; but ſome time after, ſpeaking of the circumſtance in a company of more than twenty perſons, in the number of whom was Colonel Gordon; a captain of his regiment confirmed the account of the Hottentots, and aſſured me it was an event which happened very frequently. "My teſtimony," added he, "ought to have the more weight, as I had once nearly become myſelf a victim to this faſcination. While in garriſon at Ceylon, and amuſing myſelf, like you, in hunting in a marſh, I was in the courſe of my ſport ſuddenly ſeized with a convulſive and involuntary trembling, different from any thing I had ever experienced, and at the ſame time was ſtrongly attracted, and in ſpite of myſelf, to a particular ſpot of the marſh. Directing my eyes to this ſpot, I beheld, with feelings of horror, a ſerpent of an enormous ſize, whoſe look inſtantly pierced me. Having, however, not yet loſt all power of motion, I embraced the opportunity before it was too late, and ſaluted the reptile with the contents of my fuſee. The report was a taliſman that broke the charm. All at once, as if by a miracle, my convulſion ceaſed; I felt myſelf able to fly; and the only inconvenience of this extraordinary adventure was a cold ſweat, which was doubtleſs the effect of my fear, and of the violent agitation my ſenſes had undergone."

"Such was the account given me by this officer. I do not pretend to vouch for its truth; but the ſtory of the mouſe, as well as of the ſhrike, I aver to be fact. I will add alſo, that, ſince my return to France, having had occaſion to talk with Blanchot upon the ſubject,

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an officer who succeeded Boufflers in the government of Senegal, he assured me with confidence, that both at Goree and in Senegal, the opinion was universal; that ascending the river of that name, as far even as Galem, three hundred leagues from its mouth, it equally prevailed among the Moors, at the right, and the negroes, at the left; that among these people nobody doubted this power in certain species of serpents, of fascinating both animals and men; and that the tradition was founded upon long experience, and the many misfortunes they are continually witnessing.

"Here again let it be remembered, that I am only the historian, and that I take upon me neither to *validate* nor explain these reports. With respect to the two instances I have adduced, and of which I am at once the recorder and the evidence, they will probably be regarded, by many of my readers, as the pure effect of that extreme and involuntary terror which every animal experiences by instinct, at sight of an enemy that has power over its life; and they will alledge, perhaps, in support of this supposition, the example of the setter, who retains in their place a partridge or a hare, by the mere circumstance of his presence or look.

"To this I reply, that if a partridge or a hare remain quiet before the dog, it is not so much from a sudden impulse of fear, as from deliberate cunning. While close upon the ground, they imagine themselves to be concealed from the enemy. What confirms this conjecture is, that if the dog approaches near enough to seize upon his prey, the bird instantly takes wing, and the hare scampers away. It will certainly not be denied me, that it is fear which makes them fly. Such is the powerful effect of instinct, in every animal, at the appearance of danger. But why do not the hare and partridge, at sight of the dog, remain fixed and motionless with terror, like the shrike and the mouse in presence of the serpent? Why should fear give to the former new strength, while the others die on the spot, under all the increasing symptoms of agony, and without the power of escaping, as if retained by some invincible force? The rat does not remain stationary upon the approach of the cat, but hastens away the moment he perceives her. May not then the look and presence of a serpent, and the nature of the corpuscles that emanate from its body, produce a very different effect from the emanation and look of the cat?" P. 74.

What is related above of the power of the Rattle Snake, and other serpents, will be credited by many; but there are few indeed who will do any thing but smile at the "convulsive and involuntary trembling" of the *noble captain*.

In this same volume we meet with the following facts relative to dogs, which appear to us sufficiently curious to be detailed in the words of the author.

"We had some dogs with us. One of them, very much heated by this extraordinary speed, and attracted by a stream that was at a distance, ran on before to bathe and refresh himself. I have already observed, in my former travels, that, in Africa, every dog that plunges into the water, under such circumstances, is almost sure to die there unless

unleſs ſomebody happens to be ſufficiently near to take him inſtantly out. The dog in queſtion, when we arrived at the ſtream, had already paid the fatal tribute. Facts of this kind are ſo common in the colony, as not to admit the poſſibility of diſpute: and here I would fain aſk our philoſophers to account for this circumſtance, and tell us why the dogs of Africa are ſo frequently ſubject to death, in a ſituation where thoſe of Europe do not experience the ſlighteſt inconvenience?" P. 84.

In the remainder of this volume, the reader will be entertained with a detail of the Table Mountain, and the beſt mode of aſcending it; but there are no particulars of moment involved in this ſubject, which may not be found in Kolben's Letters. At p. 124, there is a good view of the Cape from the road, and another from Robin Iſland. There is alſo a weſt view of the mountains of the Cape, taken at ſea. A curious plate and deſcription of the bird, called Anhinga, occurs at p. 180, the author thinks it belongs to the claſs of the Palmipedes, and is exactly between the Cormorant and the Grebe. The account of the paſſage of the Elephant's River, is intereſting, and illuſtrated by a plate; but as the author, in the firſt volume, appears to have made no new diſcoveries of importance, nor to have viſited any places but what others had explored before him, we ſhall direct the reader's attention to the ſecond volume. We enter upon this with greater curioſity, as well as intereſt; for it deſcribes portions of Africa very little known, and ſome diſtricts which have never been viſited by Europeans. Yet here the ſame objections ariſe as to the preceding volume; and, indeed, in all the writings of the author, perſonal vanity is every where conſpicuous and predominant; and a rage for deſcription is ſo perpetually indulged, that one page not unfrequently ſucceeds another, without the diſcovery of any incident or truth of importance to the lovers of ſcience, or of nature. That Le Vaillant's gun never miſſes its aim, is a ſufficient proof, if any were wanting, of the firſt aſſertion; and the eternal gambols of his ape, of the ſecond. The reader will obſerve, that although the firſt volume opens with a preſumed deſcription of the Nimiquas, conſiderable progreſs muſt be made in the ſecond, before he is introduced among theſe people. At p. 58, a ſingular geranium is deſcribed, of a thorny kind, which is worth notice.

"Among all the remarkable plants of this canton, that which moſt fixed my attention, was a ſpecies of thorny geranium with large flowers, which the Nimiquas call *nourap*. This geranium has a peculiar property: all its internal part completely decays in time, while the bark remains unaffected. In this ſtate its trunk and branches are perfectly hollow: the bark aſſumes a certain degree of tranſparency, and

and the colour of fine Flanders glue; and, if thrown upon the fire, it does not burn like wood, but shrivels up and twists like a piece of cat-gut.

"Some of these geraniums bear white flowers, others yellow: but they are only varieties of the same species; for I have found flowers of both colours on the same stock.

"Among those with which I was surrounded, I found a very beautiful one, of which I made a drawing; and when I had finished it, I imprudently threw the original out of my tent, near my waggon. At night, called up by a natural necessity, I alighted from my waggon, and, not thinking of the geranium, leaped barefoot upon it, so that one of my feet was plunged in its thorns up to the ankle. The pain I felt was so great, that I gave a loud scream, which brought all my people about me. They found me supporting myself on one leg, while the other was nailed to the thorny trunk, without my daring to make the least motion to extricate it. The worst of the affair was, I did not know how to free myself from this implement of torture; for I could not move the thorns from my foot on one side, without plunging them deeper into it on the other. At length they lifted me from the ground, reclining me a little in a horizontal posture, and then tore away the plant at one jerk.

"This was a severe operation; yet I bore it patiently, believing it would be the last of my sufferings, and that nothing more would be wanting to my cure than to stay the inflammation. With this view, I directed my foot and ankle to be wrapped up in a poultice of herbs and milk, which the Hottentots made for me; and went to bed, not doubting but I should be able to walk as usual the next day. To my great astonishment, however, the following day I found my sufferings much increased; and my foot, leg, and even thigh, were so extremely swollen, that I could not in the least move them. Klaas Baster, and his Hottentots, seeing me in this state, asserted that the plant was poisonous, and that nothing could cure me but baths of warm milk. These I employed, and I remained a week without quitting my bed. On the eighth day the swelling was completely gone: but, though I could stand on my foot, the leg was of a greenish-brown hue; and more than three months elapsed before it resumed its natural colour. My people called the plant, after my accident, *gift-doorn* (poison-thorn." P. 58.

The account of the Zebras, at p. 104, and of the author's successful attempt to ride one of them, will be perused with the greater or less satisfaction as the reader shall think the writer entitled to his confidence. There is perhaps nothing more entertaining, in this second volume, than the description of the battle between a Serpent and a bird called the Secretary. This we insert.

"Descending from a mountain to a deep bog, I perceived almost perpendicularly beneath me a bird rising and stooping very rapidly, with very extraordinary motions. Though I was well acquainted with the secretary, and had killed several in the country of Natal,

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it was impossible for me, in my vertical situation, to distinguish this, though I suspected it from its actions: and having found means of approaching pretty near it, under cover of some rocks, without noise, and without being perceived, I saw it was one actually fighting with a serpent.

"The battle was obstinate, and conducted with equal address on both sides. But the serpent, feeling the inferiority of his strength, employed, in his attempt to flee and regain his hole, that cunning which is ascribed to him; while the bird, guessing his design, stopped him on a sudden, and cut off his retreat, by placing herself before him at a single leap. On whatever side the reptile endeavoured to make his escape, his enemy still appeared before him. Then uniting at once bravery and cunning, he erected himself boldly to intimidate the bird; and, hissing dreadfully, displayed his menacing throat, inflamed eyes, and a head swelled with rage and venom.

Sometimes this threatening appearance produced a momentary suspension of hostilities: but the bird soon returned to the charge; and, covering her body with one of her wings as a buckler, struck her enemy with the bony protuberances of the other, which, like little clubs, served the more effectually to knock him down, as he raised himself to the blow. I saw him at last stagger and fall: the conqueror then fell upon him to dispatch him, and with one stroke of her beak laid open his skull.

"At this instant, having no farther observation, to make, I killed her. In her craw, for this bird has one, though no person has noticed it, I found on dissection eleven pretty large lizards; three serpents as long as my arm; eleven small tortoises, very entire, several of which were about two inches in diameter, and a number of locusts, and other insects, most of which were sufficiently whole to be worth preserving and adding to my collection. The lizards, serpents, and tortoises, had all received the blow on the head from the beak.

"I observed too, that beside this mass of food, the craw contained a sort of ball, as large as the egg of a goose, formed of the vertebræ of serpents and lizards devoured before, shells of little tortoises, and wings, claws, and shields of different kinds of beetles. When this indigestible mass becomes too large, the secretary, no doubt, like other birds of prey, vomits and brings it up. However, from the superabundant quantity of aliment contained in the craw of the one I killed, it certainly was not hunger that excited it to attack the serpent in the slough, but its natural hatred and antipathy for reptiles." P. 246.

The remark made above with respect to the Zebra, many readers will think applicable in this place also. The following description of the Giraffe, or Camelopard, an animal at present but imperfectly known, we are induced to extract, because it contradicts many prevailing prejudices, and because we presume upon its accuracy.

"The giraffe chews the cud, as all horned animals with cloven feet usually do. Like them, too, it crops the grass; though seldom; because pasture is scarce in the country it inhabits. Its ordinary food is the leaf of a sort of mimosa, called by the natives *kanaap*, and by the planters

planters *kanel-doorn*. The tree being peculiar to the canton, and growing only there, this may be the reaſon why it takes up its abode in it, and why it is not ſeen in thoſe regions of the ſouth of Africa, where the tree does not grow. This, however, is but a vague conjecture, and which the reports of the ancients ſeem to contradict.

"Its head is unqueſtionably the moſt beautiful part of its body. Its mouth is ſmall: its eyes large and animated. Between the eyes, and above the noſe, it has a very diſtinct and prominent tubercle. This is not a fleſhy excreſcence, but an enlargement of the bony part, the ſame as the two little boſſes, or protuberances, with which its occiput is armed, and which riſe as large as a hen's egg, one on each ſide of the mane at its commencement. Its tongue is rough, and terminates in a point. Each jaw has ſix grinders on each ſide; but the lower jaw only has eight cutting teeth in front, while the upper jaw has none.

"The hoof is cloven, has no heel, and much reſembles that of the ox. It may be obſerved, however, at the firſt ſight, that the hoof of the fore-foot is larger than that of the hind-foot. The leg is very ſlender: but the knee is ſwelled like that of a ſtumbling horſe [*courbaud*], becauſe the animal kneels down to ſleep. It has alſo a large callofity in the middle of the ſternum, owing to its uſually repoſing on it.

"If I had never killed a giraffe, I ſhould have thought, with many other naturaliſts, that its hind-legs were much ſhorter than the fore ones. This is a miſtake: they bear the ſame proportion to each other as is uſual in quadrupeds. I ſay the ſame proportion as is uſual, becauſe in this reſpect there are variations, even in animals of the ſame ſpecies. Every one knows, for inſtance, that mares are lower before than ſtallions. What deceives us in the giraffe, and occaſions this apparent difference between the legs, is the height of the withers, which may exceed that of the crupper from ſixteen to twenty inches, according to the age of the animal; and which, when it is ſeen at a diſtance in motion, gives the appearance of much greater length to the fore legs.

"If the giraffe ſtand ſtill, and you view it in the front, the effect is very different. As the fore-part of its body is much larger than the hind-part, it completely conceals the latter; ſo that the animal reſembles the ſtanding trunk of a dead tree.

"Its gait, when it walks, is neither aukward nor unpleaſing; but it is ridiculous enough when it trots; for you would then take it for a limping beaſt, ſeeing its head, perched at the extremity of a long neck which never bends, ſwaying backwards and forwards, the neck and head playing in one piece between the ſhoulders as on an axis. However, as the length of the neck exceeds that of the legs at leaſt four inches, it is evident that, the length of the head too taken into the account, it can feed without difficulty, and of courſe is not obliged either to kneel down, or to ſtraddle with its feet, as ſome authors have aſſerted.

Its mode of defence, like that of the horſe and other ſolidungulous animals, conſiſts in kicking with the heels. But its hind parts are ſo light, and its jerks ſo quick, that the eye cannot count them. They are even ſufficient to defend it againſt the lion, though they are unable to protect it from the impetuous attack of the tiger.

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"Its horns are never employed in fight. I did not perceive it uſe them againſt my dogs; and theſe weak and uſeleſs weapons would ſeem but an error of Nature, if Nature could ever commit error, or fail in her deſigns." P. 276.

The ſpotted wolf is alſo well deſcribed at p. 323, and the account of the manners of the Nimiquas throughout is ſpirited and highly amuſing. At p. 381, the author's obſervations on the horned ſnake, (meaning the ceraſtes) and the ſuppoſition, that the figure given by Bruce, is ſuſpicious, are perfectly trifling and abſurd. Haſſelquiſt, indeed, is ſaid by Linnæus, to have been deceived by the Arabians, who had ſhown him a pretended horned ſnake, which they had prepared, by thruſting a pair of birds claws through the head. The true ceraſtes, is a well known and genuine ſpecies, and Bruce's figure is extremely good. There is alſo another very remarkable and very large African ſnake, which is known to have ſimilar horns or proceſſes. He makes us amends, by what he ſays at p. 378, relative to caterpillars. Madam Merian has mentioned certain caterpillars, which cauſe conſiderable pain from being handled, but produce no other bad effects. Some of the European caterpillars have alſo a ſimilar quality, though in a far leſs degree. The circumſtance of its feeding on the euphorbium, is alſo very curious; we inſert the whole.

"My father has aſſured me, that at Surinam, there are two kinds of hairy caterpillars, a black and a white, which have it in a formidable degree. If they touch the ſkin, either of an Indian or an European, a bliſter is immediately formed, and as copious an effuſion of ſerum enſues as on the application of cantharides. In leſs than four hours the evil increaſes. Acute pains are felt, accompanied with cold ſhiverings and fever; and if the blood or humours of the unfortunate party be in a bad ſtate, his wounds become an ulcer, which requires the knife to prevent a gangrene. I have in my cabinet both theſe caterpillars, which are remarkable for their ſize.

In the country of the Nimiquas, a truly venemous caterpillar is found. It is two inches and a half long; but it is deſtitute of venom, unleſs it feed on a poiſonous plant. When it is found on the geranium, where I have often met with it, it is in no wiſe dangerous, as I have been convinced by experience. Accordingly, the ſavages do not uſe ſuch as feed on this plant. But among the rocks there grows in abundance a little ſhrub, the juices of which is a corroſive poiſon, and it communicates the ſame property to the caterpillars which feed on its leaves. The ſavages ſeek what they want on this ſhrub; and if they do not find enough on it, they take ſome from the geranium, and place them on this ſhrub to feed.

"The time of gathering theſe inſects is juſt as they are going to change to chryſalides: that is to ſay, when their rings ſwell, and their ſhape begins to alter. They are then collected; little leathern bags are filled with them; and there they are left to ferment. The fermentation

mentation occasions a slow transudation through the bag, by which the aqueous moisture is evaporated; and the intestine commotion does not cease till the residuum, being concentrated, has assumed the consistence of a very thick black varnish. When in this state, the poison has acquired its utmost activity, and the Nimiquas dip the points of their arrows in it." *P.* 378.

We have reluctantly left ourselves but little room for farther extracts; of course, our progress through the remaining volume must be rapid. It opens in a romantic manner, with an account of the Keraquas offering to elect the author for their chief, but this he of course declined, and rather chose to proceed in search of the Houzouanas, a warlike nation, among whom, no European had hitherto penetrated. His progress is described in the succeeding pages, in which, the hunting of the rhinoceros, occupies an important and interesting part.

The author appears to have been most delighted with the Houzouanas, and indeed, from the fidelity of their attachment to him, and the gallantry of their behaviour on many trying occasions, they appear to have well deserved his partiality. A short account of this singular and simple people, must close our article of these travels.

"The Houzouanas are of low stature; and a person five feet four inches in height is accounted among them very tall; but in their little bodies, perfectly well proportioned, are united, with surprising strength and agility, a certain air of assurance, boldness, and haughtiness, which awes the beholder, and with which I was greatly pleased. Of all the savage races, I have seen none that appeared to be endowed with so active a mind, and so hardy a constitution.

"Their head, though it exhibits the principal characteristics of that of the Hottentot, is, however, rounder towards the chin. They are also not so black in complexion; but have the lead colour of the Malays, distinguished at the Cape by the name of *bouguinée*. Their hair, more woolly, is so short, that I imagined at first their heads to have been shaved. The nose too is still flatter than that of the Hottentots; or, rather, they seem altogether destitute of a nose; what they have consisting only of two broad nostrils, which project at most but five or six lines. Accordingly, mine being the one in the company formed after the European manner, I appeared in their eyes as a being disfigured by nature. They could not be reconciled to this difference, which they considered as a monstrous deformity; and, during the first days of my residence among them, I saw their eyes continually fixed on my countenance, with an air of astonishment truly laughable.

"From this conformation of the nose, a Houzouana, when seen in profile, is the reverse of handsome, and considerably resembles an ape. When beheld in front, he presents, on the first view, an extraordinary appearance, as half the face seems to be forehead. The features, however, are so expressive, and the eyes so large and lively, that, notwithstanding

withſtanding this ſingularity of look, the countenance is tolerably agreeable.

"As the heat of the climate, in which he lives, renders clothing unneceſſary, he continues, during the whole year, almoſt entirely naked, having no other covering than a very ſmall jackal-ſkin, faſtened round his loins by two thongs, the extremities of which hang down to his knees. Hardened by this conſtant habit of nakedneſs, he becomes ſo inſenſible to the variations of the atmoſphere, that, when he removes from the burning ſands of the level country to the ſnow and hoar-froſt of his mountains, he ſeems indifferent to, and not even to feel the cold.

"His hut in no wiſe reſembles that of the Hottentot. It appears, as if cut vertically through the middle; ſo that the hut of a Hottentot would make two of thoſe of the Houzouana's. During their emigrations, they leave them ſtanding, in order that, if any other horde of the ſame nation paſs that way, they may make uſe of them. When on a journey, they have nothing to repoſe on but a mat ſuſpended from two ſticks, and placed in an inclined poſition. They often even ſleep on the bare ground. A projecting rock is then ſufficient to ſhelter them; for every thing is ſuited to a people whoſe conſtitutions are proof againſt the ſevereſt fatigue. If, however, they ſtop any where to ſojourn for a while, and find materials proper for conſtructing huts, they then form a kraal; but they abandon it on their departure, as is the caſe with all the huts which they erect.

"This cuſtom of labouring for others of their tribe, announces a ſocial character and a benevolent diſpoſition. They are, indeed, not only affectionate huſbands and good fathers, but excellent companions. When they inhabit a kraal, there is no ſuch thing among them as private property; whatever they poſſeſs is in common. If two hordes of the ſame nation meet, the reception is on both ſides friendly; they afford each other mutual protection, and confer reciprocal obligations. In ſhort, they treat one another as brethren, though, perhaps, they are perfect ſtrangers, and have never ſeen each other before.

"Active and nimble by nature, the Houzouana conſiders it as amuſement to climb mountains and the moſt elevated peaks; and their ſkill in this reſpect was very advantageous to me. The rivulet near which I encamped had a coppery taſte, and a nauſeous ſmell, which rendered it impoſſible for me to drink the water. My cattle, accuſtomed to the bad water of the country, were ſatisfied with it: but I was afraid that it might injure my people; and I would, on that account, not permit them to uſe it. The Houzouanas had no milk to give me, as they poſſeſſed only a few wretched cows which they had plundered. Having aſked them if they knew of any good ſpring in the neighbourhood, to which I could ſend my company to procure a ſupply of water, they ſet out themſelves in an inſtant, without making me a reply, clambered up their mountains, and in leſs than two hours brought back all my leather bottles and veſſels full of excellent water.

"During the whole time of my reſidence on the rivulet, they rendered me the ſame ſervice, uniformly diſplaying the ſame zeal and the ſame readineſs. One of theſe expeditions would have employed my Hottentots a whole day.

"When

"When on a journey, ſcarcity of water gives them no uneaſineſs, even in the middle of a deſert. By a particular art they can diſcover water that is concealed in the bowels of the earth; and their inſtinct, in this point, is even ſuperior to that of the other Africans. Animals, in like caſes of diſtreſs, find water alſo; but it is only by the ſmell. There muſt be a current of air to convey them the exhalation which riſes from it; and conſequently they muſt be to the windward. While I reſided in the deſert, during my firſt journey, my ſavages had ſhown more than once the ſame faculty; and I myſelf acquired it alſo from their inſtruction, as I have mentioned in my narrative.

"The Houzouana, more expert, employs only his ſight. He throws himſelf flat on the ground, takes a diſtant view, and, if the ſpace which he traverſes with his eye conceals any ſubterranean ſpring, he riſes and points with his finger to the ſpot where it is to be found. The only thing by which he diſcovers it is that ethereal and ſubtile exhalation which evaporates from every current of water, when not ſunk to too great a depth.

"With regard to pools and other collections formed by the rain, as their evaporation is more ſenſible, they are diſcoverable even when hid by an eminence or a hill; and the vapour of ſtreams, ſuch as rivers or rivulets, being ſtill more abundant, is ſo diſtinctly marked by it, that their courſe and even all their ſinuoſities may be traced.

"I endeavoured to learn this art of the Houzouanas, during the time I reſided amongſt them. I followed their example, and practiſed their leſſons; and was at length able to make ſimilar diſcoveries, and with as much certainty. My talent, however, was far from being ſo extenſive as theirs; for, owing either to the natural weakneſs of my ſight, or the want of experience, I could diſtinguiſh water at no greater diſtance than three hundred paces, while they could perceive it at a diſtance much more conſiderable.

"The only arms of the Houzouanas are bows and arrows. The arrows, which are very ſhort, are carried on the ſhoulder in a quiver, about eighteen inches in length, and four in diameter, made of the bark of the aloe, and covered with the ſkin of a large ſpecies of lizard, which theſe wanderers find in all their rivers, particularly on the banks of Orange and Fiſh-River." P. 164.

From the extracts which we have given, the reader will eaſily perceive, that this work, diveſted of its unneceſſary, and oftentimes, prepoſterous embelliſhments, of digreſſions which mark only the vanity of the author, and of ſpeculative opinions not always philoſophic or profound, might well have been reduced to half its ſize. But ſurely much may be forgiven the individual, who, at a great perſonal riſque, undertakes to explore and deſcribe regions ſo remote, and objects of ſo univerſal a curioſity. At the ſame time, it is but an act of juſtice, to allow that M. de Vaillant, on all occaſions, diſcovers great acuteneſs and ingenuity, that he has made many diſcoveries of importance to Natural Hiſtory; and that his work, taken altogether, offers much both of inſtruction and amuſement. He is alſo entitled

titled to the praiſe of having penetrated farther into the parts of Africa behind the Cape, than either Gordon, Paterſon, or indeed, any European; and has ſhown, by his example, what perſeverance and intrepidity may accompliſh. The ſtores which the interior of Africa promiſes to the naturaliſt, may be ſaid to be unbounded, and we hope the ſucceſsful enterpriſes of M. de Vaillant, may operate as an incitement to ſimilar undertakings. This may, probably, be no vain hope, as our countrymen always equal in curioſity, and never deficient in the requiſites of ardour and courage, will now have great and peculiar advantages.

ART. VII. *P. Virgilii Maronis Opera: Emendabat et Notulis illuſtrabat Gilbertus Wakefield, A. B. Coll. Jes. Cant. nuper ſocius.* 8vo. 2 Tom. 12s. Londini: impenſis Kearſley. 1796.

THE merits both of the author and his editor, are, in this inſtance, ſo well known to the public, that we have the leſs cauſe to regret the delay that has intervened between the publication and the account of this work. It offers to our notice, one of thoſe elegant editions of the claſſics, which we have taken occaſion before to commend, and we cannot ſay too much for the beauty of the paper, and the accuracy and ſplendor of the typography. Although the ſpace allotted to the notes is ſo ſmall, as to excite the regret of the learned editor, it will not be ſuppoſed, that, either in them or in the text, he has ſuffered his talent for conjectural criticiſm to lie dormant. However pure the text of Virgil may have come down to us, and we believe that it has been tranſmitted with as much fidelity as that of any ancient writer whatever, Mr. Wakefield has *diſcovered ſome* imperfections, which had eſcaped the eye of former critics, and, perhaps, has *imagined more*. In many inſtances, our judgment cannot but approve his reaſons for altering the readings, in others we are compelled to withhold our aſſent; and, in almoſt all, we are induced to lament, and to blame the boldneſs with which the text itſelf is invaded. We are almoſt inclined to wiſh for the authority of a Roman prætor, and to promulge an edict, NE QVIS INIVSSV MSS. TEXTVM VIOLARE AVDEAT; forbidding the author of any conjecture to inſert his emendation into the text, till it has undergone the ſcrutiny and received the approbation of the learned world. At leaſt there are very few to whom we would concede ſuch a licence: and in the number of thoſe few, though we

we think highly of his attainments, his taſte, and his acuteneſs, we would not place Mr. Gilbert Wakefield. His precipitancy, and the little room he gives to the operation of the δίνημα φρονίδος, would be our reaſons for excluding him. In the volume before us, amidſt many alterations of the text which we approve, there are many, we repeat, to which we cannot aſſent, and every ſuch arbitrary alteration, is an injury to the author, and a detriment to the reader. If this licence were univerſally indulged with as little ceremony as is uſed by Mr. W. (and why may not every editor think himſelf equally entitled to ſuch a privilege?) what would become of the text of ancient authors, when their MSS. ſhall become more ſcarce, or even loſt, as ſome neceſſarily will be by lapſe of time, by careleſſneſs or frauds, by accident, or violence? Let it be remembered once for all, that a reading is not neceſſarily a true one, becauſe it may be better than the true reading*. An editor is not to enquire how an author would have written beſt; but what he really did write: nor is a text to be altered, becauſe it is manifeſtly corrupted, unleſs there be ſtrong grounds to ſuppoſe we are in poſſeſſion of what was originally written: and theſe grounds muſt be the teſtimony of MSS., of writers who have quoted the true reading, or ſome indication from the context, or the Ductus literarum in the corrupted words, too plain to admit much heſitation in a correct and adequate judge. Having premiſed theſe objections to a violent invaſion of the text of any author, and readily admitting that this editor, if he would deliberately exerciſe his judgment and maturely weigh the probability of his conjectures, would ſometimes be entitled to exerciſe his learning and his abilities even upon the text, we ſhall now produce a ſpecimen of the conjectural emendations contained in theſe volumes; for of ſuch chiefly conſiſts the matter in the notes under our preſent examination.

Ecl. 1. The 18th line of the common editions is not admitted into this, and we think with reaſon. Upon v. 44, (in other Editt. 45) we have this note:

Dedi "hoc" ex conjecturâ, quam nemo improbabit, niſi qui vetuſtam rubiginem nitori novo *prætulerit*, aut cum Fabro profunditatem receptæ lectionis *emirabitur*†, "Hic" ineptit: quid enim refert, ubi' reſponſum datum ſit "quale" veſò fuerit reſponſum, id demùm momento videtur eſſe maximo. Æn. v. 706.

' Hæc' reſponſa dabat:

* What Heyne ſays upon another ſubject, is applicable to this. "Ita vero non evictum eſt, habendum quoque eſſe Virgiliani ingenii fetum, ſi quod carmen eſt, quod eum non dedeceat." Procem. in Cirin.

† Why this confuſion of moods?

Et

Et vi. 344.

" Hoc' uno reſponſo animum deluſit Apollo. Conſer Ovidium met. 2. 326. Aliud non patitur linguæ ratio.

Perhaps, the force of theſe inſtances, is ſomewhat leſſened by Heyne's obſervation on this line: " *Reſponſum* non nunc eo ſenſu, quo oracula, hinc juſſa dicuntur: nec tam magnificè quam apud Horat. C. S. 55, *Jam Scythæ reſponſa petunt:* ſed ſimpl. reſpondit petenti, annuit."

We confeſs, we do not think the emendation ſo indubitable, as to juſtify its inſertion into the text.

V. 59. Ante leves ergo paſcentur *in æquore* cervi.

" Dedi quod conjeceram," ſays the editor, " et ante me Cerda, aſſentiente uno MS. nec credibile eſt aliter potuiſſe ſcribere Virgilium. Oppoſitionem neceſſariam benè ſervat Horat. art. poet. 30. &c. &c."

Mr. W.'s memory has failed him with reſpect to the authority of a manuſcript for this reading, or he refers to a ſource with which we are not acquainted. The fourth Codex Moreti, which is, probably, of little value, has " pro diverſâ lectione *in æquore*," (we quote Heyne's words) but this is very different from exhibiting that reading in its text. We aſſent entirely to Heyne, with regard to this reading: " Malim et ipſe, modo non correctorem redoleret."

Ecl. 1. 73. We approve of the inſertion of perduxit into the text, becauſe it is better than produxit, and ſupported by the authority of reſpectable MSS.

Ecl. 3. 109, 110. If theſe verſes be genuine, the tranſpoſition, ſuggeſted by the editor, of *amaros* and *amores*, muſt be admitted. Heyne's reaſons diſpoſe us to believe, that they did not proceed from Virgil's pen.

Ecl. 5. 5. The text exhibits *motantibus*, which we think preferable to *mutantibus*.

Ecl. 8. 6. The diſtinction is made after Tu, with great taſte and preciſion, as ſuggeſted alſo in the note to Herc. Fur. 627. Ib. 55, for *certent*, we read in the text, *cantent*, on the authority of a MS. conſulted by a friend of the editor, and it is defended by the authority of Theocritus, Id. 1. 136.

Κῆξ ἐρίων τὰ σύριγγες ἀεὶ λύγα γαρίεντα.

Ecl. 9. 5. Mr. W. as well as Burman, conjectured that the line ſhould be read thus:

Nunc victi, triſtis quoniam Fors omnia verſat.

Though

Though we do not like the phraſe, "*noſtro* quoque *ingenio* ſe obtulerat conjectura," we may remark, that it adds greatly to the weight of a propoſed reading, when it has ſuggeſted itſelf to two or more ſcholars independent of each other.

Georg. 1. 4. In a note here, the editor candidly and ingenuouſly calls his former edition of the Georgics, "minus accurate ſanè atque puerilitèr temeraria." If he would but conceive it poſſible that ſome portion of the precipitance which he condemns, may ſtill be attached to the productions of his riper years, if he would give full time for the exerciſe of his judgment, he would come forward to the world with additional luſtre; and diſplay, with much more advantage, the ample ſtore of erudition, and the talent for conjectural emendation, which all competent judges, who are acquainted with his works, muſt allow him to poſſeſs; although they may ſometimes have reaſon to regret the too haſty and inconſiderate application of them.

Geor. 1. 6. For the uſual reading, we have Numina, which is defended with much learning and ingenuity. The editor, alſo, contends againſt an hoſt of ſcholars, that the addreſs to Liber and Ceres, is a new invocation, and not connected with what has gone before. We cannot but incline to his opinion. Ib. 200. For *ruere*, the text of this edition exhibits *fluere*. Yet, though Mr. W. has ſupported the emendation with a variety of authorities, he has not adduced the ſtrongeſt, which is to be found in Æn. 2. 169.

Ex illo fluere, ac retro ſublapſa referri Res Danaûm.

But we do not think even this deciſive, on account of the phraſe coupled with the verb. *In pejus ruere*, is, in our opinion, much more proper, than *in pejus fluere*.

Geor. 1. 441. The text is thus read, on the authority of a MS. for the firſt alteration, and the conjecture of the learned, for the ſecond.

Ille ubi naſcentem maculis variaverit *orbem*,
Conditus in nubem, mediôque refugerit *axu*.

Ibid. 467. We have little doubt, that the editor has here reſtored the true reading, *tinxit* for *texit*. For the authorities with which his erudition has guarded this conjecture, we muſt refer to his very ample note.

Ibid. 475. Inſolitis tremuerunt *montibus* Alpes.

In this inſtance, although the reading adopted by Mr. W. is ſupported by the teſtimony of MSS. we cannot be of opinion that the text is improved.

Geor. 1. 511. Vicinæ, ruptis inter se legibus, urbes arma *frement*.

That this conjecture is better than the common reading *ferunt*, will be allowed by every judicious critic. But even its excellence, and the host of passages by which it is strengthened, will scarcely justify the extrusion of the common reading from the text.

Geor. 2. 136. In the arrangement of stops, an editor may be allowed considerable indulgence. We entirely agree with Reiske and Wakefield, that this verse ought to be pointed thus:

Sed neque Medorum, silvæ ditissima, terra.

Ib. 144. The text is here unnecessarily violated, by the insertion of "læta" for "lata."

Ib. 174. — tibi res antiquæ laudis et artis.

As the orthography adopted in this edition, as well as in Heyne's, leads to an ambiguity in the word "artis," Mr. W. would thus obviate it: "Vellem scribi 'artes,' ut ambiguum vitetur, et rectè capiatur locus, i. e. res et artes antiquæ laudis." There, probably, will be some difference of opinion, upon the passage which is brought from Tacitus, in defence of this construction.

Ib. 322. — jam præterit *æstus*.

We approve not of this alteration, though Mr. W. says, "rescripsi locum confidenter ex indubia maximè conjecturâ." Jam præterit æstas, in our opinion, implies, that the summer had been some time past, at least as clearly as the proposed reading would imply it. He quotes a passage from Ovid, in support of his conjecture, which proves nothing more than that the word *æstus* has been used, where autumn is mentioned. Mr. W. relies, by far too much, upon the fortuitous combination of words in other authors, when he is settling the text of his own.

Geor. 3. 230. In a note, we find the word *mutuavit*. We apprehend the learned editor cannot adduce a pure classical authority, for the use of this active verb. Valerius Maximus has been alledged, but the passage is, perhaps, corrupt: mutuaret, for mutuata esset. Mr. W. is too fond of antiquated and uncommon phrases, which give an uncouth and pedantic air to his latinity.

Geor. 3. 243. Et genus æquoreum pecudes.

Verissima sunt quæ dictum ad locum disputavimus; poetam, nempè "pecudes" exponere velle per "genus æquoreum." We

We reject this interpretation with all our ſtrength. The authorities adduced by Mr. W. prove nothing but that "feræ" *may* include every claſs of quadrupeds; and that the *phocæ*, ſuppoſed to be under the care of Proteus, have been ſometimes called "pecus." So that, inſtead of extending the force of the "univerſal paſſion" to all the inhabitants of the ocean, which, undoubtedly, was the poet's meaning, this interpretation ſuppoſes it only to have influenced thoſe amphibious animals, of which we read in Geor. 4. vv. 395, 430. This is a fair inference from the note in queſtion. But, ſurely, nothing is more plain than that Virgil meant to diſtinguiſh wild and tame animals, by the terms *ferarum* and *pecudes*. Of the influence of paſſion upon the *former*, he has given an account, from v. 245 to 250. Its effect upon the *latter* is deſcribed, vv. 250—257. Its power over man (hominum) is related, v. 258. The poet then reſumes the account of the *feræ*, v. 264; and the deſcription is cloſed with the *pecudes*, v. 266. It is particularly the object of the book, to give an account of the domeſtic animals,

—quæ curæ *boum*, qui cultus habendo ſit pecori—

Is it then to be ſuppoſed they would be included under the general appellation *feræ*, when *pecudes* are diſtinctly mentioned? And, as the poet concludes the ſubject, he ſays, expreſsly, "hoc ſatis *armentis*." Unleſs, indeed, Mr. W. will ſeize this laſt quotation as making in his favour, becauſe the term *armenta* is applied*, by Virgil, to the *phocæ* of Proteus.

Geor. 3. 254. —conreptoſ*que* undâ torquentia *montes*.

Whether the inſertion of the copulative will be allowed by all the readers of Virgil, we doubt; but the adoption of Schrader's emendation for montes, will meet the general approbation of ſcholars.

Geor. 3. 329. Ad puteos, aut alta greges ad ſtagna *jubebo*.

We have little doubt of the accuracy of this emendation *jubeto*, which occurred to Heyne as well as to Wakefield.

Geor. 4. 136. —*glacies* curſus frenaret aquarum; for *glacie*.

The learned editor conſiders this conjecture as ſtrengthened by Macrob. lib. VI. 6. the object of which chapter is to prove, by inſtances, "quæ in Virgilio notaverit ab ipſo figurata, non à veteribus accepta, vel auſu poëtico novè quidem ſed decenter

* *Armenta*, et turpes paſcit ſub gurgite phocas.

uſurpata." Now, the novelty and boldneſs of the expreſſion here adduced, evidently conſiſts in the words "curſus frenaret aquarum," in applying, to the courſe of a river, a term properly applicable to a quadruped; and it ſignifies little, whether the effect be aſcribed to *hyems* or to *glacies*. Yet the conjecture is ingenious, and, perhaps, an improvement upon the text; but it does not therefore follow that it *is* the text.

Geor. 4. 208. At genus immortale *manet*,

Bentley's conjecture, for *manet*, is admitted into the text, and defended by a paſſage from Apuleius. "Fortuna caduca, ſingillatim mortales, cuncti *tamen* univerſo genere perpetui." Whether this quotation can be ſaid to ſupport it or not, the conjecture might claim a place in the notes, though not in the text, from the identity in the letters in both words, and from the concurring opinion of ſome good judges as to its propriety. To us, however, it appears, comparatively, moſt taſteleſs and unpoetical.

Ibid. 293. *Ut* viridem Ægyptum nigrâ *fecundet* arenâ.

"Sic legendum eſſe conjiciebam, perſuaſus elegantiſſimum Poëtam variare voluiſſe tenorem orationis, cùm invenirem et codicem "*fecundet*" ſuppeditare: quæ lectio ſtatim flagitat "*ut*" pro "*et*": neque jam video quid in hoc loco deſiderari *poterit*."

This verſe, and the two preceding, are variouſly arranged in the MSS. but we do not think that any arrangement will render the paſſage worthy of a place in ſo finiſhed a poem as the Georgics. Heyne's interpretation is, by far, the beſt we have ſeen. If the verſe now quoted be permitted to remain, Mr. W.'s conjecture is certainly happy: but, with reſpect to the note juſt cited, we beg leave to remind him, that the *invariable uſage* of the Latin language requires a ſubjunctive after the indefinite *quid*.

Geor. 4. 355. Triſtis Ariſtæus Penei patris ad undam.

As the Greek is Πηνιοῦ, Penei genitoris was confeſſedly wrong. Mr. W.'s attempt to heal the wounded metre, is laudable and happy. We cannot pronounce upon it with certainty, unaſſiſted by the MSS.; but the idea is highly ingenio[us]

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[a] Ἡ κατὰ Πηνῆϊ καλὰ ῥέεθρα, ἢ κατὰ Πίνδου. Theoc. Id. 1. 67.

The blunder may have ariſen from an ignorant tranſcriber conſidering *Penei* as a diſſyllable, and therefore ſubſtituting *genitoris* for *patris*.

and probable, and, at any rate, better than Bentley's—*magni genitoris.*

Geor. 4. 484. Atque Ixionii *flendo* rota constitit orbis.

We cannot but pronounce this a bold and unwarrantable intrusion into the text. Yet Mr. W. does not propose it with much confidence, saying only, "conatus sum restitutum dare ex conjecturâ locum." How often must we repeat, that although a passage be manifestly corrupted, still it does not follow, that any conjecture is to be admitted in its room? But, in this instance, we are not satisfied that the text is wrong: we think that it will fairly bear the interpretation of Heyne: "sc. *rotam constitisse à vento*, cohibuisse se, quo minus a vento impelleretur; ut *consistere* aliquis *à cursu*, dum sistit cursum, recte dici videtur, ut in loco Ecl. 2, 25. *Quum placidum ventis staret mare.* Debuit enim, (he subjoins) aut esse aut fingi causa aliqua cur rota in turbinem circumageretur; atqui quæ causa magis idonea quam procella et vorticosus ventus?"

Geor. 4. 509. Flevisse, et gelidis hæc evolvisse sub *astris.*

Mr. W. does not seem to be aware, that this is a reading of several MSS.; "ut et in vulgaribus nonnullis edd," says Heyne; "satis doctè, cum *gelidis sub astris* de sideribus septemtrionalibus accipi posset, sed meo quidem judicio, Statio aliquo aut Claudiano dignius." The present editor says, on the contrary, "Nihil morer equidem judicium viri, qui lectioni nostræ vulgatam possit anteferre." He certainly defends his opinion by a profusion of learned quotations; but we must beg leave, in this collision of opposite sentiments, to shelter ourselves under the authority of Virgil himself:

Non nostrum inter vos tantas componere lites.

This article might be easily extended to a considerable length. But we trust we have adduced a sufficient number of instances to show the peculiar merits and character of this edition. We have no reason to retract the opinion, given in our account of his Bion and Moschus, that Mr. W. continues to improve, and asserts an honourable place among the literati of Europe. If with the praise justly due to the critical part of this edition, we repeat our eulogium on the typographical execution, we conceive there are few readers of Virgil, who will not be anxious to possess these beautiful volumes.

We cannot, however, conclude, without a few remarks upon the Culex, Ciris, and other poems, attributed to Virgil, which follow, in this edition, after the Georgics. This arrangement is surely defective. Whether we consider these poems as the earliest

earliest productions of Virgil, which they must be, if he is the real author; or as the spurious offspring of some other writer, which the greatest part probably are, they ought not to possess an honourable situation between the avowed and genuine writings of this exquisite poet.

We should have been glad if the learned editor had given his opinion more fully upon the external and internal evidence of these Minora Poemata, distinguishing accurately their respective pretensions to authenticity: but as he only says, in general, that they are "ut plurimùm parvi pretii, multis interpolata, et suspectæ auctoritatis," we shall endeavour briefly to supply the defect.

That the Culex, in its present state, was not written by Virgil, we may confidently affirm, whatever Scaliger may contend to the contrary. We do not mean merely that it is corrupted in particular passages; but, throughout, there is a poorness of contrivance, an affectation of ornament, a repetition of the same sentiment, unworthy the taste and genius of Virgil. Jortin, the learned and elegant Jortin*, is decisively of our opinion. But if any one thinks the rejection of the whole poem too bold an idea, since there is no reason to doubt that Virgil really did write a poem thus entitled, from the variety of ancient testimonies to that fact, he may embrace the judicious conjecture of Heyne: "habere quidem nos carminis fundum aliquem Virgilianum, interpolatum tamen et oneratum infinitis aliorum laciniis intextis et interpositis: ducit etiam eò diversitas illa locorum ac versuum in eodem carmine, et variata per plures diversæ notæ viros eadem sententia†.

The Ciris seems to have been attributed to Virgil from juster claims of merit, but with far less pretensions as to testimony. Indeed no authority, of any age or value, has ever enrolled it in the catalogue of his works. Fontanini's‡ conjecture, that it was the work of Gallus, and referred to in Eclog. 6. 74. which has the support of Gisanius, and even Barthius, is much more probable than that it came from the pen of Virgil. The silence of antiquity is decisive against that supposition.

With respect to the Catalecta, the testimony of Ausonius serves to prove, that Virgil did leave a collection under that

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* Our readers will be glad to see the opinion of this eminent scholar upon the Culex, in his Philolog. Tracts. vol. i. p. 241; upon the Ciris, vol. ii. p. 489. See also Miscell. Observat. vol. ii. p. 318.

† Procem. in Culic. p. 5. What follows is highly deserving of attention.

‡ Vid. Heyne Procem. in Ciris, p. 86, edit. 1789.

title;

title; and the second poem in the collection is expressly assigned to him by Quintilian. We gain, however, but little by this, since, after all the pains bestowed on it by the learned, it remains extremely obscure. Unless, indeed, the circumstances alluded to in a short composition are well known, its excellence, and even its meaning, will generally elude our enquiry. The other poems are of various merit; but scarcely any are ascribed to Virgil with a sufficient degree of authority. The sixth, which is justly styled, by Heyne, dulcissimum Poemation, and the twelfth, are chiefly deserving of notice.

The Copa also seems to have been assigned to this poet, without any authority: it is, however, an exquisite composition, and not unworthy of the Muse of Virgil, if we can fancy her to have been sportive. It contains an invitation to a friend to spend an autumnal day at a tavern in the country, and describes the pleasures of the situation, and of the entertainment, in a rich vein of poetry.

As a picture of ancient rural manners, the Moretum is highly interesting. The style, however, is so different from that of Virgil, and so inferior to it, that we cannot conceive him to have been its author. Heyne endeavours to account for this diversity of style, by considering it as an imitation or translation from some Greek poet: and he quotes Vossius in support of this opinion, who says, that, in a MS. copy of Virgil, is the following testimony: "*Parthenius Moretum Scripsit in Græco, quem Virgilius imitatus est.*" Scaliger, Barthius, and, lately, Wernsdorf, have ascribed it to Septimius Serenus, who is referred to the age of Vespasian. Whoever was the author, it is a curious picture of manners; but, though far from being destitute of merit, it does not appear to us deserving of the praises bestowed upon it by Heyne, or in any way worthy of being ascribed to the author of the Georgics.

Upon the whole then, it appears to us extremely improbable, that Virgil should suffer any compositions, so inferior to the rest of his works as these minor poems are, to meet the public eye, when his taste was so nice, and his judgment so fastidious, that he would have condemned the Æneid* to the flames, as unworthy to survive him. If any of them proceeded from his pen, they must have got abroad contrary to his wishes; and they are now so interpolated and corrupted, as scarcely to be entitled to the praise of

— magni nominis umbra!

* This fact is ascertained by the respectable authorities of Pliny, Gellius, and Macrobius.

ART.

ART. VIII. *Prodromus Stirpium in Horto ad Chapel Allerton vigentium, Auctore Ricardo Antonio Salisbury. Reg. Soc. Lond. ac Linn. Socio.* 8vo. 422 pp. Londini. 1796.

THE author of this work, the greater part of which has been printed several years, is well known to be one of our first-rate botanists; and, like many eminent men in other sciences, has, perhaps, too humble an opinion of his own abilities. The preface, written in no inelegant Latin, informs us, the work was meant to be little more than a catalogue of the plants then in his garden, with the characters of some new species he had raised, and, occasionally, a few remarks on others that were obscure. We think it fortunate for botanists, that he has, at length, been persuaded to publish what his maturer judgment has disapproved; for, from the very errors of such authors, much information may be often obtained. The plants are arranged in natural orders, and these orders in classes, determined by the most usual number of their stamina; but this arrangement, as well as the universally received system of *Linnæus*, the author has now entirely forsaken, for (as he thinks) the more instructive and easy arrangement of *Jussieu*. To his grand innovation, however, as he himself predicts, we by no means agree; for it attacks what we consider as the very foundation of all botanic knowledge, namely, the specific names of plants, now in use. Though we cannot deny the propriety of some of the alterations he has made, or wish to persist in calling that black which is really white, yet we do not see the smallest necessity for changing so very many names. However we might assent, for instance, to call Panicum Sorghum, *Frumentaceum*; Iris Biflora, *Rupestris*; Mirabilis Jalapa, *Versicolor*; since it assuredly does not produce the officinal drug to which its present name alludes; yet we trust, that no one will be found so capricious as to use Piper Pallidum, for *Polystachion*; Jasminum Vimipale, for *Officinale*; Aira Dulcis, instead of *Aquatica*, &c.

We much more gladly proceed to give some account of the solid knowledge that is offered to us by the author; and this is far more than, on first opening the book, we expected to find. Among various new plants taken up in it, are Casuarina *Littoralis*, from Botany Bay; Limodorum *Viridum*, from Jamaica, which is yet perpetually confounded with the two very different species called *Tuberosum*, by Linnæus and Jacquin; Epidendrum *Lineatum*, falsely named *Cochleatum* by Mr. Curtis, and which, if we are not much mistaken, is also one and the same plant with the *Fragrans* of Swartz; Pea *Pulchella*,

Pulchella, sent by Koenig from Tranquebar, which, by the very clear specific character here given, we find to be a most beautiful species, which has also been received from China. The genera of *Ixia*, *Gladiolus*, and *Ferraria* are augmented with many new species, and among them we find the beautiful plant, called Moræa *Northiana*, by the nurserymen, referred to Ferraria, with the very appropriate epithet of *Elegans*, with the information, that it grows wild near Rio Janeiro. Several new *Proteas*, *Banksias*, and *Metrosideri*, from Port Jackson, next appear to us uncommonly well discriminated, and the difficult genus of *Narcissus*, is entirely new modelled and elucidated. Indeed, in his whole order of Lileæ, the author appears to have worked *con amore*; for specific characters, or as we should rather call them, those short specific descriptions, so energetically recommended by Linnæus, are added to all the *Hæmanthi*, *Pancratiums*, *Amaryllises*, and *Fritillarias*. It is no easy matter to say, in very extensive genera, how far brevity can be always united with perspicuity; but, as we have been informed, the author is now investigating, by far one of the most intricate, namely *Erica*, we venture to suggest to him the utility of such synoptical divisions, as we find in the Encyclopedie of Lamarck. Among the *Oxalides*, two species perpetually confounded with each other by most writers, are here far more obviously discriminated, than in the Monographia of that genus, lately published by Jacquin, who takes no notice of the absence of the Stipulæ in O. *Stricta*, or their presence in O. *Corniculata*. In the Nat. Order of Myrteæ, a most curious species of *Rosa*, from Persia, now, we fear, totally lost in this country, is very minutely and accurately described: the author calls it *Simplicifolia*, and gives for its specific difference, only "foliis simplicibus," which, till some other species, with simple leaves is discovered, will certainly distinguish it from all yet known; but we should have been inclined to have added *glaucis* to the description,

Mr. Salisbury, in this work, has made only nine classes; into which he has distributed about forty-eight, or fifty natural orders; making the names of all the classes and orders, terminate in *æ*, as agreeing with Plantæ, or Stirpes. His classes are these: 1. Monandræ, Diandræ. 2. Triandræ. 3. Tetrandræ. 4. Pentandræ. 5. Hexandræ. 6. Octandræ. 7. Decandræ. 8. Polyandræ. 9. Cryptogameæ. The orders contained under these, are enumerated at the head of each class, though not always accurately: and, in the running title, which should constantly be the name of the class, there is great irregularity; the name of an order being frequently given; and then varied, without apparent reason, for that of the class. Many of these adjectives in *æ*, are made without

out regard to analogy, as *Liliæ*, &c. After this account of what has been done by ſo maſterly a hand, moſt botaniſts will be anxious to conſult the work itſelf; and will wiſh that it may ſoon be followed by the more detailed and complete hiſtory of Mr. Saliſbury's collection, which is announced in the preface.

ART. IX. *A practical View of the prevailing Religious Syſtem of profeſſed Chriſtians, in the higher and middle Claſſes of this Country, contraſted with real Chriſtianity. By William Wilberforce, Eſq. Member of Parliament for the County of York. The Third Edition.* 8vo. 491 pp. 7s. Cadell and Davies. 1797.

IN recommending to the public one of the moſt impreſſive books, on the ſubject of religion, that have appeared within our memory, we are anxious to keep every other conſideration perfectly ſubordinate, in our minds, to the deſire of aiding, as much as poſſible, the general effect which it is intended to produce. Differing from the author in a few points, which we ſhall mention in their proper place, we agree entirely with him as to the neceſſity that exiſts at preſent, for awakening many nominal believers to a recollection of the moſt important doctrines of Chriſtianity, and to an active and heart-felt ſenſe of religion. We do not allow, as he appears once or twice to inſinuate, that the clergy, in general, are deficient in recommending the ſame renovation of mind; but we feel very ſtrongly, that an extra-official exhortation to the ſame things, aſſiſted by the credit of his ſituation, the juſt and general confidence in the worth and ſincerity of his character, the clearneſs of his intellect, and the force of his eloquence, will produce a more extenſive, and, on many minds, a more powerful effect, than any inſtruction from the pulpit; or even from the pen of a divine. To the force of this effect, we are ſincerely and earneſtly deſirous to contribute. The bleſſing of Providence on this country, has already placed it in the higheſt rank among the nations who firſt reformed their faith and practice; and has diſtinguiſhed it by a peculiar wiſdom, prudence, and moderation, in defining its religious tenets. We are willing to indulge the hope, that in the preſent ſhock of opinions, religious, moral, and political, amidſt the wreck of them in many parts of Europe, this nation may be permitted not only to ſtand firm, but even to arouſe itſelf to a purer practice, and more ardent attachment to the truth. Towards

this

this great work, the preſent publication is, perhaps, intended as a providential inſtrument, and we ſhould be deficient in the trueſt kind of patriotiſm, if we neglected to afford it all the aid which our recommendation can beſtow.

Withheld by other objects of attention, from an immediate notice of this book, we have not been careleſs ſpectators of its reception from the public. That it has not been overlooked, the rapid ſucceſſion of editions may ſufficiently evince; but the opinions which we have heard delivered concerning it, prove but too fully, we are ſorry to ſay, the truth of the principal ſtatement it contains. It is uſually cenſured as too ſevere, and on the few paſſages which ſeem to mark a tendency to a particular ſpecies of enthuſiaſm, more ſtreſs is generally placed than the occaſion properly demands. Mr. W. may be connected with a ſect; of this we are not anxious to enquire.—But of his book, by far the greater part, is ſound and genuine Chriſtianity; and would as ſuch be received, were not his readers more anxious to invent excuſes for their own indifference, than to derive the proper advantage from a work of real piety. Having premiſed theſe obſervations, we ſhall proceed to give a view of the book.

The introduction contains a ſhort, but very ſufficient apology for the undertaking itſelf. The author then, in his firſt chapter, treats of the importance of Chriſtianity, the inadequate ideas uſually entertained of it, and the ſcriptural account of the fact as it truly is. He ſtrongly combats the perſuaſion, that mere ſincerity, in opinions taken up without reaſon, is ſufficient for their juſtification. He mentions alſo, but too ſlightly, the notion, that right practice is enough, without regard to the opinions from which it proceeds. This, however, he treats of again incidentally, in a ſubſequent part of the book. The ſecond chapter treats of the corruption of human nature, as a point of which the generality of Chriſtians have a very inadequate conception. He recalls to mind the doctrines of ſcripture, and the proofs from fact, that ſuch a corruption exiſts, which, indeed, are ſuch as ſuggeſt themſelves to every conſiderate mind, but are here ſtated with clearneſs and effect. At the head of the third chapter, the author places a ſhort view of the principal doctrines concerning our Saviour and the Holy Spirit, as they are taught in the Holy Scriptures, and held by the church of England. Which, that we may do juſtice to the correctneſs of his notions, on theſe ſubjects, we ſhall here inſert.

"SCRIPTURE DOCTRINES.

"That 'God ſo loved the world, as of his tender mercy to give his only Son Jeſus Chriſt for our redemption:'

"That

" That our bleſſed Lord willingly left the glory of the Father, and was made man;

" That 'he was deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief:'

" That 'he was wounded for our tranſgreſſions; that he was bruiſed for our iniquities:'

" That 'the Lord laid on him the iniquity of us all:'

" That at length 'he humbled himſelf even to the death of the Croſs, for us miſerable ſinners; to the end that all who with hearty repentance and true faith, ſhould come to him, might not periſh, but have everlaſting life:'

" That he 'is now at the right hand of God, making interceſſion' for his people:

" That 'being reconciled to God by the death of his Son, we may come boldly unto the throne of grace, to obtain mercy and find grace to help in time of need:'

" That our Heavenly Father 'will ſurely give his Holy Spirit to them that aſk him:'

" That 'the Spirit of God muſt dwell in us;' and that 'if any man have not the Spirit of Chriſt, he is none of his:'

" That by this divine influence 'we are to be renewed in knowledge after the image of him who created us,' and 'to be filled with the fruits of righteouſneſs, to the praiſe of the glory of his grace;'—that 'being thus made meet for the inheritance of the ſaints in light,' we ſhall ſleep in the Lord; and that when the laſt trumpet ſhall ſound, this corruption ſhall put on incorruption—and that being at length perfected after his likeneſs, we ſhall be admitted into his heavenly kingdom." P. 62.

That theſe doctrines ought to excite in us the ſtrongeſt ſenſe of our dangerous ſtate without redemption, and the warmeſt affection and gratitude to the author of our hopes, is the cleareſt of all poſitions. That theſe ſenſations are not felt, Mr. W. argues, from the unwillingneſs of Chriſtians, in general, to diſcourſe on theſe ſublime ſubjects.

" True love," as he juſtly remarks, " is an ardent, and an active principle—a cold, a dormant, a phlegmatic gratitude, are contradictions in terms. When theſe generous affections really exiſt in vigour, are we not ever fond of dwelling on the value, and enumerating the merits of our benefactor? How are we moved when any thing is aſſerted to his diſparagement! How do we delight to tell of his kindneſs! With what pious care do we preſerve any memorial of him, which we may happen to poſſeſs? How gladly do we ſeize any opportunity of rendering to him, or to thoſe who are dear to him, any little good offices, which, though in themſelves of ſmall intrinſic worth, may teſtify the ſincerity of our thankfulneſs! The very mention of his name will cheer the heart, and light up the countenance! And if he be now no more, and if he had made it his dying requeſt that, in a way of his own appointment, we would occaſionally meet to keep the memory of his perſon, and of his ſervices in lively exerciſe; how

how should we resent the idea of failing in the performance of so sacred an obligation!

"Such are the genuine characters, such the natural workings of a lively gratitude. And can we believe, without doing violence to the most established principles of human nature, that where the *effects* are so different, the *internal principle* is in truth the same?" P. 69.

He then proceeds to discuss and solve the objections which are usually made to the encouragement of such feelings. In the second section of this chapter, it is argued very ably, and very usefully, in pursuit of the same argument, that the passions are not to be excluded from the service of religion; since without a real and heart-felt attachment to the great objects of devotion, the practice of it must unavoidably be cold and lifeless. We cannot refrain from inserting a short specimen of the manner in which this argument is handled.

"It cannot, methinks, but afford a considerable presumption against the doctrine which we are about to combat, that it proposes to exclude at once from the service of Religion so grand a part of the composition of man; that in this our noblest employment it condemns as worse than useless, all the most active and operative principles of our nature. One cannot but suppose that like the organs of the body, so the elementary qualities and original passions of the mind were all given us for valuable purposes by our allwise Creator. It is indeed one of the sad evidences of our fallen condition, that they are now perpetually tumultuating and rebelling against the powers of reason and conscience, to which they should be subject. But even if Revelation had been silent, natural reason might have in some degree presumed, that it would be the effect of a Religion which should come from God, completely to repair the consequences of our superinduced depravity. The schemes of mere human wisdom had indeed tacitly confessed, that this was a task beyond their strength. Of the two most celebrated systems of philosophy, the one expressly confirmed the usurpation of the passions; while the other, despairing of being able to regulate, saw nothing left but to extinguish them. The former acted like a weak government, which gives independence to a rebellious province, which it cannot reduce. The latter formed its boasted scheme merely upon the plan of that barbarous policy, which composes the troubles of a turbulent land by the extermination of its inhabitants. This is the calm, not of order, but of inaction; it is not tranquillity, but the stillness of death;

Trucidare falso nomine imperium, & ubi solitudinem faciunt, pacem appellant—

Christianity, we might hope, would not be driven to any such wretched expedients; nor in fact does she condescend to them. They only thus undervalue her strength, who mistake her character, and are ignorant of her powers. It is her peculiar glory, and her main office, to bring all the faculties of our nature into their just subordination and dependence; that so the whole man, complete in all his functions,

may

may be restored to the true ends of his being, and be devoted, entire and harmonious, to the service and glory of God. 'My Son, give me thine *heart*'—'Thou shalt love the Lord thy God with all thy *heart*:'—Such are the direct and comprehensive claims which are made on us in the holy Scriptures. We can scarcely indeed look into any part of the sacred volume, without meeting abundant proofs, that it is the religion of the Affections which God particularly requires. Love, Zeal, Gratitude, Joy, Hope, Trust, are each of them specified; and are not allowed to us as weaknesses, but enjoined on us as our bounden duty, and commended to us as our acceptable worship. Where passages are so numerous, there would be no end of particular citations. Let it be sufficient, therefore, to refer the reader to the word of God. There let him observe too, that as the lively exercise of the passions towards their legitimate object, is always spoken of with praise, so a cold, hard, unfeeling heart, is represented as highly criminal. Lukewarmness is stated to be the object of God's disgust and aversion; zeal and love, of his favour and delight; and the taking away of the heart of stone, and the implanting of a warmer and more tender nature in its stead, is specifically promised as the effect of his returning favour, and the work of his renewing grace. It is the prayer of an inspired teacher, in behalf of those for whom he was most interested, 'that their love' (already acknowledged to be great) 'might abound yet more and more:' Those modes of worship are set forth and prescribed, which are best calculated to excite the dormant affections, and to maintain them in lively exercise; and the aids of music and singing are expressly superadded to increase their effect. If we look to the most eminent of the Scripture Characters, we shall find them warm, zealous, and affectionate. When engaged in their favourite work of celebrating the goodness of their Supreme Benefactor, their souls appear to burn within them, their hearts kindle into rapture; the powers of language are inadequate to the expression of their transports; and they call on all nature to swell the chorus, and to unite with them in hallelujahs of gratitude, and joy, and praise." P. 82.

The third section of this chapter is employed in removing the false idea, that an invisible Being cannot reasonably be an object of affection: and the fourth shows, that the coldness of too many on this subject, arises from inadequate conceptions of the terms of our acceptance. The strictness of true and practical Christianity is then well contrasted with the commonly prevailing notions of professed believers. The picture of the latter is so drawn, that it is not easy to deny the likeness.

"A very erroneous notion appears to prevail concerning the true nature of Religion. Religion, agreeably to what has been already stated, (the importance of the subject will excuse repetition) may be considered as the implantation of a vigorous and active principle; it is seated in the heart, where its authority is recognized as supreme, whence by degrees it expels whatever is opposed to it, and where it gradually brings all the affections and desires under its complete controul and regulation.

"But

"But though the heart be its special residence, it may be said to possess in a degree the ubiquity of its Divine Author. Every endeavour and pursuit must acknowledge its presence; and whatever does not, or will not, or cannot receive its sacred stamp, is to be condemned as inherently defective, and is to be at once abstained from or abandoned. It is like the principle of vitality, which, animating and informing every part, lives throughout the whole of the human body, and communicates its kindly influence to the smallest and remotest fibres of the frame. But the notion of Religion entertained by many among us, seems altogether different. They begin indeed, in submission to her clear prohibitions, by fencing off from the field of human action, a certain district, which, though it in many parts bear fruits on which they cast a longing eye, they cannot but confess to be forbidden ground. They next assign to Religion a portion, larger or smaller according to whatever may be their circumstances and views, in which, however, she is to possess merely a qualified jurisdiction, and having so done, they conceive that without let or hindrance they have a right to range at will over the spacious remainder. Religion can claim only a stated proportion of their thoughts, and time, and fortune, and influence; and of these, or perhaps of any of them, if they make her any thing of a liberal allowance, she may well be satisfied: the rest is now their own, to do what they will with; they have paid their tythes, say rather their composition, the demands of the Church are satisfied, and they may surely be permitted to enjoy what she has left without molestation or interference.

"It is scarcely possible to state too strongly the mischief which results from this fundamental error. At the same time, its consequences are so natural and obvious, that one would think it scarcely possible not to foresee that they must infallibly follow. The greatest part of human actions is considered as indifferent. If men are not chargeable with actual vices, and are decent in the discharge of their religious duties; if they do not stray into the forbidden ground, if they respect the rights of the conceded allotment, what more can be expected from them? Instead of keeping at a distance from *all sin*, in which alone consists our safety, they will be apt not to care how near they approach what they conceive to be the boundary line; if they have not actually passed it, there is no harm done, it is no trespass. Thus the free and active spirit of religion is "cribbed and hemmed in;" she is checked in her disposition to expand her territory, and enlarge the circle of her influence. She must keep to her prescribed confines, and every attempt to extend them will be resisted as an encroachment.

"But this is not all. Since whatever can be gained from her allotment, or whatever can be taken in from the forbidden ground, will be so much of addition to that land of liberty, where men may roam at large, free from restraint or molestation, they will of course constantly, and almost insensibly, straitening and pressing upon the limits of the religious allotment on the one hand; and, on the other, will be removing back a little farther and farther the fence which abridges them on the side of the forbidden ground. If Religion attempt for a time to defend her frontier, she by degrees gives way. The space she occupies diminishes till it be scarcely discernible; whilst, her spirit extinguished,

extinguished, and her force destroyed, she is little more than the nominal possessor even of the contracted limits to which she has been avowedly reduced." P. 162.

Thus religion, he further observes, p. 180, is degraded into "a set of penal statutes," wise and reasonable indeed, but still abridgments of our natural liberty, and as such unwelcome. The consequence of that error is the want of the true internal principles of action; under which head, Mr. W. takes occasion to notice the false opinions commonly entertained of the desire of human applause, as a motive of action; and accounts, upon this ground, for the prevalence of many unjustifiable practices, among which that of Duelling is particularly specified; of which the essential guilt chiefly consists in this; "that it is a deliberate preference of the favour of man before the favour of God, *in articulo mortis*; in an instance, wherein our own life, and that of a fellow-creature, are at stake, and wherein we run the risk of rushing into the presence of our Maker, in the very act of offending him." Some very important observations follow, on the prevailing error, that useful lives, and amiable tempers, may safely be substituted for the religious principle. Christianity, as the author justly observes, in the words of his friend Mrs. H. More, "is a religion of motives," and that only is Christian practice which flows from Christian principles. The following illustration of this doctrine is convincing and valuable.

"This also is a position of which, in our intercourse with our fellow-creatures, we clearly discern the justice, and universally admit the force. Though we have received a benefit at the hands of any one, we scarcely feel grateful, if we do not believe the intention towards us to have been friendly. Have we served any one from motives of kindness, and is a return of service made to us? We hardly feel ourselves worthily requited, except that return be dictated by gratitude. We should think ourselves rather injured than obliged by it, if it were merely prompted by a proud unwillingness to continue in our debt. What husband, or what father, not absolutely dead to every generous feeling, would be satisfied with a wife or a child, who, though he could not charge them with any actual breach of their respective obligations, should yet confessedly perform them from a cold sense of duty, in place of the quickening energies of conjugal and filial affection? What an insult would it be to such an one, to tell him gravely that he had no reason to complain!" P. 261.

Pursuing his subject in this manner, and combating, one by one, the most material prejudices which oppose the admission or exercise of the active principle and motives of Christianity, Mr. W. employs the latter part of his work chiefly in exhortations to various descriptions of persons, suited to his conceptions

tions of the preſent exigency of the caſe: and preſſes upon all the neceſſity of their beſt exertions towards a general reformation in principles and practice. The concluſion of the firſt ſection of the ſeventh chapter, in conſidering ſome peculiar features of the preſent time, riſes, as do occaſionally other parts of the work, to a degree of ſublimity.

"Never were there times which inculcated more forcibly, than thoſe in which we live, the wiſdom of ſeeking a happineſs beyond the reach of human viciſſitudes. What ſtriking leſſons have we had of the precarious tenure of all ſublunary poſſeſſions! Wealth, and power, and proſperity, how peculiarly tranſitory and uncertain! But Religion diſpenſes her choiceſt cordials in the ſeaſons of exigence, in poverty, in exile, in ſickneſs, and in death. The eſſential ſuperiority of that ſupport which is derived from Religion is leſs felt, at leaſt it is leſs apparent, when the Chriſtian is in full poſſeſſion of riches, and ſplendour, and rank, and all the gifts of nature and fortune. But when all theſe are ſwept away by the rude hand of time, or the rough blaſts of adverſity, the true Chriſtian ſtands, like the glory of the foreſt, erect and vigorous; ſtripped indeed of his ſummer foliage, but more than ever diſcovering to the obſerving eye the ſolid ſtrength of his ſubſtantial texture:

> Pondere fixa ſuo eſt, nudoſque per aera ramos
> Attollens, trunco non frondibus efficit umbram." P. 460.

It is impoſſible, in ſuch a view as can here be given, to convey an adequate idea of a work like the preſent; in which the author labours, by every mode of argument, to revive the decaying zeal and love for religion. We ſhall, therefore, the more urge the peruſal of it to all thoſe in whom our account may excite any degree of curioſity; not doubting that, if it be read with any degree of Chriſtian feeling, it will powerfully tend to produce the recollection of paſt deficiencies or offences, the formation of good reſolutions, and the renewal of thoſe which may have been made and partially obliterated.

Every degree of credit is due to the author, for this frank and open confeſſion of his faith in a corrupt age. His language is, in general, correct, elevated, and energetic: his motives are evidently pure, his ſentiments of religion, for the moſt part, juſt; and his knowledge of his ſubject maſterly. It cannot, however, be denied, that though, in the preſent work, he keeps almoſt invariably within the bounds of that which is admitted, and taught by the Church of England, he ſhows, in ſome parts, a bias towards a ſect, which, by its fanatical interpretations of the doctrines of Grace, and Divine Influence, has thrown the greateſt diſcredit upon the genuine tenets reſpecting thoſe ſubjects. He palliates (in p. 78 and 374) the

vulgarity and violence of uninſtructed and ignorant teachers, whoſe interference is, in all reſpects, dangerous and pernicious: and, though a warm admirer of the Articles, Homilies, and Liturgy of the Church of England, he ſeems to take his notions of its miniſters rather from the revilings of thoſe ſectaries than from the fact. He ſlides from the mention of the clergy to the teachers of that claſs, as if they were perfectly the ſame; and declares the latter, upon his perſonal knowledge and credit, to be friends of the eſtabliſhed Church. Their friendſhip, however, is ſurely doubtful. Whitfield, we are informed, did not uſe the Liturgy at Moorfields; he repented afterwards, and uſed it at Tottenham Court. Weſley never uſed it at the Foundery; but it was uſed at the Lock, by Madan, though not with ſtrict decorum. Weſley conferred ordination. By what right, if he acknowledged the diſcipline of the Church? Among his ſucceſſors there is a ſchiſm; one party retaining the Liturgy and the Articles, the other rejecting both. Mr. W. ſpeaks in general againſt our public ſchools and univerſities; yet we know that, though from the general levity of the times too little effect, perhaps, is produced by them, leſſons and lectures on religious ſubjects, and thoſe very conſtantly and frequently repeated, form a ſtated part of the education in ſome, at leaſt, of the former; and the attendance on a regular courſe of divinity is now made a neceſſary qualification for orders in the latter. It might not be difficult to ſhow, that the ideas of Mr. W. concerning the ſtage, are carried to a miſtaken degree of ſtrictneſs. His arguments apply rather to the abuſe than the exiſtence of theatrical entertainments. The morality of the pieces performed might certainly be ſtrictly regulated; and if licentious people aſſemble there, it is not becauſe they are theatres, but becauſe they are places of public reſort. The ſhameful indecency at preſent viſible in our theatres, makes it difficult, indeed, to defend them; but this alſo might ſurely be prevented. The danger of corruption to which the performers themſelves are expoſed, has not prevented many inſtances of regular and exemplary conduct; and this kind of objection might bear almoſt equally againſt innumerable other occupations. We will not further extend our obſervations of this kind. The general tendency of the book, as we have ſaid, is excellent; and we will not hazard the poſſibility of leſſening its effect by any objections which we might find it poſſible, on a minute examination, to throw out. Even in the language, though in general correct, animated, and harmonious, a few faults might be found. Mr. W. uſes ſome words neither elegant nor of very good authority, ſuch as *to bottom*, *to ſit looſe*, &c. Theſe are frequent. *Prejudice*, in the ſenſe of injury, occurs ſometimes;

and

and *unworthy* for *unworthily*, once in page 343. But in his writing, as well as in his ſentiments, a very few ſlight blemiſhes are redeemed by much beauty, much energy, and very much that deſerves, and muſt command, the attention of the reader, and the commendation of the critic.

ART. X. *The Purſuits of Literature, a Satirical Poem, in Dialogue. With Notes. Part the Fourth and Laſt.* 8vo. 2s. 6d. Becket, No. 81, Pall-Mall. 1797.

AT length this unknown poet, much enquired for, but enquired for in vain, has concluded his greateſt literary career: and though with the wild and wandering foot of a ſatiriſt, he ſometimes treads on ſpots, which we could wiſh to be inviolate, we cannot withhold from him our ſtrong commendation as the patriotic champion of morality, religion, and ſound principles, literary and political. This part is, in general, more poetical than thoſe which have preceded it. The author, having been accuſed of putting verſes together, merely as a vehicle for his notes, ſeems to have been determined here to ſhow that he poſſeſſes, in all reſpects, the fire and force of a poet. To a diſcerning reader, there were many paſſages in the former parts, and in the other poems of the ſame writer, which ſufficiently proved this point; but the part in which he has at preſent laboured more particularly to ſhow his powers, is his deſcription of a true poet. This rare character, which Juvenal in one of his moſt ardent excurſions, could only mark by

Hunc, qualem nequeo monſtrare, et ſentio tantum,

this writer has attempted to delineate at large, and we think with good ſucceſs. Our readers ſhall judge for themſelves.

AUTHOR.

Hear yet awhile:—the dread reſiſtleſs pow'r,
That works deep-felt, at inſpiration's hour,
He claims alone—

OCTAVIUS.

Who claims?

AUTHOR.

The favour'd BARD,
Who nobly conſcious of his juſt reward,
With loftier ſoul and undecaying might,
Paints what he feels in characters of light.

Hears in each blaſt ſome conſecrated rhyme,
Trac'd by the ſpirit of the troublous clime.
He turns: and inſtantaneous all around
Cliffs whiten, waters murmur, voices ſound,
Portentous forms in heav'ns aërial hall—
Appear, as at ſome great ſupernal call.
Thence oft in thought his ſteps ideal haſte
To rocks and groves, the wilderneſs or waſte;
To where old Tadmor's regal ruins lie
In deſolation's ſullen majeſty;
Or where Carthuſian tow'rs the pilgrim draw,
And bow the ſoul with unreſiſted awe,
Where Bruno from the mountain's pine-clad brow,
Survey'd the world's inglorious toil below;
Then as down rugged cliffs the torrent roar'd,
Proſtrate great Nature's preſent God ador'd,
And bade, in ſolitude's extremeſt bourn,
Religion hallow the ſevere ſojourn.
To Him the Painter gives his pencil's might;
No gloom too dreadful, and no blaze too bright;
What time to mortal ken he dares unveil
The inexpreſſive form, in ſemblance frail,
To the ſtrain'd view preſents the yawning tomb,
Subſtantial horrors, and eternal doom.
To Him the pow'rs of harmony reſort,
And as with random glance and fiercer port,
He ſcans th' ætherial wilderneſs around,
Pour on his ear the thrilling ſtream of ſound,
Strains that from full-ſtrung chords at diſtance ſwell,
Notes, breathing ſoft from muſic's inmoſt cell,
While to their numerous pauſe or accent deep,
His wond'ring paſſions dread accordance keep.
Thence muſing, lo, he bends his weary eyes
On life, and all its ſad realities;
Marks how the proſpect darkens in the rear,
Shade blends with ſhade, and fear ſucceeds to fear,
Mid forms that flit through the malignant gloom,
Till death unbar the cold ſepulchral room.
Such is the Poet: bold, without confine,
Imagination's "charter'd libertine."
He ſcorns in apathy to float or dream
On liſtleſs ſatisfaction's torpid ſtream,
But dares alone in vent'rous bark to ride,
Down turbulent delight's tempeſtuous tide;
Where thoughts encountering thoughts in conflict fierce,
Tumultuous ruſh, and labour into verſe,
Then as the ſwelling numbers round him roll,
Stamps on th' immortal page the viſions of his ſoul.

If there be found in ſome parts of this paſſage a ſmall degree of obſcurity and inflation, ſtill it is a flight that demands the wing

wing of a poet to attempt it. His choice of the Grand Chartreuſe for the ſojourn of Religion, is, however, rather inconſiſtent with his ardent zeal againſt the Romiſh perſuaſion.

It is with regret that we ſee this author condemn Mr. Boſcawen's tranſlation of Horace for mediocrity. Let him compare the Odes eſpecially, by that author, with thoſe which have ſo long poſſeſſed the public patronage, the tranſlation by Francis, and he will ſurely allow conſiderable merit in gaining ſuch a ſtep. To condemn a poetical tranſlator, for being inferior to his original, is to condemn all tranſlations that are made, except by ſuch a genius as Pope. But if we are ſo very faſtidious, we can but rarely have a tranſlator. The anecdote, p. 24, of a prelate who does not allow his claret to paſs beyond a certain line at his table, is an obſolete ſtory of a biſhop who has had three ſucceſſors, ſince his death, in the ſee over which he preſided, and therefore might have ſlept at preſent. Who the perſonage may be, who is delineated under the character of Moroſophos, we cannot undertake to ſay; but the picture is well drawn, and the tale told with facility and point. We are very ſorry to obſerve, that the information mentioned in p. 92, of Mr. Maurice being appointed Hiſtoriographer to the Eaſt-India Company, with a ſalary not inadequate, is totally erroneous. That gentleman is ſtill unſupported by any permanent aid, and his great work, the hiſtory of Hindoſtan, not beyond the danger of remaining unfiniſhed, from that very want of aſſiſtance. We leave the poet, and his readers, to make their reflections on the fact. We inſert with pleaſure, as poetical, and as juſt, the characters of Mr. Maſon, and Sir William Jones.

" But whence that groan? no more Britannia ſleeps,
But o'er her loſt Muſæus bends and weeps.
Lo! every Grecian, every Britiſh Muſe
Scatters the recent flow'rs, and gracious dews,
Where *Maſon* ſleeps; he ſure their influence felt,
And in his breaſt each ſoft affection dwelt
That Love and Friendſhip knew; each ſiſter art,
With all that colours, all that ſounds impart,
All that the ſylvan theatre can grace,
All in the ſoul of Maſon found their place.
Low ſinks the laurell'd head: in Mona's land
I ſee them paſs, 'tis Mador's drooping band,
To harps of woe in holieſt obſequies
" In yonder grave," they chant, " our Druid lies!"
He too whom Indus and the Ganges mourn,
The glory of their banks, from Iſis torn,
In learning's ſtrength is fled, in judgment's prime;
In ſcience temp'rate, various, and ſublime;
To him familiar every legal doom
The courts of Athens, or the halls of Rome,

Or

Or Hindóo Vedas taught; for him the Muſe
Diſtill'd from ev'ry flow'r Hyblæan dews;
Firm when exalted, in demeanour grave,
Mercy and Truth were his, he lov'd to ſave:
His mind collected 'gainſt Opinion's ſhock,
Jones ſtood unmov'd, and from the Chriſtian rock,
Cœleſtial brightneſs beaming on his breaſt,
He ſaw the ſtar, and worſhipp'd in the Eaſt*."

We cannot too much commend this writer for his very ſevere, but moſt juſt caſtigation, of the Monk, and its author. When we gave our critique upon it, what we ſaid was conciſe though ſtrong, becauſe we feared attracting attention to a production ſo pernicious, even by our cenſures. Attention has ſince been paid to it, infinitely more than enough, and whoever points out its turpitude, and ſeductive tendency, pays a homage to virtue and religion. With this remark we ſhall quit, for the preſent, a ſatiriſt, whom we expect, in due time, to meet again in ſome new form; a Proteus, though inviſible.

ART. XI. *Three Treatiſes on the Brain, the Eye, and the Ear, illuſtrated by Tables. By Alexander Monro, M. D. Profeſſor of Medicine, Anatomy, and Surgery, in the Univerſity of Edinburgh; Fellow of the Royal College of Phyſicians; and of the Royal Society of Edinburgh; and Fellow of the Royal Academy of Surgery, of Paris.* 4to. 263 pp. 1l. 7s. Bell, &c. Edinburgh; Robinſons, London. 1797.

A WORK which treats of three ſubjects ſo important as the anatomical ſtructure of the brain, and two of the moſt important organs of ſenſe, coming from the pen of a celebrated profeſſor of anatomy, who has been engaged in the purſuits of his art for half a century, muſt naturally attract the attention of the public; and we confeſs, that in announcing it, we had hoped to lay before our readers, much new matter, and many original obſervations of the higheſt importance. We are ſorry to have been diſappointed in the peruſal of the work, and to find, that inſtead of containing treatiſes on theſe ſubjects, it offers, in reality, only a ſet of claims to diſcoveries made in former days, of various particulars and anatomical facts, which have been long before the public.

The work itſelf contains ſo very little matter in proportion to its ſize, that to give an analyſis of it, would be treating it too lightly, and to enter into the diſcuſſion of all the author's

* Mr. Wilberforce alludes to the ſame expreſſion

claims

claims upon the more minute points of anatomical diſcoveries, would be to draw ourſelves and our readers into a very prolix detail.

The firſt treatiſe contains a claim to the diſcovery, in the year 1753, that the lateral ventricles of the human brain communicate with each other, and at the ſame place with the third ventricle.

In the year 1759, that the ſolid parts of the brain, and other organs, are removed by abſorption.

In the year 1779, that the treatment of the hydrocephalus internus, by mercury, is leſs effectual, than many authors have endeavoured to make the public believe.

Upon theſe particular diſcoveries, which Dr. Monro has conſidered of ſo much importance, as to publiſh his claim to them at this diſtance of time, we ſhall make our obſervations ſeparately.

The diſcovery of the opening between the lateral ventricles and the third ventricle, as far as we know, nobody has diſputed; that there is an opening, no anatomiſt from the year 1753, to this moment ever doubted, whatever they may have done before; but this, by many, has been regarded as an interſtice between the Fornix and the Thalamus Nervi optici, on each ſide, leading to the third ventricle, and not as being properly a direct channel of communication between the lateral ventricles. We are willing, however, to concede to the author whatever value he may wiſh to affix to this diſcovery, which he has thought it neceſſary to ſupport, by the teſtimony of the ſeveral medical profeſſors at Edinburgh.

We cannot but lament, that the claim to the diſcovery, that the ſolid parts of the brain, and other organs, may be removed by abſorption, was not brought forward ſome years ago; as we find, in Mr. Hunter's work upon the Blood, Inflammation, and Gun-Shot Wounds, a ſimilar claim ſet up. Mr. Hunter there ſtates, that he had taught it publicly from the year 1772. We find alſo, the ſame doctrine briefly mentioned in his work upon the Teeth, pages 38, 39, and 81, publiſhed in 1771. In his work on the Venereal diſeaſe, publiſhed in 1786, he ſtates the removal of ſolid parts of the body by means of the abſorbent veſſels; Mr. Cruikſhank alſo in his work on the abſorbents, in 1786, conſiders a good deal at large, the abſorption of ſolids, by the lymphatics, and he has quoted Mr. Hunter, as the author of the doctrine.

Since this diſcovery has been, in different ways, ſo long in the poſſeſſion of the public, we cannot but feel aſtoniſhed at the lateneſs of the preſent claim; more eſpecially, as the author who has enjoyed the credit of it for 21 years, is now no more. We

muſt

muſt do Dr. Monro the juſtice to ſay, that he does not inſinuate; that Mr. Hunter took his opinion upon this ſubject from him; he only ſtates, that he knew it firſt. If this be the caſe, he has, we think, greatly weakened his claim, by the very long ſuſpenſion of it; particularly, as no proof, or voucher whatever is ſtated. On other occaſions, he brings evidence from pupils, and teſtimonies from every one of his colleagues; on this there is nothing beyond his own aſſertion; and the reaſons urged in proof of the doctrine, are almoſt verbatim, the ſame as were given in Mr. Hunter's lectures. The cauſe of the dead, is the cauſe of every one who values character; and we conſider it as our province, to do juſtice to every author, but particularly to thoſe who can no longer plead for themſelves. We have therefore taken more than ordinary pains upon this ſubject; recollecting alſo, that in reviewing Mr. Hunter's work, we have given him credit for the diſcovery in queſtion.

Dr. Monro mentions, as a proof that Mr. Hunter had no grounds for having taken up this doctrine, that he aſſerted in his lectures, that the canal in bones is made wider by abſorption; this Dr. Monro denies, and ſays, that the effect is produced by an extenſion of the bony plates.

"When, near twenty years thereafter, Mr. John Hunter mentioned ſuch an opinion in his lectures, it appears, from the teſtimony of a very ſenſible and ingenious gentleman, (Dr. Winterbottom) who attended him then, and who, in his theſis, has ſhewn his diſpoſition to do him juſtice, that he reſted his opinion chiefly, if not ſolely, on the circumſtance, that in growing animals, the medullary canal is enlarged in its diameter; which he took for granted muſt be owing to an abſorption of the internal layers of the bone, whilſt new layers were adding to its external part; not knowing that the celebrated Du Hamel has, upwards of half a century ago, proved by the following ſimple and deciſive experiment, that the diameter of a bone, as well as that of its medullary canal, is increaſing in growing animals, by an extenſion of the ſeveral layers which compoſe it. See Mem. de l'Acad. des Sc. 1743, p. 102. "J'entourai l'os d'un Pigeonneau vivant avec un Anneau du fil d'argent, qui etoit placé ſous les Tendons et ſur le Perioſte. Je laiſſai là cet Anneau, pour reconnoître ce qui arriveroit aux couches Oſſeuſes déjà formées, ſuppoſé qu'elles vinſſent à s'etendre; car je penſois que mon Anneau étoit plus fort qu'il ne falloit pour reſiſter a l'effort que ces lames Oſſeuſes feroint pour s'etendre. Il reſiſtoit en effet; et les couches qui n'étoient pas encore fort dures, ne pouvant s'etendre vis-a-vis l'Anneau, ſe couperent. Ce qui prouve bien l'extenſion des couches Oſſeuſes, eſt qu'ayant diſſequé la partie, je trouvai, que le diametre de l'Anneau n'etoit pas plus grand que celui du canal Medullaire."

"To ſhow ſtill more clearly, that Mr. John Hunter had built his opinion on an erroneous foundation, I have remarked, in many diſeaſed bones in my poſſeſſion, in which the thickneſs of the bones is greatly

greatly increaſed, that the medullary canal is much diminiſhed. From this, and from Du Hamel's experiment, then, we may obſerve, that the plates of the bones may be extended in all directions, or, that they may grow in length, breadth, and thickneſs.

" Dr. Winterbottom, after attending Mr. John Hunter's lectures, ſtudied the uſual number of years in this univerſity, and received the degree of Doctor of Medicine, in 178:, after publiſhing an excellent Diſſertation, De Vaſis Abſorbentibus."

" In this, p. 27, he writes as follows:

" § 34. Abſorbentia, Fluida ſorbere, jamdiu notum; gloria autem monſtrandi ea Solida quoque haurire, penes Monro Anatomicum peritiſſimum eſt. In hanc ſententiam, uti jamdudum in prælectionibus prædicavit, multis argumentis adductus ibat: ſed præſertim, quia Thymum glandulam evaneſcere; Oſſa Senis multo leviora quam Juvenis eſſe; Terram Rubram, quam Rubia Tinctorum in Oſſa infert, poſt aliquod tempus auferri; etiamque variis in morbis Oſſa mollia, diſtorta, fere pellucida, et levia, devenire; imo, aliquot in exemplis, inſolitam quantitatem Sedimenti Albidi, Terræ Oſſium ſimillimi, in Urina fuiſſe inventam, animadvertit.

" In Prælectionibus, de eadem re, obſervavit cl. Joannes Hunter, " Quamvis difficile comprehenſu ſit quomodo Vaſa poſſint Solida amovere, æque tamen difficile comprehenſu quomodo ea formare poſſint, quod nihilo feciùs ferè omnes credunt."

" § 35. Solida non minus quam Fluida abſorberi, pro certo affirmare haud cunctor; namque Oſſa Hominis, media ætate, plus Ponderis quam Senilia, æque ampla habent. Quibuſdam in exemplis quoque Atrophiæ et Tabis, partem oſſium eſſe abſorptam, inter auctores omnes convenit.

" § 36. Hanc rem Joannes Hunter quam pulcherrimè ſic illuſtrat, (*In Prælectionibus). In Oſſe Femoris Infantis, Cavitas initio perexigua eſt; corpore autem creſcente, amplior evadit: Ita, dum Arteriæ Terram Oſſis externæ parti adjiciunt, Abſorbentia eam internè adimunt."

" Dr. Winterbottom adds, in a note,

" Hoc aliter explicari poſſe equidem non nego; ſed opinio modò poſita, etſi non omninò certa, pulchra ſaltem mihi videtur." P. 60.

It is a ſingular circumſtance, that Dr. Monro ſhould quote Mr. Hunter's lecture upon this particular ſubject, and leave out the very fact upon which he grounded his doctrine; which was the following experiment, mentioned in every courſe of his lectures immediately before the aſſertion which the Doctor has quoted.

Extract from Dr. Adams's Notes on Mr. Hunter's Lectures, taken in the Years 1782 *and* 1783.

" While an animal was growing, he buried a ſhot in two different parts of the thigh bone, meaſuring the diſtance between each on a

card; after the animal had grown conſiderably he killed it, and found the ſhots buried by new bony ſubſtance ſuperadded, but the diſtance between the two was not increaſed the thouſandth part of a line; how then can the bone lengthen, but by additional lamellæ at top? As thus; ſuppoſing the figure to repreſent the head of a thigh bone,

its increaſe will be that is, as the bone lengthens, the head muſt increaſe to a moſt enormous ſize, and even become the far moſt conſiderable part of whole. But, to prevent this, Nature abſorbs at the bottom of the head, as ſhe adds at the top: this, therefore, Mr. H. calls the modelling abſorption. Thus alſo is formed the hollow of bones, and not by oſſification being circular."

Dr. Monro muſt allow this part of the diſcovery to Mr. Hunter, ſince, even now, he does not appear to be acquainted with it.

The treatment of the Hydrocephalus Internus, by means of mercury, cannot be attributed to Dr. Monro, or any other individual. It has, in all probability, been tried by many different practitioners; but that we believe Dr. Carmichael Smith is the perſon who had the merit of bringing it into general practice, to ſalivate in that diſeaſe; and the inſtances of ſucceſs have been ſufficiently numerous to eſtabliſh it as a general practice. In one family, the eldeſt child had the diſeaſe at four years and a half old, and died; the head was examined after death, and the diſeaſe aſcertained. The ſecond child, at the ſame age, had the ſame ſymptoms, and died; and the appearances, after death, were exactly the ſame. The third child, at the ſame age, had exactly the ſame ſymptoms, and under a courſe of mercury recovered. This ſtatement, from our own knowledge, is a ſtrong teſtimony in favour of the uſe of mercury in this diſeaſe; but, in London, we believe the practice to be very general.

The ſecond treatiſe, on the eye, has the following introduction:

"In this paper I ſhall briefly ſtate ſome material circumſtances, reſpecting the ſtructure and functions of the eyes, which have eſcaped the obſervation of authors; or, concerning which, erroneous opinions have, I apprehend, been entertained by them: and I ſhall begin with remarks on the humours of the eye, and from theſe ſhall proceed outwards, as I have found that a demonſtration or deſcription, in this order, is the moſt intelligible." P. 77.

The account of the internal ſtructure of the eye is, we think, very accurate, but contains nothing which is not now generally known; the author's objection to the term retina, becauſe

becauſe it is pulpy, and not like a network, is hardly of ſufficient weight to change an eſtabliſhed name. The theory founded upon the extenſion of the retina to the ciliary circle, anſwering the purpoſe of "a ſecond and very different kind of impulſe, by the light reflected from the bottom of the eye to this part, by which we ſee and judge better of the object," we confeſs we do not underſtand.

Dr. Monro enters the liſts upon a ſubject which ſeems lately to have taken up the attention of ſeveral phyſiologiſts; namely, the means by which we are enabled to accommodate the eye to the diſtances of objects. His application of the oblique muſcles, and the orbicular muſcle of the eye-lids to this purpoſe, appears to us rather forced: for though any preſſure may aſſiſt in producing the adjuſtment, that mode which is the moſt ſimple is moſt likely to be adopted by nature. He claims the merit of Dr. Hoſſac's obſervations upon this ſubject; a charge which would have come with more force, if there had not been ſo many of the ſame nature. He proves, however, on this occaſion, that he had made ſimilar obſervations, in his lectures, before the publication of Dr. Hoſſac's paper.

Dr. Monro claims the diſcovery of the excretory ducts of the lacrimal gland, which he publiſhed in 1758; but Dr. Hunter, in his Medical Commentaries, ſtates his having diſcovered them in 1747, and brings evidence of his having introduced briſtles into them, and having demonſtrated them at his Lectures in that year. See Dr. Hunter's Commentaries, p. 54.

The third treatiſe contains an anatomical deſcription of the human Cochlea, of the Ear in Whales, and in Cartilaginous Fiſhes.

The author here claims the diſcovery of the termination of the Portio Mollis of the Auditory Nerve in the Cochlea; the diſcovery of the Euſtachian tube in the whale; the diſcovery of the orifices of the Meatus Auditorii in the ſkate, and their ſemicircular canals. He does not, however, give the date of this laſt diſcovery, which has been long very generally known in London, where the credit of it has been given to the late Mr. Hunter, who had ſhown preparations of it, to his friends, and the public, for thirty years.

Profeſſors Camper and Scarpa having called in queſtion ſeveral of the facts here ſtated, Dr. Monro enters into a vindication of them. A part of this treatiſe is taken from the Doctor's own book on the Nervous Syſtem.

The work is illuſtrated by a number of plates, all of them much ſuperior to thoſe given in former works of the ſame author; but ſtill not equal to what the public might expect from

Dr. Monro. The quantity of paper over which the letter-preſs is diffuſed, is almoſt beyond all precedent; 137 pages are very thinly ſpread with matter; and to theſe are added, explanations of plates, titles, and certificates, to make up 263, the number of pages in the work; which is thus, whatever may be its medical or hiſtorical importance, rendered very unneceſſarily expenſive to the ſtudent.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The College; a Satire.* 8vo. 77 pp. 3s. Cawthorne. 1797.

Since Juvenal gave her the credit of his verſes, Indignation has been more reſpected for poetical talents than ſhe deſerves. In the poem before us there is plenty of indignation, but very little poetry: the beſt verſes are ſuch as we conceive her to have given to Cluvienus, not ſuch as ſhe made for Juvenal; the worſt are ſuch as few writers would have taken at her hands, even if ſhe had the effrontery to offer them. Such as,

> Muſt every labyrinth of art *diſcover*
> And *deceit* vary to the varying *hour.*
> No! as mariners to the whale a tub.

The College which is attacked by this untuneful indignation, is the College of Phyſicians, againſt which the Licentiates having endeavoured firſt to irritate Aſtræa, were deſirous alſo to enliſt the Muſes. The one goddeſs and the others proved equally obdurate. Could the Muſes have been perſuaded to bring their beſt artillery to bear againſt the bye-laws of the College, more, perhaps, would have been effected by that, than by any other mode of attack. This indignant author, both in proſe and in rhyme, accuſes the Fellows of jealouſy, conceit, arrogance, ſuſpicion, avarice, indolence, &c.

ART. 13. *An heroic Appeal to the Friends of Freedom and Humanity, on the Cauſes and Conſequences of the War with France; including an Addreſs to the future Britiſh Whig Directory, and an Expoſtulation with his Majeſty's Miniſters on their Continuance in Office.* 4to. 2s. Stockdale. 1797.

The heroic appeal is ironical. It is not, indeed, in the richeſt vein of irony, but ſome paſſages are executed with ſucceſs. Among theſe

we may cite the recapitulation of the feigned cauſes alledged by the French for their various exceſſes.

If then to tribulation France is brought,
Speak out, and let the blame fall where it ought.
Say, gentle Jacobins, what ſudden doubt
Could pluck your newly-ſworn allegiance out,
And lead you in array againſt the throne?
—What, but thy ſecret counterplots, Calonne!
What bid the Regicides make ſure their work?
—What, but thy ſplendid fictions, Edmund Burke!
Who on the nobles ſet grim Havoc looſe?
—The Duke of Brunſwick in Champagne pouilleuſe! &c.

DRAMATIC.

ART. 14. *Lorenzino di Medici, and other Poems.* 12mo. 304 pp. 3s. Cadell and Davies. 1797.

Though the compoſition of this elegantly printed drama, will nōt place its author among the firſt poets of this kind, or even the ſecond, there is nothing in the production that is groſsly faulty. The ſtory is that of the aſſaſſination of Alexander III. Duke of Florence, by his miniſter and kinſman, Lorenzino di Medici: for which the author himſelf refers his readers to Robertſon's Charles V. and Roſcoe's Life of Lorenzo. The moſt prominent character, is that of Margaret of Auſtria, an high ſpirited Princeſs, who, in fact, was the wife of Alexander, and betrothed, after his death, to Octavio Farneſe. The author dedicates the publication to Mr. Roſcoe, and in a ſhort advertiſement, apologizes for the liberty he has taken with hiſtory. Perhaps, the following ſpecimen of the language and poetry, is as favourable as any we could ſelect.

Now, by the tear that adds ſo new a charm
To the mild luſtre of thy ſpeaking eye,
I would not part again with this lov'd hand,
For all that pow'r or riches can beſtow.
Heav'n be my witneſs, who has heard my pray'r,
That not to be the arbiter of kings,
Though much ambition moves me, not for gold,
Though gold oft buys importance, did I pray:
Freedom of choice, and home felicity,
Theſe were the theme of all my daily thoughts,
Theſe the dear viſions of my nightly dreams.
And, if my gentle miſtreſs frown not on me,
Theſe will be mine. Ah, trifle not, my Love,
Let not a falſe fantaſtic ſenſe of honour,
Tempt you to throw our happineſs away,
But if an intereſt in thy breaſt be mine,
Bleſs, bleſs my ſuit with a benignant ſmile!

Eight ſonnets ſubjoined, prove the author to be as enthuſiaſtic a votary to conſtant love, as to the Muſes, and muſt have pleaded ſtrongly for him where moſt he wiſhed to have them approved.

MEDICINE.

MEDICINE.

ART. 15. *A Collection of Engravings, designed to facilitate the Study of Midwifery, explained and illustrated. By James Hamilton, Junior. M. D. Fellow of the Royal College of Physicians, at Edinburgh.* 8vo. 6s. G. G. and J. Robinson, London. 1796.

The earliest popular book extant on the subject of midwifery, is decorated with plates, or engravings, intended to represent the parts concerned in parturition, with the position of the child in utero, and the example has been pretty generally followed by succeeding writers. Le Motte, and a few others, had the good sense to see the inutility of them, or that they were becoming too numerous; and it is obvious, that in a practical view, the benefit to be derived from them is very limited. Their principal value, perhaps, has been affording some general idea on the subject, to midwives, and persons incapable of attending, or profiting by anatomical lectures. If more is to be expected from them, it can only be attained from engravings of the size of the parts represented. Smellie published his magnificent plates on this plan, in the year 1754. Of these, we are concerned to learn from our author, only eighty impressions were taken. The plates, he says, have been sold lately for the price of old copper. Doctor Hunter's very beautiful work, is rather calculated for the physician or philosopher, than the midwife: the same may be said of the elegant engravings, published by Doctor Denman, which we rather hope than expect to see continued. About the year 1790, Dr. Hamilton, senior, the father of the present author, published a set of Smellie's plates, in octavo. "But within these few years," our author says, "a taste for a certain degree of neatness in the execution of engravings, which this edition of Smellie's plates do not gratify, has prevailed so much, that their sale is almost entirely stopt." To supply this deficiency, these plates, eighteen in number, are published, and in this point of view, deserve commendation, as they are neatly executed. Thirteen of the plates are copied from Smellie, Hunter, and Boehmer, the remaining five from preparations in the possession of the author.

ART. 16. *The Pupil of Nature, or candid Advice to the Fair Sex, on the Subjects of Pregnancy, Child-birth, the Diseases incident to both, the fatal Effects of Ignorance and Quackery, and the most approved Means of promoting the Health, Strength, and Beauty of their Offspring. By Martha Mears, Practitioner in Midwifery.* 12mo. 161 pp. 3s. 6d. Faulder, Bond-Street. 1797.

The author of this piece, if it is the person whose signature it bears, appears to be well instructed in the principles of her art, and has given much advice to pregnant women, mothers, and nurses; but the precepts are delivered in too diffuse, flowery, and we had almost said poetical a style, to ensure them that attention, which from their merit, they are entitled to. Certainly the style is very far removed from that simplicity which the writer professes to have followed,

or

or that love of nature, which he or she affects to recommend. "I claim," the writer says, p. 2, "no other merit, but that of a well-meant endeavour to present my precepts, in a clear and interesting light. I have little more to do than to copy some pages from the volume of nature;—happy, if I could preserve the beautiful simplicity of the original! happier still, if I could impress upon the minds of my fair countrywomen, a few of its salutary maxims! I do not mean to amuse them with an idle parade of learning: I do not come dressed out in a rich wardrobe of words, to dazzle their attention: such pomp, such ornaments, would ill become the handmaid of nature." In delineating the age of puberty, we are told, p. 5, "A thousand new charms display themselves at this period. Health swells the bosom, and expands the whole frame; the complexion takes a fresher bloom; the eyes brighten with mild radiance; the countenance is more expressive and animated; the voice more musical and harmonious, the conversation more intelligent and agreeable: in short, the body and mind assume a fairer form; and the power, as well as the wish to please, give a fascinating effect to the words, the actions, the manners of conscious, yet modest beauty." After a high charged description of the effects of anger, "which, like a tempest, breaks down the constitution, shivers the nervous system, swells the torrent of the blood, tears the frail texture of the veins, and often with apoplectic suddenness, hurries its wretched victim to the grave," and thence shewing its unsuitableness to women: "who being formed to tame the ferocity of men, ought not to be tygresses," we are told, if books and conversation should not be powerful enough to restrain this savage passion, the pupil should have recourse to music: but not the music of modern days. "Our concerts, whether public or private, are little more than a capricious hurly-burly of sounds, where the force of art is rather exerted to reconcile discords, than to produce real harmony." The music here recommended, "is that pure, lively, and impassioned music, to the note of which, the heart beats time, every nerve, every fibre, is in perfect harmony, the blood flows with assenting vibrations, and health and pleasure, as if in union, pervade the whole frame." But as the writer has not, perhaps could not inform us, where this soul-moving harmony is to be found, the pupil is very properly sent into the fields, where if the lark, the linnet, and the nightingale, should not administer to her comfort, the fresh air may, probably, contribute something towards allaying the ferment of her passions. The writer next descants on the influence of air, exercise, and diet on the health, and lays down some salutary rules, under those heads, for the conduct of the pupil. She then proceeds to describe the several inconveniences and diseases attendant on the pregnant state, and suggests proper remedies for the prevention or relief of the most considerable of them. The symptoms of labour are next described, and the work concludes with directions for the conduct of women, during the puerperal state, and for the management of the children; but the whole delivered in so turgid and inflated a style, as to give it rather the air of a novel, than of a book of instruction.

DIVINITY.

DIVINITY.

ART. 17. *The Fullneſs and Perfection of the Holy Scriptures vindicated, in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Viſitation, held June 7, A. D. 1797, by Joſeph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Publiſhed at the Requeſt of the Clergy preſent.* 4to. 46 pp. 1s. Rivingtons. 1797.

In a charge, which the learned Archdeacon publiſhed at the requeſt of the clergy, who attended his viſitation laſt year, and which was reviewed by us, in vol. viii. p. 86, he maintained the inſpiration of the ſcriptures, and vindicated their divine authority, in ſome points, in which it appeared to have been betrayed by undue conceſſions. The preſent charge, ſeems properly to inſtitute a ſecond part, or continuation of the ſubject, and very ably aſſerts the fulneſs and perfection of ſcripture in all points neceſſary to faith and practice; as demonſtrated by a particular vindication of the ſufficiency and perfection of the hiſtorical, doctrinal, and moral parts, with eſpecial reference to the New Teſtament.

In the introduction of his ſubject, the Archdeacon takes occaſion to give a timely caution to the clergy; to exert their vigilance in diſcountenancing and ſuppreſſing the propenſity to wave points which have been deemed certain, merely for the ſake of ſhifting to freſh grounds of argument, and in order to make room for novelty in writing, or invention and ingenuity in diverſifying the cuſtomary modes of defence. Under the firſt diviſion of his diſcourſe, he demonſtrates the perfection of the hiſtorical parts of ſcripture, as deficient in no points of moment, neceſſary to exhibit the completion of the whole work of redemption. This he repreſents to be one principal object of that narration of events, which the evangeliſts detail: though, as he juſtly obſerves, the ſcope of ſcripture is ſo comprehenſive, that we muſt not limit its intention to the mere deſign of hiſtorical reports; but muſt include the conſideration of its inſtructive purpoſes; one of which, it might have been obſerved, was a repreſentation of the accompliſhment of ancient prophecy. The Archdeacon, in adverting to the exact draught of the hiſtorical relation, which is drawn out in the offices and inſtitutions of our church, juſtly laments, that the intention of the appointments, and the beneficial purpoſes of the celebration, ſhould be loſt in the languor of preſent obſervance. He next proceeds to the doctrinal part of ſcripture, pointing out with very ſtriking diſplay, its connection with the hiſtorical relation, from which, indeed, it can ſcarcely be ſeparated. He illuſtrates his argument, by obſerving, that the dignity of our Saviour's perſon, was manifeſted in many acts and paſſages of his miniſtry; diſcloſing itſelf when he wrought miracles in his own name, when in his own name he forgave ſins, diſpenſed with laws, and exerted ſome prerogatives of his regal power: and he adds, with much elegance of expreſſion, "the aſtoniſhment and pauſes of his diſciples, as the diſcovery of the divine nature dawned

dawned upon them, become lively teſtimonies to us of the ſame and the fury of the Jews, who beheld and underſtood thoſe to divine authority, but regarded them as impious aſſumptions, ſ the ſame aſſurance."

The connection is further explained, by the remark, that wh related, that from Adam to Chriſt all men had ſinned, and con of the glory of God, the inference from the text ſo plainly wi appears inevitable, the concluſion follows undeniably, and w may be the degrees of that taint which deſcends to every gene or the manner of its tranſmiſſion, its reality, as the common ſeparable character of a nature, vitiated in its ſource, is incont and with equal clearneſs may the doctrines which are deducibl the efficacy of Chriſt's oblation be derived. In the courſe argument on this ground, Mr. P. maintains the doctrine of a r ſufficient ſatisfaction, as demonſtrative of God's juſtice, with a remark, on the peremptory, and as he conceives, erroneous poſ Mr. Ludlam on the vicarial ſacrifice, " that it was not mea preſent diſplay of the juſtice of God, but of his holine mercy;" an aſſertion the more noticeable, as it is adopted l Veſey, in his Bampton Lectures, and productive of ſome in encies, pointed out by the Archdeacon. " It is the glory," ſ author, " of the Chriſtian Faith, to keep in view the ſever butes of God, and to obſerve, as far as is permitted, the mar which they are illuſtrated in the great work of redemption. will it ever be proved, that the juſtice of God, even whilſt he the ſinner, is not as truly and conſiſtently ſet forth in the ato as the demonſtration of his holineſs."

Purſuing the chain of his reflections, the Archd. notices the ence of opinion, which unhappily ſubſiſts among thoſe who hol munion with our church, with reſpect to the virtue and effect Lord's Reſurrection, as it operates to juſtify believers. Af ſerving that the ſame foundation is held by all the conflicting and pointing out with great nicety of diſcrimination, wherei difference of opinion conſiſts; he ſtates the doctrine of ſc as explained in conſiſtency with the reaſonings of St. Paul a James. In the courſe of this diſcuſſion, he with equal c and ſpirit, vindicates each party from thoſe unmerited i tions, which provoke unchriſtian animoſity; and recommends tl deration, which our church has obſerved in the latitude of its

The charge concludes with a conſideration of the fulneſ moral law of ſcripture, in which the author particularly exam falſe notions, that friendſhip, patriotiſm, and all regard to re among men, are excluded from the order of chriſtian virtue with forcible, though brief conſideration, point's out the coun which they derive in their genuine character, from the exam precepts of Chriſt and his apoſtles.

Upon a general view of the charge, which we have thus a we have to acknowledge our obligation, not only to the auth alſo to the clergy of the Archdeaconry, for h g requeſted t lication of a work ſo important and ſeaſonable. The ten which it is written, particularly merits commendation. The

appears reluctantly to bend to controverted points, and only where the preſſing claims of truth urge the diſcuſſion.

ART. 18. *The Harmony of Divine Truth. A Sermon preached before the Univerſity of Oxford, at St. Mary's, on Sunday the 10th of July,* 1796. 8vo. 38 pp. 1s.

ART. 19. *The Day of Adverſity. Reflections ſuited to the Hour of Sorrow, the Bed of Sickneſs, or the Loſs of beloved Relatives. To which is added, a Short Collection of Prayers, formerly annexed to the Liturgy of the Church of England.* 8vo. 63 pp. 4d.

ART. 20. *A Short Collection of Prayers, formerly annexed to the Liturgy of the Church of England. To which are added, Prayers ſuited to the Holy Communion, ſelected from the Manual of Biſhop Kenn. By Bazil Woodd, A. M. Miniſter of Bentinck Chapel, St. Mary-le-Bone, &c.* 8vo. 24 pp. 3d. Watts, Rivingtons, &c. 1796.

The text of the *Sermon*, is Matt. xxii. 37, 38, 39. The *Harmony of Divine Truth*, (a title ſomewhat too general) is exhibited, 1, by an enquiry into the nature of the two great commandments; 2, in the hiſtory of man, as connected with them. This connexion does not ſeem to us very diſtinctly ſet forth. The harmony is better ſhown to ſubſiſt in the creation, the fall, the redemption, and the ſanctification of man. In the ſeveral *parts* of this pious and inſtructive diſcourſe, there is ſufficient perſpicuity; but conſidered altogether as a general argument, it is involved, we think, in ſome obſcurity.

The *Reflections* were "drawn up with a deſign of being left at the houſe of adverſity, as a means of ſtrengthening the hints which might be ſuggeſted by a paſtoral viſit." The topics of them are,—Who hath appointed adverſity—Wherefore it is appointed—And the diſpoſition required under it. Theſe points are handled in a plain, earneſt, and impreſſive manner.

The *Prayers* are, moſt of them, ſo well incorporated into the Collects of our Liturgy, as it now ſtands, that we think they might have been ſuffered to remain in *black letter*. We except, however, the prayer "neceſſary for all perſons," which is very comprehenſive as to the matter of it, and forcible in point of expreſſion. When the editor was modernizing old Engliſh words, he ſurely overlooked "us thy *filly* ones." P. 53.

The devotional writings of Biſhop Kenn, do not ſtand in need of our recommendation.

ART. 21. *A Charge given at the Viſitations of the Archdeaconry of Salop, in the Diocefe of Hereford, holden at Ludlow and Stretton, the 21ſt and 22nd Days of June,* 1796. *By Joſeph Plymley, M. A. Archdeacon.* 8vo. 23 pp. 1s. J. and W. Eddowes, Shrewſbury; Longman, &c. London. 1796.

Among the duties of eccleſiaſtical officers, few are more important than thoſe enjoined by the 85th and 86th canons; the former of which requires

requires "Churchwardens to provide, that the churches be well and ſufficiently repaired, and ſo, from time to time, kept and maintained; that the windows be well glazed, and that the floors be kept paved, plain, and even, and all things there in ſuch an orderly and decent ſort, without duſt, or any thing that may be either noiſome, or unſeemly, as beſt becometh the houſe of God." The other canon directs, that, "every Dean, and Chapter, Archdeacon, and others, which have authority to hold eccleſiaſtical viſitations, by compoſition, law, or preſcription, ſhall ſurvey the churches of his or their juriſdiction, once in every three years, in his own perſon, or cauſe the ſame to be done," &c. We fear that, in too many caſes, theſe duties are negligently performed. The conſequence is, a decay and dilapidation, rapidly increaſing, of churches without number (many of them very fine ones) throughout the kingdom. The Archdeacon of Salop, has given to his brethren, a moſt laudable example in this matter. At his firſt viſitation, he ſpoke of the general ſtate of very many churches within his juriſdiction; and he made himſelf acquainted with the remainder as ſoon as he conveniently could. The good effect of this attention and admonition, quickly appeared. "Examples of ſubſtantial reparation, and of decent arrangement, afforded in particular inſtances, are beginning to be followed." P. 10.

This addreſs urges and enforces the buſineſs upon churchwardens, pariſhioners, rectors, and impropriators, in a manner ſo plain and reaſonable, and at the ſame time with ſo much good taſte, that we think it can hardly fail to be effectual whenever it is read; and if our recommendation could accompliſh ſuch an object, it ſhould be read by every churchman in the kingdom. We ſhall venture to add a few ſuggeſtions on this ſubject:—With reſpect to the *white-waſhing* of the walls of churches built of ſtone, one part of yellow ochre, added to ten, twelve, or fifteen parts of whitening, (according to the quality of the ochre) gives to the walls a colour much more pleaſing to the eye than white-waſh, and very much reſembling the original colour of ſtone itſelf. The mortar uſed in repairing joints of ſtone-work, ſhould be mixed with a ſmall portion of coal-aſhes fairly ſifted: *white* mortar diſfigures the building. Windows made to open, or caſements, ſhould open *inwards*; and be guarded by wire outwards, in order to exclude birds, which are often very inconvenient by their noiſe to the miniſter and congregation, and always a nuiſance and detriment to the edifice. The caſements ſhould be made, where a little rain, chancing to enter, will be the leaſt inconvenient. Where a *veſtry* is wanted, inſtead of deforming a gothic church by an additional building of red brick; make it on the *inſide*, ſeparated from the pews, or aiſles, by a low gothic railing, at the ſouth-weſt corner; where two windows, well glazed, will admit the ſun to keep it dry and warm, without the dangerous aid of a fire.

ART. 22. *The Charge of the Right Reverend Thomas-Lewis O'Beirne, D. D. Lord Biſhop of Oſſory, to the Clergy of his Dioceſe, in his Annual Viſitations. Publiſhed at their Requeſt.* 8vo. 74 pp. 1s. Rivingtons. 1796.

The Biſhop makes ſome reflections upon the circumſtances in Ireland, with regard to the foreign enemies and domeſtic incendiaries; he

he diſclaims, for himſelf and the clergy, the imputation of making their profeſſion ſubſervient to politics; and he ſtates the general humiliation of the people, before God, on account of their multiplied offences. He then approaches to the main ſubject of his charge, and exhorts the clergy to conſider, each for himſelf, what part he might have had in the national iniquity which provoked the national puniſhment.

His Lordſhip reviews at ſome length, the principal vows and engagements of the clergy at their ordination; and enforces them upon the conſciences of his hearers, with very great ſtrength and plainneſs. The charge does truly "beſpeak (as his clergy, by the vicar-general, expreſs themſelves) an honeſt intereſt in the welfare of the church, and ſincere concern for the character and conduct of its miniſters;" p. v. and, as the Biſhop himſelf declares, "an overflowing heart."

We recommend to the clergy of our own eſtabliſhment, this very forcible admonition; believing (with the editor) "that it is as well ſuited to waken attention, and to effect good in this country, as in the ſiſter-kingdom."

ART. 23. *Addreſſes to the People of Otaheite, deſigned to aſſiſt the Labour of Miſſionaries, and other Inſtructors of the Ignorant: to which is prefixed, a ſhort Addreſs to the Members, and Friends of the Miſſionary Society in London. By John Love, Miniſter of the Scots Preſbyterian Congregation, Artillery Lane, Biſhopſgate Street, and Secretary to the Miſſionary Society.* 12mo. 170 pp. 2s. 6d. Dilly. 1796.

The pious and laudable exertions which have of late been made by the Society, under whoſe auſpices this volume is publiſhed, to carry religion among the inhabitants of the South-Sea Iſlands, are already well known, and deſervedly applauded, by that part of the public which takes an intereſt in the real proſperity of mankind. Mr. Love, the writer of this little manual, appears to have very ſuitable qualifications, in the warmth of his zeal, and a familiar knowledge of the Scriptures, for the part he has taken in this concern. The addreſſes are, in number, fifteen, and comprehend every material article of faith and practice. They are written in language at once ſimple and attractive; and the ſentiments, though perfectly natural and familiar, preſerve, in general, the tone of good ſenſe, and rational piety. How far the pious fraud of feigning declarations from the Almighty, as delivered to the Miſſionaries, can with propriety be practiſed, we cannot but feel conſiderable doubts. That it is well intended, we are convinced; but the preſumption of the attempt ſeems, to us, more than to counterbalance the advantages.

ART. 24. *A Vindication of the Divine Inſpiration of the Holy Scriptures, and of the Doctrines contained in them; being an Anſwer to the Two Parts of Mr. T. Paine's Age of Reaſon. By Thomas Scott, Chaplain to the Lock Hoſpital.* 8vo. 157 pp. 1s. D. Jaques. 1796.

Though it ſeems to be no longer neceſſary, to multiply anſwers to a book, which its boldneſs and emptineſs at firſt buoyed up into notice, and

and which is now sinking fast into oblivion, yet, whenever such answers appear, we are ready to bestow upon them a due share of attention. Mr. Scott, apprehending that "a cheap, but sufficient answer to a book, which circulates widely among the lower orders, was still wanting, has endeavoured to supply such an answer, according to the best of his ability." In the 1st book, (or part of this work) Mr. S. has "followed Paine through the several divisions of the Old and New Testament, and answered his objections: in the 2nd book, he has answered his *general* objections to revelation, miracles, prophecy, the canon of scripture, mysteries, and some other particulars; attempting to connect with these subjects, a compendious order both of the evidences and nature of our holy religion." All this is performed in a clear, orderly, and satisfactory manner; with great calmness of argument, with considerable acuteness, and solidity of remark, and with a very commendable share of learning, chiefly of the biblical kind.

ART. 25. *Some Remarks on Religious Opinions, and their Effects; submitted to the Consideration of the most learned and impartial Persons of every Denomination. By Robert Wallace Johnson, M. D.* 8vo. 69 pp. 2s. Johnson. 1796.

Two Shillings, modest Doctor! for about 50 small pages of quotations, and 20 of your own reveries!

ART. 26. *The Path of the Just like the shining Light! A Sermon, occasioned by the Death of Henry Keene, Esq. who departed this Life, Feb. 14, 1797, in the 71st Year of his Age; preached at Maze-Pond, Southwark, Feb. 26, 1797. By James Dore.* 8vo. 35 pp. 1s. Gurney and Burton. 1797.

A plain, instructive, and edifying discourse. Mr. Keene appears to have been one of those real christians, to whom death, though awful, need not be terrible. The test-act is censured at p. 26, with more warmth than justice. "He would not prostitute a divine ordinance, by *qualifying* for the office of justice of the peace." He did well. Our constitution requires justices of the peace, to be members of the church of England; and the receiving of the sacrament of the Lord's Supper, according to the usage of that church, is considered as the strongest evidence that a man really is so. It is not properly *the qualification*, but *the proof* of it. That every christian ought to join in this ordinance after *some* form, such a man as Mr. Dore appears to be will not deny. But if any man does so, *as a churchman, malâ fide*, the prevarication and the guilt is all his own. We are comforted by keeping, that however fit Mr. Keene might be for this, or any other office, yet proper persons will never fail to be found among the members of the church of England.

ART. 27. *A Sermon preached at Highgate, Middlesex, on Sunday, the 17th of July, 1796. By the Rev. David Rivers.* 8vo. 23 pp. 1s. Hindmarsh. 1797.

The preacher undertakes to illustrate the definition, given by St. James, of *the Gospel*, in these words. "the perfect law of liberty."

1st,

1st, by shewing the nature of it, that it is a law; 2ndly, the excellency of it, that it is a perfect law; and lastly, its advantages, that it is a law of liberty. This is an eloquent and vigorous oration, abounding with just and well-timed sentiments, expressed in nervous language.

ART. 28. *The Insanity and Mischief of vulgar Superstitions. Four Sermons, preached at All Saints Church, Huntingdon, in* 1792, 1793, 1794, 1795. *By M. J. Naylor, M. A. Fellow of Queen's College, Cambridge, and Lecturer at the Parish Church of Wakefield, Yorkshire. To which is added, some Account of the Witches of Warboys.* 8vo. 129 pp. 2s. 6d. Deighton, &c. Cambridge; Greenwood, Leeds; Rivingtons, &c. London. 1795.

In the year 1593, three persons of the name of Samuel, were convicted and executed at Huntingdon, as witches. "Their goods, which amounted in value to 40l. were forfeited to Sir Henry Cromwell, as Lord of the Manor of Warboys. Averse to taking possession of the property of *such* felons, he gave all to the corporation of Huntingdon, on condition, that they should give 40s. every year, to a doctor or bachelor in divinity, of Queen's College, Cambridge, to preach a sermon at All Saints Church, in Huntingdon, against the sin of witchcraft, and to teach the people how they should discover and frustrate the machinations of witches and dealers with evil spirits." P. vi.

Instead of giving sermons against the sin of witchcraft, &c. the preachers, in these days, set themselves (as might be expected) to explode the vulgar belief of such delusions. Probably there is now as little necessity for arguing on one of these topics as on the other. Mr. Taylor, however, has made a compilation, which does him no discredit as a scholar, from the works of Waterland, Farmer, Shuckford, and others; the purpose of which is, to shew, that neither in the scriptures, nor in the history of later times, can any real foundation be found for the vulgarly received notions of witchcraft. Perhaps the most useful turn, which sermons on this occasion can now take, will be to warn the people, while they are flying from superstition, not to run into infidelity and impiety.

POLITICS.

ART. 29. *Who were the Aggressors? addressed to John Gifford, Esq. in Consequence of his Letter to the Hon. Thomas Erskine. By Christopher Saunders, LL. D.* 8vo. 31 pp. 1s. Symonds. 1797.

The question, who were the aggressors? when addressed to an Englishman, seems to lead to an inquiry whether the character of *aggressor* belongs to Great Britain or to France. And as Dr. Saunders rises on the same side as Mr. Erskine, and in reply to Mr. Gifford, it is natural to suppose that his object is to support the case of his learned leader, and to refute the arguments of Mr. Gifford, by endeavouring to prove that we were the aggressors in the present war. But whether it was

was that he found Mr. E.'s poſitions on this ſubject untenable, or thoſe of Mr. Gifford incontrovertible, he ſtudiouſly avoids entering into the queſtion of aggreſſion, as it concerns this country, and confines himſelf almoſt entirely to a conſideration of the cauſes of the war between France and the Emperor of Germany and King of Pruſſia. On this ſubject, indeed, he has a much better chance of producing an impreſſion on an Engliſh reader, than he could hope for by diſcuſſing the origin of the war, as it relates to ourſelves. For, in reſpect to the continental war, Engliſhmen in general can judge only by *hiſtorical* evidence, which, when recent, and of courſe expoſed to the diſguiſes and colourings of party, is extremely liable to perverſion. But when the war is conſidered in relation to this country, Britons have the evidence of their own ſenſes, and the conſciouſneſs of their own minds, to convince them that they were not the aggreſſors. This author, therefore, merits ſome commendation on the ſcore of prudence, in abſtaining from ſuch a diſcuſſion. The very little he ſays on the ſubject is, indeed, altogether in favour of this country. For, after alluding to the three acts, of which he ſays "the French were accuſed," in the correſpondence between Lord Grenville and M. Chauvelin, and, "each of which is deemed a ſufficient violation of the pacific ſyſtem, then exiſting between the two countries, he obſerves, I will allow, for the ſake of argument, that in all theſe points, the French were the aggreſſors, and that Lord Grenville's replies were ample confutations of M. Chauvelin's aſſertions." Theſe juſt and liberal conceſſions, he follows up with the queſtion, "was war our ſole, our excluſive reſource?" But as it happens that we did not begin the war, the above queſtion is totally inapplicable, and France appears to have been the aggreſſor in a double ſenſe; firſt by doing thoſe acts, which Dr. S. for argument's ſake, allows to have been acts of aggreſſion, and, ſecondly, by her declaration of war.

The queſtion of aggreſſion, as it relates to the powers on the continent, Dr. S. decides in favour of France. But of the ſoundneſs of his concluſions, and the validity of his authorities, upon this ſubject, it cannot be difficult to form an accurate opinion, when it is known that the firſt authority he vouches, is the long exploded treaty of Pavia, the exiſtence of which has never been verified by the ſmalleſt title of evidence; a circumſtance, which, after ſuch a lapſe of time, amounts almoſt to demonſtration, that it was a fabrication of party. On this treaty, however, Dr. S. relies as implicitly, as if it had received the ſtrongeſt confirmation, and he quotes it with as much confidence, as he could the treaties of Munſter and Weſtphalia. Nay, he even goes the length of aſſerting, that the King of England acceded to this treaty in March 1792!!!

ART. 30. *Which is the Oracle? Burke or O'Bryen. By an impartial Obſerver.* 8vo. 45 pp. 1s. Boſley. 1796.

The author of this pamphlet ſets out, in the diſcharge of his judicial office, with the uſual profeſſion of impartiality. Of his judgment upon the parties, it is ſufficient to ſay that O'Bryen is the Oracle. In one only particular the writer ventures to diſſent from the creed of his

Oracle. He does not think, that "the beſt peace which can, with reaſon, be expected from the preſent miniſtry, would be a greater calamity than even a continuance of the war." Nay, further he even dares to reverſe the propoſition, and to believe, "that the continuance of the war would be a greater calamity than *even a continuance* of the preſent miniſters in office."

ART. 31. *A Letter to George Auguſtus Pollen, Eſq. M. P. on the late Parliamentary Aſſociation.* 8vo. 35 pp. 1s. Cadell and Davies. 1797.

A ſenſible and well-written pamphlet, the ſpirit of which juſtly entitles the writer to the character which he has aſſumed, namely, that of a moderate man.

ART. 32. *An impartial Statement of the Merits and Services of Oppoſition, with a View to the Preſervation of the Britiſh Conſtitution, and the Means of reſtoring Peace and Proſperity to theſe Countries; addreſſed to the People of Great Britain. By S. Fleming.* 8vo. 42 pp. 1s. Hamilton. 1797.

A declamation in praiſe of the Oppoſition.

ART. 33. *Memoirs of the Adminiſtration of the Right Honourable William Pitt; or, an Enquiry into the Cauſes and Conſequences of his Conduct in Reſpect to different Departments, Bodies, and public Individuals of the State; in a Letter to the Right Honourable the Earl of Suffolk, in Conſequence of his Lordſhip's Motion in Parliament, and Conference with his Majeſty, for the Removal of Miniſters. By David Gam, Eſq.* 8vo. 92 pp. 1s. 6d. Reid. 1797.

We ſhould ſuſpect, from an advertiſement prefixed to this publication, that the author writes under a feigned name. The language is ſufficiently temperate in which the misfortunes of this country, and of France, in the time of Louis XVI. are imputed to the ſeveral adminiſtrations.

ART. 34. *Plain Thoughts of a Plain Man, addreſſed to the Common Senſe of the People of Great Britain; with a few Words, en paſſant, to the Uncommon Senſe of Mr. Erſkine.* 8vo. 113 pp. 2s. 6d. Bell. 1797.

This writer thinks, and he expreſſes his opinions in forcible and manly language, that the miſeries of Europe will ſoon be at an end, and that its tranquillity will ariſe from the courage, wiſdom, and magnanimity of the Britiſh nation. We ſhall be happy to felicitate him as to the completion of his prophecy, and, in the mean time, we certainly accord with him in much of his argument, and moſt of his opinions.

ART.

ART. 35. *Observations on the Strength of the present Government of France, and upon the Neceſſity of Rallying round it. Tranſlated from the French of Benjamin Conſtant, by James Lort.* 8vo. 100 pp. 2s. Robinſons. 1797.

The author of the original work was a German of ſome rank, who, preferring a republican form of government, purchaſed an eſtate and ſettled in France. He is doubtleſs an able man, but his arguments ſhow more of prejudice than ſolidity, and cannot eaſily be aſſented to without the teſt of an experiment, for which both author and critic muſt wait in patient expectation.

ART. 36. *Obſervations on the preſent State of Ireland, ſuggeſted by a recent Report, that the Office of Conceſſion and Pacification was to be entruſted to his Royal Highneſs the Prince of Wales.* 8vo. 46 pp. 1s. 6d. 1797.

This gentleman is an advocate for a meaſure, about the expediency of which the wiſeſt politicians have differed in opinion. The pamphlet is well, if not ably written, and in a language of ſufficient moderation.

ART. 37. *An Appeal to the Moral Feelings of Samuel Thornton, Rowland Burdon, Hawkins Brown, Eſquires, and to every Member of the Houſe of Commons, who conſcientiouſly ſupports the preſent Adminiſtration; in a Letter to William Wilberforce, Eſq.* 8vo. 51 pp. 1s. Johnſon. 1797.

The author premiſes, that, "being totally unconnected with any party, he is not actuated by motives of that deſcription, nor prejudiced in favour of any political character." P. 5. Whether he deludes himſelf, or ſeeks to delude the public, we cannot ſay; but *one* of theſe things muſt be affirmed concerning him. A more determined party-work could hardly be produced. The topics of this appeal are, parliamentary reform, and the war with France: On theſe ſubjects we meet with very ſpecious, though not novel, declamation. All that has been alledged againſt Mr. Pitt, on the former topic, is here ſtudiouſly collected; but not a word is ſaid in his behalf by this writer "of no party." The queſtion of the war is diſcuſſed, "not with reſpect to its *neceſſity* or *juſtice*," (this might have been inexpedient) but with reſpect to "the principles upon which it has been *ſecretly* founded, and has been openly conducted." P. 29. The miniſtry, in general, here take the blame amongſt them. Let Mr. Fox, or any one for him, determine, whether he be complimented, or degraded, by this impartial writer, who thinks, that "his coalition with Lord North never could have his hearty approbation." P. 43. May the real friends of their country never ſtand in need of ſuch apologies!

MISCELLANIES.

ART. 38. *A Letter, from Germany, to the Princess Royal of England; on the English and German Languages. With a Table of the different Northern Languages, and of different Periods of the German; and with an Index. By Herbert Croft, LL. B.* 4to. 102 pp. Fauche, Hamburgh; Edwards, Pall-Mall, London. 1796.

"After editing," says Mr. H. Croft, "some years ago, King Alfred's will, in the Anglo-Saxon Language, I determined on what I had, through so many years, wished for an opportunity of doing: I resolved, with Skinner, Junius, Hickes, and Johnson in my hands, to make a patient pilgrimage to this our parent country; and to ascend the ancient stream of the Elbe, for the purpose of visiting the fountain-head of the English tongue." It appears from this letter, that he Mr. C. is still labouring towards his great object of a dictionary; which he now styles his "English and American Dictionary." It is to contain, he says (excluding old English, Scottish, and provincial words) more than 20,000 words, in addition to those given by Johnson; illustrated by examples from the books quoted by that author, and others of the best authority, in our own and former times. He endeavours, in this letter, to interest the Princess (now) of Wirtemberg, not only for the *High* German, of which she is said to be a mistress, but also for the *Low* German; which, though little understood, even by the literati of that country, is, as he contends, the immediate parent, both of the English and High-German. He gives rather an extended account of a poem, in that language, "one of the earliest productions of German literature, and of the German press," entitled *Reynike Vos*, or Reynard the Fox*. He gives it high commendations, compares the author, whose name is supposed to have been Henry Alkmar, to Chaucer; and translates a passage from it word for word, to illustrate the close affinity of that language to our own. Various objects of philology, occupy the remainder of the letter, in which, indeed, more topics are incidentally touched, than we can possibly enumerate. Among other things, the writer partly promises a new translation of Klopstock's Messiah, with such notes, as the author himself, now living at Hamburgh, shall approve. He proposes a literal translation, with the original on the opposite page. Such a work would, we should imagine, be well received. If the general purpose of this letter be, as may not unfairly be supposed, to keep alive the memory of the author and his designs, during his absence, we shall be very glad to have contributed by our mention of it, to so very allowable a purpose.

* Caxton also printed Reynard the Fox, in 1481.

ART.

ART. 39. *A Plan for the Conduct of Female Education in Boarding-Schools. By Erasmus Darwin, M. D. F. R. S. Author of Zoonomia, and of the Botanic Garden.* 4to. 128 pp. 5s. Johnson. 1797.

This treatise was written at the desire of the Miss Parkers; who, as we here learn, having been themselves educated for the purpose of educating others, now conduct a boarding-school at Ashborne, in Derbyshire. When they had fortunately procured an eligible house and situation, and good instructors in the several liberal accomplishments; they had the still better fortune, (for such, from the tenor of the work, it appears) of obtaining from the author of this tract his ideas on the subject of female education. After which, with a liberality which is creditable to them, they expressed a desire that he would give to the public, what he wrote originally for their particular use, and what probably contributed to the success of their own establishment.

Under forty distinct heads, Dr. Darwin has briefly suggested a variety of very instructive hints for the good education of females; which consists, as he states, "in uniting health and agility of body with chearfulness and activity of mind; in superadding graceful movements to the former, and agreeable tastes to the latter; and in the acquirement of the rudiments of such arts and sciences, as may amuse ourselves, or gain us the esteem of others; with a strict attention to the culture of morality and religion." P. 10.

This treatise is rendered particularly valuable, by a catalogue of well-chosen books for young persons, and by advice on some points which the author's professional experience enables him to determine; such as exercise, air, care of the shape, beds, diet, &c.

We recommend this book to those persons in particular, to whom it is dedicated by the author—parents, guardians, governesses of schools, and teachers in private families. And upon the minds of *all* persons we would impress the concluding reflection (which is a happy imitation of the sentiment of Cicero, "Hæc studia adolescentiam alunt," &c.) "A good education accompanies us at home, travels with us abroad; delights us in solitude, graces us in society; comforts us in misfortune, guards us in prosperity; contributes to the happiness of others, and ensures our own." P. 118.*

ART. 40. *The Female Mentor; or, Select Conversations. Volume the Third.* 8vo. 232 pp. Cadell and Davies. 1796.

In the first number of our Review, p. 49, we recommended the two former volumes of this work, as likely to be useful to young persons. We are happy in this opportunity of repeating our commendations.

* There is a slight error at p. 89. Instead of "a famous lady in Italy," it should be *from* Italy; viz. the Mareschale D'Ancre, formerly called Leonora Galigai, who was executed at the Grêve as a sorceress, in 1616. *Voltaire.*

All these pieces are unexceptionably instructive and good. Those on politeness, taste, and simplicity, gratified us highly. The account of the Rein-Deer is well calculated for drawing the attention of young readers to natural history. Shakspeare is vindicated from the charge of having entertained an unfavourable opinion of the sex, and of having made most of his female characters either insipid or wicked, by an appeal to those of Constance, Celia, and Cordelia. Maternal affection in the first of these characters, and disinterested friendship in the second, are shown, by some just and ingenious remarks, to be delineated by a masterly hand. The anecdotes here related are short and striking. In times like these, when many books are written for the manifest purpose of inflaming the passions and corrupting the minds of young persons, we have great pleasure in recommending to notice instructions like those of the Female Mentor; in which, a knowledge of the world, and polished manners, are combined with strictly moral and religious sentiments.

ART. 41. *An Essay on an Analytical Course of Studies, containing a complete System of Human Knowledge. By J. B. Florian, A. M.* 8vo. 75 pp. Stockdale. 1796.

From an apprehension that the general mode of education is preposterous, the author of this essay is desirous of reversing the order of studies; and of laying the foundation of knowledge in an attention to those subjects, which have been usually reserved for the superstructure. As our impressions first arise from natural objects, the author, not without some degree of plausibility, imagines that "the relations of man to natural beings," should be first introduced to his acquaintance in a course of study. From his "relations to other beings" the process is regular, in the judgment of our author, to the study of "his relations to himself." By this, it should seem, is intended the study of his own faculties, and their use. His *affections*, and his *duties*, as a social being, next become the object of the student's enquiry; and the system of education closes with the study of "his relations with respect to other men."

Such is the general analysis which Mr. Florian lays down, as opening the readiest channel to useful knowledge. The outline is then filled up with the particular subjects appropriated to each class. The term required for effecting the plan in question, is *ten years*; and studies are arranged, upon the principles laid down in the analysis, to occupy the student in each respective year.

How far the author's conjectures upon the particulars of this plan are just, experiment ought alone to determine. The system is liberal and comprehensive; it exhibits strong proofs of talents and ingenuity; and is, at least, entitled to the respectful attention of those who are engaged in the instruction of the rising generation.

ART. 42. *Metron Ariston: or, a new Pleasure recommended. In a Dissertation upon a Part of Greek and Latin Prosody.* Crown 8vo. 120 pp. 3s. Johnson. 1797.

That we do not pronounce Greek and Latin verses according to the true quantities of the words, and that we should receive a great addi-

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tional satisfaction from them if we did, is the whole subject proposed in this tract; the matters introduced into it are infinite; the manner in which they are introduced, execrable. Of the fundamental positions above-mentioned, the first is what no scholar will deny; the second is what any one would readily believe, with an *if*; that is, *if* we could recover the genuine, antique pronunciation of them. The same may be said of all the vowels, and most of the consonants, which every European nation pronounces, and will continue to pronounce, according to the customs of its own language; knowing that the attempt to do otherwise, would lead only to inextricable disputes. The author has given us, in many instances, what he conceives to have been the genuine pronunciation of the ancients, as to quantity: to which, however, he has brought the aid of accent; exemplifying them by English lines, which, according to his notions, have exactly the same cadence. The following string of these examples will, we think, make most readers sick of the attempt, as well as of the author's style of humour. We take it from the beginning of chapter ii. p. 38.

Ades, Pater supreme,
Thy head with Glory beamy!

With glitter and with names what fuss!
Fortuna non mutat Genus.

Lenesque sub noctem susurri,
When Lads to meet their Lasses hurry.

Musæ, sorores Palladis, lugent,
And "*murder'd Metre!*" swells their loud lament.

Φρονειν μεν οι ταχεις, ου ασφαλεις—
They tread, for firm ground, on the slippery ice.

Ουτος κρατιστος εις ανηρ,
He whom the world should most revere.

Ουτις αδικειδαι πλεις' επισταται βροτων,
Nor is to wrath entic'd, or quits his godlike tone.

Συν τω δικαιω γαρ, μεγ' εξεσι φρονειν,
And force united dare, tho' earth and hell combine.

To jog through life with glee, this maxim fix upon—
Ει μη ωρα παρη τω ταριχω τερπεσθαι.

Ισην εχουσες μοιραν ω γινωσκομεν,
Or as a pimple slight what is in truth a wen.

Αλλ' ασι' αληθης η βροτων παροιμια,
Wife is, indeed, the child that knows its own pappa.

Ει μοι γενοιτο παρθενος, καλη τε κ' τερεινα,
I'd envy not or Persia's king, or emperor of China.
Indeed, Doctor!

Ανδρες φιλοι, και δημοται, ερασαι τη ποτιν τε,
O rouse! and rid yourselves of faults that do so closely twine t'ye.

Impune

Impune quidvis facere, munus regium—
So Memmius cry'd of old, but wiſer times may come.

Heroes! before this truth, how faints your faded ray—
Niſi utile eſt quod facimus, ſtulta eſt Gloria!

Quis hoc poteſt videre, quis poteſt pati,
That cuſtom vile ſhould ſenſe and melody defy!

Malùm quod iſti Di Deæque omnes duint,
Who firſt the cuſtom vile, coin counterfeit, did mint!

Beatus ille, qui procul negotiis,
Can to ſweet lore apply, and live in letter'd bliſs.

"Now what, in the name of wonder," the author ſubjoins, "ſhould prevent our reading the above Greek and Latin lines with the ſame modulation as the Engliſh, with which they are aſſociated in a ſimilar meaſure?" The plain anſwer, in our opinion, is, that our ears, and our feelings, prevent it; becauſe the effect is wretched, becauſe it gives pain inſtead of pleaſure, and becauſe it is ridiculous inſtead of impreſſive. Dr. Warner, the reputed author of this eſſay, profeſſes to follow Adolphus Mekerchus in his ſyſtem: but whom he follows is of little moment, when the effect is ſuch as we here perceive. His ſtyle defies all deſcription, rambling beyond example; continually aiming at wit or humour, with the unhappieſt effect. His dedication to Mr. Bryant, is the wild excurſion of a mind, which delights in ſeeing any old opinion overthrown, merely as ſuch; and affords a wonderful example of that perverted, but now too common, taſte. It is written, if poſſible, ſtill worſe than the book.

ART. 43. *Valuable and intereſting Communications.* 4to. 37 pp. 1s. 6d. Walker. 1797.

The writer of this tract ſuggeſts many uſeful hints to active and enterpriſing minds, on ſubjects which involve the intereſts of commerce, traffic, and literature. We are at a loſs to know what diſtinction he would make between commerce and traffic; but his hints are, nevertheleſs, deſerving of attention.

ART. 44. *The Seaman's Narrative; containing an Account of a great Variety of ſuch Incidents as the Author met with in the Sea-Service. Alſo a deſcriptive Account of the Diſcipline, Allowance, and Cuſtoms of his Majeſty's Navy, the Eaſt-India Company, and other Merchant's Service. To which is added, a ſhort and plain Introduction to Aſtronomy and Geography; with a brief Deſcription of ſeveral Countries in Europe, Aſia, Africa, and America, and Tables of Latitude and Longitude, &c. &c and an Explanation of Nautical Terms. The Whole made eaſy, and adapted to the Capacity of Youth. By William Spevens, Penſioner on the Naval Cheſt at Chatham.* 8vo. 295 pp. 2s. 6d. Sheardown and Son, Louth, Lincolnſhire. 1796.

Mr. Spevens has ſeveral claims upon us for indulgence. He is "a poor, old, mutilated invalid;" and he ſpeaks of his charitable benefactors

factors and preservers, the inhabitants of Louth, in Lincolnshire, and its vicinity, with great warmth of gratitude. We have, some of us, on other occasions, heard these same inhabitants celebrated for a remarkably active spirit of beneficence and liberality. Though we must not say that the entertainment to be found, in this narrative, is exquisite, or the learning either profound or accurate; yet we may truly pronounce, that the work is highly creditable to a man who had no advantages from education; and that amusement, and well-placed charity, being taken together, few readers will regret the purchase of it at the expence of half a crown.

ART. 45. *The Friend; a Weekly Essay. By William Fox, Attorney at Law.* 8vo. 184 pp. 3s. 6d. Scott.

Periodical writings, from men of consummate talents, having found their way among every class of readers, we cannot commend the prudence of those who aim, with much humbler pretensions, at a share of the same praise. The *Friend* is certainly a well-intentioned monitor, and his lessons abound in good and useful morality. But there is nothing striking in his style, or original in his remarks. To this measure of praise, however, the Friend is entitled, that the tendency of his lectures is strictly pure, and wholly free from that poison which corrupts the principles, and weakens the influence of virtue upon the heart.

ART. 46. *Provision for the Poor, by the Union of Houses of Industry, with Country Parishes; A Letter addressed to a Member of Parliament. By Rowland Hunt, Esq. a Magistrate of the County of Salop.* 8vo. 37 pp. 1s. Stockdale. 1797.

The object of this tract, which is evidently of very benevolent intention, is to show, that different states of population, districts fully inhabited, or less so, require different provisions for the poor; and that houses of industry ought not to comprehend *extensive* districts. In this general doctrine we readily concur; but the arguments by which it is here established, appear to want connection, and arrangement. It is, however, very satisfactory to see men of fortune and respectability, thus bestowing their time and thought on subjects of general importance. We have before examined other tracts of this author, and have uniformly found in them the same patriotic tendency.

ART. 47. *An Account of the Origin and Progress of the Society for the Promotion of Industry, in the Hundreds of Ongar and Harlow, and the Half-hundred of Waltham, in the County of Essex.* 8vo. 24 pp. 1s. Cadell, &c. 1797.

This society was instituted on the suggestion of Mr. Conyers; who, in opening the business, at a meeting in 1794, stated, that he should not

not propose any "speculative plan of his own, but one which had been tried with success, in different parts of the kingdom: it originated in the southern district of the parts of Lindsey, in the county of Lincoln, under the patronage of the Rev. Mr. Bouyer; and, by the zeal and activity of the Rev. Mr. Foster, was introduced into Rutland." P. 3. The object of this society is, to excite a spirit of industry among the poor, and especially among poor children. Premiums are given in clothing, to children best skilled in spinning, knitting, and plain needle-work; and to poor persons, who have brought up more than four children to the age of fourteen, without relief from the parish. The funds arise from annual subscriptions of five shillings and under, casual benefactions, and parochial subscriptions of one per cent. on the annual amount of the poor-rates. True charity towards the poor, and a wise zeal for the public good, are most eminently displayed in these institutions. One matter seems to require explanation. At p. 5, Mr. Jessopp offers his services, *gratis*, as secretary; which were thankfully accepted. At p. 9, his son is appointed in his stead, as it seems, on the same honourable footing. Yet, in the treasurer's account, at p. 24, ten guineas (a large portion of 93l. 6s. 6d.) are paid as "the secretary's salary."

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *Atlas céleste de* Flamsteed, *réduit par* M. J. Fortin, *Ingenieur-Mécanicien pour les Globes et Sphères. Troisième Edition, augmentée par les Citoyens* La Lande *et* Méchain. Paris. 4to. (15 livr.)

Flamsteed's *Atlas Cæleſtis* first appeared in the year 1729, in 28 sheets, in very large folio. This was afterwards greatly reduced in size, by *Fortin*, who republished it in 30 charts, in 4to., with the places of the stars for 1780. (A later edition was also printed by *Bode*, at Berlin, in 34 sheets, in an oblong form, comprising upwards of 5000 stars, whereas, the original British Atlas, as well as *Fortin's* reduced copy, contained only 2919. We find it likewise publicly announced, that Mr. *Bode* is now preparing a new Celestial Atlas, on a much

much larger ſcale, and in 20 ſheets, with 10,000 ſtars.) In the year 1789, Mr. *Méchain* had added to *Fortin's* edition many new ſtars; but theſe additions were not made known to the public, on account of the number of copies of the former edition that ſtill remained. Mr. *Lamarche*, the ſucceſſor of *Fortin*, reſolved, therefore, to reprint this work a third time, and was particularly encouraged in this undertaking by Mr. *La Lande*, who, from the great number of ſtars, on which he had lately made obſervations, had not only ſupplied him with conſiderable additions for this edition; but had likewiſe inſerted in their proper places ſome ſtars, which did, indeed, appear in *Flamſteed's* catalogue, but which were neither in his Atlas, nor in that of *Fortin*. This Atlas conſiſts, as before, of 30 ſheets in 4to., though with the addition of many new ſtars, of which there are ſeveral of the 5th magnitude, which were wanting in *Flamſteed*, and a conſiderable number of the *ſixth*. It contains likewiſe, beſides the uſual ones, ſeven new conſtellations, which have been acknowledged as ſuch, within the laſt twenty years. In the charts, there are alſo diſtinguiſhed from the reſt, by a peculiar mark, ſome ſtars, which, according to *La Lande*, are no longer to be found in the places aſſigned to them by *Flamſteed*; near the poles, likewiſe, an ellipſis encloſes all thoſe ſtars, whoſe right-aſcenſion annually decreaſes, whereas, in others it is conſtantly increaſing; in the annual right-aſcenſion of ſuch as are ſituated immediately on that line, no alteration takes place; it is, therefore, here that, in regard to the annual right-aſcenſion, the ſign + paſſes into —, and where the circles of declination and of latitude form a right angle. The explanation of the charts is drawn up by *La Lande*, who makes in it many ſtrictures on the work of *Flamſteed*, particularly on the mode of projection employed by him, in which the heavenly circles (the meridians and parallels of the equator) preſent themſelves to the eye under a different form from that in which they appear in the heavens. To the work is annexed by Mr. *Duc Lachapelle*, of Montauban, a catalogue of 860 ſtars, for the year 1800, in which are likewiſe included many ſtars from *La Lande's* laſt catalogue of circumpolar ſtars.

ITALY.

ART. 49. *Il Libro della Sapienza, recato dal teſto originale nell' Italiana favella, ſecondo la lettera e lo ſpirito, dall' Abate* Franc. Boarerti; *con Analiſi, Annotazioni, Riflеſſioni, e Diſſertazione ſull' origine della Sovranità, i Diritti del Principato, ei doveri dè Sudditi, relativa alle preſenti circoſtanze ed alle Maſſime in eſſo libro compreſe.* Venice, VIII. et 222 p. in 8vo.

Both the title and preface to this work ſhow that it was intended to anſwer a temporary and political purpoſe. Independently, however, of this conſideration, we muſt certainly allow to the author the merit of having underſtood the text of his original. He then only reſtricts himſelf to the explanation given by the Vulgate, (which is here printed together

together with his translation) where the Greek does not suggest a better sense in such passages: the Greek itself is added in the notes. Mr. B. appears, likewise, to be well acquainted with the peculiarities of the latinity of the Vulgate. The following may serve as instances of them. C. VII. 11, *innumerabilis* honestas *per manus illius.* The Greek text has πλοῦτος; in the language of Rome, during its decline, *honestus (honoratus)* and *dives*, were regarded as synonymous. V. 15. Here μονογενὴς is properly rendered *unico*, and not *unigenito*. I. 6. From the Latin version of this passage, it would be difficult to elicit any sense: *Benignus enim est spiritus sapientiæ*, et non *liberabit maledicum a labiis suis.* Mr. B. seems to have hit upon the only just interpretation of this verse, in which the construction agrees more with the Hebrew, than with the Latin language: *Che lo spirito di Sapienza*, quantunque *amico degli uomini* (in the Greek, it is φιλανθρωπον) *non assolverà lo schernitore.* So I. 14, where the Latin is: *non est in illis* medicamentum *exterminii*, the present translator observes, that the word φαρμακον, as it stands in the Greek, should here be considered as equivalent to *venenum.* X. 7, incredibilis *animæ memoria stans figmentum* salis. "*Quella massa* bituminosa *testimonio dell' anima* incredula,"—alluding to Lot's wife. XII. 2, *et devoratores sanguinis a medio sacramento tuo*; with a less able expositor, the Latin text would, probably, here have been accompanied with an anti-heretical gloss. But Mr. B. very judiciously prefers the various reading, εκ μεσου μοχας θυσσου, &c translates: *e bevevano* (namely, the Canaanites) *il sangue umano nel furore del lor tripudio.* In C. II. 13—16, Mr. B. understands the words *filius Dei*, to be meant of the Messiah; comp. v. 5. Lastly, on VIII. 19, *puer eram ingeniosus*, et sortitus sum animam bonam, he remarks, consistently with the opinion of antiquity, that: *le qualità naturali, il il buon temperamento, ed il buon ingegno vengono di Dio, perchè da Dio non solo viene la Sapienza, mà anche ogni qualunque disposizione esterna ed interna, naturale, che serve all' acquisto della Sapienza.*

The transition to the annexed political Dissertation was, perhaps, not so much pointed out by any thing in the text itself, as by the author's resolution to insert it at all events. The occasion to it was given, according to Mr. B., by the words in ch. vi. 4. *Quoniam* data est a Domino potestas Vobis *et virtus ab altissimo*, qui interrogabit opera vestra et cogitationes scrutabitur. *Quoniam cum essetis ministri regni illius (Dei) nec recte judicastis*—horrende et cito apparebit vobis, quoniam durissimum judicium his, qui præsunt, fiet. This dissertation is immediately opposed to a work, entitled *Dei Diritti dell'uomo L. VI. ne' quali si dimostra, che la più sicura custode de' medesimi nella Società civile è la religione Christiana, e che però l'unico Projetto utile alle presenti circostanze è di far risiorire essa religione. Opera di* Nicola Spedalieri, *Siciliano, Dottore e già Professore di Teologia*, in Assisi. Mr. Sp., who lives at Rome, maintains, that both Reason and Philosophy recommend the system of the *Social Contract*, and that this is even the doctrine of the Gospel itself; whilst the present author, on the contrary, asserts, that it is not only subversive of all duty, but that, in its consequences, it leads to Atheism; whereas the opposite system is coëval with the first origin of society, and, to use his own words, in p. 218, "*scaturisce immediatamente dall' esistenza di Dio.*"

GERMANY.

GERMANY.

ART. 50. Sexti Empirici *Opera, ex recenſione* Fabricii, *curavit et commentario illuſtravit* J. G. Mund. *Voluminis I. Pars prior.* Halle, 1796; 116 pp. 4to. (11 gr.)

This edition will conſiſt of two volumes, one of which is intended to contain the text, and the other the commentary. In the latter, the editor propoſes to give, 1. His opinion concerning the comparative value of the principal various readings, to which will likewiſe be added, his own conjectural emendations of the text; and, 2. An Account of the Origin, Spirit, and Fate of the Sceptic Philoſophy, to the time of *Sextus*; of the life of the author, and of the contents and object of the different pieces compoſed by him, together with explanations of certain difficult paſſages in them. The part now before us comprizes the *Hypotypoſes*, profeſſedly according to *Fabricius*, though not without ſome deviations from that edition, and corrected by the preſent editor both in the text and in the punctuation. It is to be regretted that theſe improvements are not likewiſe accompanied with the collation of ſome MSS., particularly of that at Zeitz, in the neighbourhood of which place the editor is himſelf ſituated.

We muſt not neglect to inform our readers, that, though the author of the preſent edition has certainly corrected many of the errors in that of *Fabricius*, he has, however, not only overlooked others, perhaps, in general, of no great moment, but alſo introduced ſome new ones of his own into the text, ſo that this reimpreſſion can hardly be ſaid to be recommended by any thing elſe, but the neatneſs of the type, and its moderate price, compared with that of either of the other two editions, which are now become ſcarce. *Jena ALZ.*

ART. 51. Strabonis *rerum geographicarum libri XVII. Græca ad optimos codices manuſcriptos recenſuit, varietate lectionis adnotationibuſque illuſtravit.* Xylandri *verſionem emendavit* Joh. Phil. Siebenkees, *profeſſor Altorfinus. T. Imus.* Leipzig, 1796; 470 pp. in 8vo.

Of the *four* exiſting *editions* of *Strabo*, that by *Aldus* was printed from a very defective copy; in the *ſecond*, by *Hopper*, nothing is done towards the improvement of the text; which, however, *Xylander* corrected, as far as was practicable without the aſſiſtance of MSS., adding, at the ſame time, a latin verſion, in which, as might be expected, he has often miſtaken the ſenſe of his original; and, laſtly, it is to *Caſaubon* that we are chiefly indebted for the reſtored text, ſuch, at leaſt, as we now poſſeſs it. Since his time, very little has been contributed towards the improvement of *Strabo*; for *Almeloveen's* edition is nothing more than an inaccurate reimpreſſion of that of *Caſaubon*, in which the obſervations of *Palmerius*, *Saumaiſe*, &c. are inſerted. *Breſquigné*, indeed, undertook to preſent the public with a text ameliorated from the beſt MSS. The *firſt part* of this work appeared in the year 1765, containing the *firſt three books* only, of the continuation of which no hope can now be entertained. Even from what he has given,

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it is evident, that, in the most important passages, his MSS. supplied nothing better than what had already occurred to *Casaubon*. The present editor lived, for some years, in Italy, where he spent a considerable part of his time in collecting materials for a new edition of *Strabo*, meeting with proper encouragement and access to the several MSS. both at Venice and at Rome, and availing himself likewise of a copy of the Aldine edition, into the margin of which *Henry Scrimger*, formerly a professor at Geneva, had transcribed the various readings of six MSS.. The extracts, together with the emendations of the text of the ten first books, made by *Bessario's* master in the Greek language, *Gemistius Plethо*, and preserved in the library of St. Mark, at Venice, seemed likewise to promise very much. It appeared, however, to Mr. S. that none of the MSS. are of a date anterior to the fourteenth century, and that they present the same corrupt readings, with the same defects, that are found in the printed editions. Mr. S. therefore conjectures, that they are all to be traced to one common source, and that they were copied from a MS. appertaining to the 12th century, of which *Scrimger* discovered, in a very mutilated state, in the *Strozzi* Library, at Rome, *nine books* only still remaining, and which he has, in some measure, collated. Though Mr. S. has not himself seen this MS., he believes, that it at present is preserved at Paris, where the Catalogue of the Royal Library mentions a MS. of *Strabo*, belonging to the 12th century, and containing the *ten* first books. *Casaubon* had marked only, in general, in the margin of his edition, the variations which he had observed in the MSS. from the received text, whereas, in the present edition, it is exactly specified, whether all, or which of them exhibit this or that particular reading. Mr. S. likewise admits the better readings into the text, of which conduct, in the republication of ancient authors, we take this opportunity of expressing our approbation, though we are not equally satisfied with his method of reforming proper names, without any authority, on the supposition that they may have undergone such changes among the Greeks themselves, as are usual with the French in adapting the orthography of foreign names to their own language. This, we conceive, will hardly be allowed; if, indeed, it be granted, that the Greeks did, in some degree, alter foreign names, it cannot, however, be denied, that they did it in an invariably uniform manner; thus, for instance, if the ancient Greeks called the *Ligures*, *Lygies*, those of more modern times would follow their example, and *Strabo* could not be supposed to have formed for himself a new nomenclature, without rendering himself generally unintelligible. At any rate, what we are entitled to expect from an editor of *Strabo*, is, as far as is practicable, the genuine text of his original, not corrections of the geography, the proper place for which would certainly be in the notes. Mr. S. likewise thinks himself at liberty, where he is deserted by the MSS., to receive the conjectural emendations of the former commentators, or even his own, into the text. In this opinion he differs from *Casaubon*; but as he has been guided by the rule here laid down, in instances only where no doubt can be entertained of the propriety of the alterations, we shall not, at present, state our objections to it; but observe, merely, that he ought, at least, in conformity to what he himself had proposed, to have inserted

ſelected the rejected words among the various readings. The following may ſerve as ſpecimens of his own emendations; in p. 58, παρὰ δεξιὰ ξυίας, he ſubſtitutes παρὰ for the former reading ἐπὶ, in which, however, he had been anticipated by *Gronovius*. P. 116, (Caſ. 43) he looks upon the words from δοκοῦσι to ἀγνοουμένων, to be an interpolation by ſome ſcholiaſt. P. 225, (Caſ. 84) he has very luckily hit on the word δεῖν, inſtead of the common reading πράγμα δοὺς. So in Caſ. 120, the received text preſents Ἀδείμαντος Ἀδειμάντῳ, which ſhould probably be changed into Ἐπιμείους Ἀ., as indeed appears from *Mela* and *Plethon*, though this reading is not by Mr. S. admitted into the text. Caſ. 122, πολὺ δ' ἐξῆ (καὶ τὸ γνώριμον) καὶ τὸ ὕφαιτον, the enclosed words are ſupplied by him on the authority of MSS. So again, p. 330, he changes τὸ δὲ after *Gemiſt. Plethon*, into τῷ δὲ; p. 332, συναγοίσῃ—καὶ ποιοῦσῃ, into συνάγωσαι—καὶ ποιῆσαι; and p. 343, τὰ ἐκτὸς τοῦ Ταύρου, into τὰ ἐντὸς, &c. He aſſures us, in the preface, that from a compariſon of *Gemiſt. Plethon* only, he has been enabled to reſtore the text to its original purity, *ſexcentis locis*. Xylander's tranſlation has likewiſe been very often and judiciouſly corrected by him, as, for inſtance, in pp. 18, 159, 181. The preſent volume contains the three firſt books only. *Ibid.*

ART. 52. P. Ovidii Naſonis *Opera omnia è recenſione* Burmanni; *curavit, indiceſque rerum et verborum philologicos adjecit* Chr. Guil. Mitſcherlich. *Tom. I.* Göttingen, 1796; XVI. et 566 pp. 8vo.

This new edition of the miſcellaneous works of *Ovid* is alike recommended by its correctneſs, and by the neatneſs of its typography. The text is, as the title announces, copied from *Burmann*, but in ſuch a manner, that in thoſe paſſages where either *Nicholas Heinſius*, or *Burmann* himſelf, had altered the old reading without ſufficient grounds, Mr. M. has had recourſe to the authority of MSS. and of ancient editions. This *firſt volume*, which is now before us, comprizes the *Heroides*, the *Ars Amandi*, the *Remedia Amoris*, and *Medicamina faciei*, the *Elegia ad Liviam*, the *Halieuticon*, and *nine books* of the *Metamorphoſis*. The *ſecond volume* will contain the remaining works of *Ovid*. In the *third volume*, which is likewiſe to be conſidered as a diſtinct work, will be given whatever the editor may be able to collect from other expoſitors, or to contribute himſelf, towards the illuſtration of the poet's language, as alſo of thoſe hiſtorical, mythological, geographical, and antiquarian matters, the knowledge of which is neceſſary for the due underſtanding of this author; ſo that Mr. M., of whoſe philological erudition the public has already had abundant proof, will in this laſt volume have done for *Ovid*, what *Erneſti* has done in his *Clavis* for *Cicero*. The editor very ſtrongly recommends to public ſchools the ſtudy of *Ovid*, and of Latin verſification, obſerving, with great propriety, where he ſpeaks of the knowledge of profody: "*Illos qui ab hac parte ſatis inſtructi ad poëtarum interpretationem accedunt, partes ſuas rite explere rectèque de metri ratione, ejuſque cum argumenti conſenſu, de numerorum laevitate vel aſperitate, epithetorum apta collocatione altiſque, quæ ſumma cum arte a poëtis poſita ſunt, ſtatuere, ſicque aures et judicium puerile fingere licebit, unde lectio et ad ſenſum jucundiſſima efficiatur, et utilitatem, quantam poteſt maximam, afferat, neceſſe*

ceſſe eſt; cum contra—ſcholarum magiſtri, hac facultate deſtituti, eo anguſtiarum ſe ſubinde redactos mango cum pudore ſuo ſentiant, ut quomodo verba rectè inter ſe concilient, ne quidem habeant, ut alios pudendos errores taceam, quibus rei proſodicæ ipſos illudit ignorantia. *Ibid.*

ART. 53. *Dr.* Jacob Reineggs *allegemeine hiſtoriſch-topographiſche Beſchreibung des Kaukaſus. Aus deſſen Papieren herausgegeben von* F. E. Schröder. *Erſter Theil. Dr.* J. Reinegg's *general hiſtorico-topographical deſcription of Caucaſus, publiſhed from his papers by* F. E. Schröder. *Vol. I.* 294 pp. 8vo. Gotha & Peterſburgh, 1796.

The late Dr. R. had made five different excurſions to the Caucaſus; and as he had not only, for ſome time, profeſſed the Mahometan religion, but as he likewiſe fully poſſeſſed the different languages of thoſe diſtricts, it was more in his power, than it had been in that of any of his predeceſſors, to give a ſatisfactory account of this heretofore very imperfectly explored chain of mountains, and of the hords of robbers by whom it is inhabited. For the materials of his deſcription he is indebted partly to their own writers, and partly to the oral communications of ſome of the moſt reſpectable natives, who, among their brethren, are regarded as learned men. But as he does not particularly point out the manuſcript ſources of which he has availed himſelf, except the Hiſtory of Derbent *(Derbent Name)* only; and as the more generally known hiſtorians appear to have been perfectly unacquainted with the ancient revolutions of this country, the reader will often be at a loſs to diſcover whether his relations are founded on popular tradition only, or on the authority of credible writers.

According to Dr. R. the length of Mount Caucaſus, from Weſt to Eaſt, is ninety-five German miles. Its breadth varies very much, being, in ſome parts, about fifty-three, whilſt in others it does not exceed ſixteen miles. To aſcertain its height is difficult, on account of the uncertain level of the Black and Caſpian Seas. The loweſt part of it is that towards the Eaſt, which is likewiſe the moſt fertile, and, of courſe, the moſt populous. The *Ararat* is only thirty miles diſtant from the Caucaſus, and the author, on the 13th of January, 1785, as well as after that time, ſaw it throw out fire. By the river Tereek the northern chain of mountains is divided into two halves, as is alſo the ſouthern by the Arakui, and Thiuletis-tſkali. This natural diviſion the author follows in his account of the eaſtern and weſtern Caucaſus.

The firſt people particularly deſcribed here are the *Kiſti*, who are likewiſe mentioned under that name by *Pliny* and *Moſes* of *Armenia*. They were originally Chriſtians, as many ruins of ancient churches, ſtill exiſting in their diſtrict, evidently prove. Afterwards they became Mahometans, and continued to be ſo as long as they were allowed the *pay of converſion* by the Grand Signior. At preſent they live without any religion, though they obſerve the faſt of Eaſter, whilſt, at the ſame time, they conſider it as a matter of indifference whether the time agrees with the Chriſtian computation or not. In the midſt of theſe, and of the other predatory tribes, live a people called the *Kawätſchi*

Kuwätſchi (armorers), who, though they may be reckoned among the moſt ancient inhabitants of theſe countries, derive, however, their origin from Europe, and differ from the reſt of theſe mountaineers, inaſmuch as they do not join in their robberies, which form the principal employment of the reſt, who are conſtantly plundering each other. They are very much reſpected by the other tribes, and are Mahometans, though they reject circumciſion, drink wine, and reſtrict themſelves to one wife only.

In the neighbourhood of the Kuwätſchi is ſituate the town of *Derbent*, which, at preſent, belongs to the Ruſſians, and conſiſts only of 647 houſes. In the ſurrounding country are ſeen ſufficient traces of its former flouriſhing ſtate, and it is very fertile, producing rice, wheat, ſaffron, cotton, wine, and opium. Near the fortreſs *Baku*, on the Caſpian Sea, is likewiſe found an incredible quantity of *petroleum*, or *naphtha*, of which, if the inhabitants are to be credited, ſome of the deepeſt pits produce daily from 1000 to 1500 lb. Its colour is black; but when it is poured out towards the ſun, it has a reddiſh appearance. Not far from hence, white *naphtha* is likewiſe procured, which is ſold, on the ſpot, for twenty kopeks the pound. At the diſtance of four werſts from this pit, is a ſubterraneous fire, occupying a ſpace of about one werſt in diameter, which, in dry weather, is ſeen to emit a ſtrong blueiſh flame. Here live a great number of Indians, worſhippers of fire, being either weavers, or penitents, who, like the Indian Jogies, are employed, for whole years together, in mortifying their bodies. To them, and to the other inhabitants, theſe never-ceaſing flames anſwer the purpoſe of fire, and during the night their dwellings are lighted by them. The floor is covered with mortar of about a foot thick, in which ſmall apertures are left, and when fire is wanted for culinary uſes, it is only neceſſary to throw fuel over it. From ſuch an opening, of two inches in diameter only, the author ſaw the flame riſe to the height of three feet ten inches.

Near the *Leſgi*, on the ſouth ſide of the Caucaſus, live a people, called *Duſchi*, who ſpeak the ancient Georgian language. Among them prevails the ſingular cuſtom, that, at the age of ſix or ſeven years, the father uſually provides a wife for his ſon, whoſe place with her he himſelf ſupplies till the young man comes to maturity; the offſpring ariſing from this connection being conſidered as the brothers or ſiſters of the family. They have an ancient Arabic code of laws, entitled *Iſmaël Koran*.

The *Tſcheki*, who were heretofore underſtood to have been derived from the Bohemians, are, in reality, an original Caucaſian tribe, whoſe language bears no reſemblance either to any of the other idioms of theſe countries, or to the Bohemian. The ſame may likewiſe be obſerved of the *Oſſi*, who appear not to have been unknown to the ancients, being called by Pliny *Oſſæi*. Through their territory paſſes the *Porta Albaniæ*. According to a tradition among the *Tſcherkaſſi* (Circaſſians) their anceſtors were named *Zingi*, and were driven from Egypt. Mr. R., therefore, thinks it not improbable, that they may be the ſame people with the *Gypſies (Zigeuner)* in Moldavia, and in the neighbouring provinces. He was not particularly ſtruck with the beauty of the Circaſſian women, and prefers thoſe of the Leſgi to them. *Ibid.*

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. J. d'I. writes us a long letter, in which he calls the account, given by the *Abbé Barruel*, of the death of Voltaire, &c. an obſolete calumny. Whether it be calumny, or not, we pretend not to decide; we gave it on the authority of the writer who thought proper to report it; and on his fidelity it muſt reſt. But we do not conceive that it muſt be admitted to be a calumny, becauſe the perſons intereſted in the facts have choſen to deny them: nor do we exactly perceive how our correſpondent can undertake to anſwer for the ſecret intentions of D'Alembert and others. We ſee no good end that could be anſwered by the inſertion of his letter.

Mr. Rumball, of Abingdon, deſires us to correct an error of the preſs, in Art. 28, for May, 1797, (not 1796) where *mechanical effect* ſhould be ſubſtituted for *chemical*. At the ſame time we muſt mention to him, that our remarks had reference to the real, not the miſ-printed title of his pamphlet.

LITERARY INTELLIGENCE.

The *Rev. Mr. Boucher*, of Epſom, is about to publiſh a volume of diſcourſes, preached in North America, a ſhort time before the ſeparation of the two countries, which, we underſtand, will throw conſiderable light on many important events of that period.

Mr. Penn will ſoon publiſh an imitation of Horace's Art of Poetry, with notes, applying the principles of it to Engliſh literature.

A Hiſtory of Venice, from the earlieſt to the preſent period, is expected from the pen of *Mr. Warrington*.

Mr. King has made conſiderable progreſs in his *Munimenta Antiqua*, intended as a ſequel to what he has already publiſhed on ancient caſtles.

THE

BRITISH CRITIC,

For OCTOBER, 1797.

Καιρὸν δὲ φθέγξαιο, πολλῶν
Πείρατα συντανύσαις
Ἐν βραχεῖ· μείων ἵππευε
Μῶμος ἀνθρώποις. PINDAR.

With vivid words your juſt conceptions grace,
Much truth compreſſing in a narrow ſpace;
Then many ſhall peruſe, but few complain,
And Critics exerciſe their art in vain.

ART. I. *Hiſtory of Great Britain, from the Death of Henry VIII. to the Acceſſion of James VI. of Scotland to the Crown of England. Being a Continuation of Dr. Henry's Hiſtory of Great Britain, and written on the ſame Plan. By James Pettit Andrews, F. S. A. In One Volume,* 4to. 1l. 1s. *or Two,* 8vo. 12s. Cadell and Davies. 1796.

BEFORE we commence our account of this volume of hiſtory, we have unfortunately to lament the death of its author; a man, whoſe love for literature had made him known to moſt of thoſe by whom it is cultivated; and whoſe benignity of manners never failed to improve acquaintance into eſteem. His health began to decline about the time when he concluded the preſent work; either from over-fatigue in the compilation and compoſition of it, or from ſome internal cauſe; and

the endeavours to reſtore him proving ineffectual, he died a few weeks paſt, while we were hoping to gratify him, as well as the public, with an account of the ſucceſs of his labours. If to die regretted by many of the learned and ingenious, and ſtill more of the good, and to have left in the hands of his countrymen very honourable proofs of abilities and uſeful diligence, be an enviable fate, ſuch was the lot of Mr. Andrews.

The previous ſervices rendered, by this author, to the hiſtory of his country, will be found detailed by us in our fourth volume, p. 417, and our ſixth, p. 122, and the ſtate of Dr. Henry's hiſtory, as left at the cloſe of his ſixth volume, may be underſtood completely, by turning to our ſecond volume, at the pages 129, 309, and 419. From the plan which Mr. Andrews had formed for his own hiſtory, and the agreeable manner in which he had conducted the execution of it, the concluſion very naturally followed, that he was a proper perſon to continue that of Dr. Henry: the propoſal was made to him and approved, and we think, that the ſucceſs of the undertaking, has juſtified both the propoſers and the writer. The uſe that he has made of printed authorities, is copious and judicious, and to have taken full advantage of the treaſures ſtill remaining in MS. in our public repoſitories, particularly the Britiſh Muſeum, relative to the period here deſcribed, required undoubtedly, more leiſure than Mr. A. could command, and more labour than at his period of life can uſually be undertaken. In his former hiſtory, which partook a good deal of the nature of a chronological abridgement, this author uſed a kind of journal ſtyle, which left him little opportunity to diſplay his powers of writing: in the continued narrative, however, of this hiſtory, he ſhows that he poſſeſſed them, and writes a ſtyle, which is at once perſpicuous and agreeable. As a proof of this, we ſhall lay before our readers, a paſſage from his hiſtory of Elizabeth, being his account of the year 1581.

"It was now time that the wire-drawn farce of the French marriage ſhould come to ſome concluſion. Anjou had every reaſon to fancy himſelf ſure of his royal bride; ſhe had ſent to him in Flanders a preſent of 100,000 crowns, the matrimonial articles were ſettled to her mind, and a ſumptuous embaſſy was ſent from France to aſſiſt at the wedding: Anjou himſelf arrived now in England, and was received by the queen with viſible pleaſure. She placed on his finger a valuable ring as a pledge of her love, and took up the pen to ſign the marriage deeds, but ſhe proceeded no farther. Walſingham, and all her miniſters, remonſtrated on the impropriety of the match, and her maids of honour ſpent the night in weeping and wailing round her bed. She had now diſcovered that ſhe was twenty-five years older

than her lover, that ſhe ſhould never produce him any children, and that the Engliſh would not bear that a Frenchman ſhould wear even their matrimonial crown. But theſe ſagacious motives, although urged by the inconſtant ſovereign, and ſeconded by her chamberlain, the Lord Hatton, had no effect on the deluded prince. He daſhed the ring on the floor; and loudly curſing the caprice of Elizabeth, and the ruggedneſs of her people, he took his way ſoon afterwards to Flanders, where his ill-concerted plans of deſpotiſm ſoon rendered him odious to the people who had invited his coming.

"It is ſtill a myſtery why the Engliſh queen ſhould have worn the uſeleſs maſk of affection ſo long, and have put this wanton inſult on a ſuitor ſo reſpectable in his connections. Many are of opinion, that an uncontrollable paſſion for Anjou carried her to ſuch abſurd lengths*, in ſpite of that policy which would have made her break off the negotiation by degrees. Had France been freed from civil broils, the queen might have drawn a cruel war on her ſubjects by this worſe than fantaſtical conduct. Even after this breach, Elizabeth wiſhed to ſtand well with the prince whom ſhe had deceived. She detained him ſome time by a variety of diverſions; and when he would depart, accompanied him as far as Canterbury, on his return to the Netherlands;

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* "The following expreſſive lines from the Aſhm. Muſeum MS. 6969 (781), and ſigned 'Eliza Regina upon Mount Zuers departure,' may ſerve to ſhow the ſtate of Elizabeth's heart, and the ſtrength of her paſſions at fifty-two.

I.

I grieve, yet dare not ſhew my diſcontent,
I love, and yet am forc'd to ſeem to hate;
I dote, but dare not ſay I never meant,
I ſeem ſtark mute, but inwardly do prate.
I am, and not——I freeze, and yet am burn'd,
Since from myſelf my other ſelf I turn'd.

II.

My care is like my ſhadow in the ſun,
Follows me flying; flies when I purſue it;
Stands and lies by me; does what I have done;
This too familiar care doth make me rue it.
No means I find to rid him from my breaſt,
Till by the end of things it be ſuppreſt.

III.

Some gentler paſſions ſteal into my mind,
(For I am ſoft and made of melting ſnow);
Or be more cruel, love, or be more kind,
Let me or float or ſink, be high or low.
Or let me live with ſome more ſweet content,
Or die, and ſo forget what love e'er meant."

ſhewed him "hir greate ſhippes' at Chatham, promiſing him the uſe of them whenever he ſhould need them; and accommodated him with a large ſum of money. Her moſt favored courtiers and domeſtics had, it is true, wearied her with arguments againſt the union, and ſhe herſelf, when ſhe dropped the pen (meant to ſign the articles) aſked her council harſhly, 'If they were not conſcious that this marriage would be her death?' An odd queſtion, which has given riſe to as odd conjectures*. After all, a letter to the queen from Sir Philip Sydney, preſerved in the Sydney papers, and filled with the moſt rational and forcible arguments againſt the connection, had probably more effect on her penetrating mind than any other circumſtance." Vol. i. p. 105.

In the ſection dedicated to the Scottiſh Hiſtory, Mr. A. declines the taſk of deciding upon the guilt or innocence of Mary, reſpecting the murder of her huſband; but ſeems inclined to think her not ſo completely capable of juſtification, as ſome writers have ſuppoſed. Another ſpecimen of the narrative ſhall be ſupplied from this ſection on Scotland.

"As the Queen of England now viſibly declined in health and ſpirits, James took the eccentric ſtep of ſending to gain the ſilent ſuffrage of every Proteſtant court for his ſucceſſion to the Engliſh throne. The anſwer which he received from each to this very delicate communication was uniformly reſpectful, but ſtrongly diſſuaſive of haſty meaſures, which might ruin an intereſt that otherwiſe no foreign or domeſtic event could injure.

"The extreme earneſtneſs of James to ſecure his Engliſh ſucceſſion carried him ſtill greater lengths; anxious to gain the good will of every party, he raiſed the jealouſy of the Proteſtant ſtates, by the indiſcriminate attention which he paid to the profeſſors of both religions. Elizabeth was at this period particularly hurt by the diſcovery of a letter to the Pope, ſigned by the Scottiſh prince, in which, after many expreſſions favourable to the Roman Catholic faith, he recommends Drummond, a Scot, to fill a vacancy in the ſacred college. A

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* "In the memoirs of Sir James Melvill, we find an anecdote almoſt too abſurd to be repeated. He was told, he ſays, that Henry VIII. having 'enquired of a diviner the fate of his children, was informed that his ſon ſhould not live long, that Mary ſhould wed a Spaniard, and Elizabeth ſhould out-live her ſiſter, and marry either a Scot or a Frenchman, ſo that ſtrangers would be introduced to the Engliſh throne. Whereupon Henry endeavoured to poiſon both the princeſſes; and this not ſucceeding, he made them both be declared baſtards, hoping that ſo their ſucceſſion would be barred. Moreover, that the poiſon had rendered each of them incapable of having children, of which Mary had been ſo well convinced, that, in revenge, ſhe had privately diſinterred the bones of her father, and burnt them."

copy of this paper (which had been obtained by the humble diligence of the Maſter of Gray, who now acted as a ſpy for Elizabeth at Rome) was ſent to James. At firſt he denied all knowledge of it, but afterwards owned his name, but averred that he had ſigned it careleſsly, without having examined the contents. With this excuſe the queen found it prudent to acquieſce; ſhe ſaw indeed, with unutterable anguiſh, that her people began viſibly to look towards her ſucceſſor; and that Bruce of Kinloſs, his ambaſſador, a man of great addreſs and abilities, had made innumerable proſelytes among her greedy, ungrateful courtiers. She had endeavoured, by ſeizing a low culprit, named Valentine Thomas, to intimate a ſuſpicion of his being employed by James to haſten her deceaſe; but the manly and open conduct of the prudent heir, made her aſhamed of the ſhallow plot. As Elizabeth, however, did not wiſh him to be too certain of ſucceſs, ſhe did not diſcourage the polemic politicians, who publiſhed fugitive pieces arraigning the title of James to the Engliſh throne; but the cautious Scot, inſtead of complaining to the queen, cauſed each treatiſe to be anſwered with ſuch ſpirit and ſtrength of argument, that his cauſe gained ground by the very cavils of his enemies.

"Nor did the publication of the 'Baſilicon Doron,' at this juncture, hurt the intereſt of the King of Scots, its author. The ſentiments which it contained had been miſrepreſented, and it became neceſſary to let the world ſee, that the principles of the work neither tended to bigotry nor deſpotiſm. It proved to be a well-written treatiſe on the arts of government, clothed in as pure a ſtyle as the age would admit, and not more chargeable with pedantry, than contemporary books of a ſerious kind.

"The ſtudy of letters naturally led the well-informed prince into the walks of Parnaſſus; and he manifeſted his attachment to the Muſes, by requeſting Elizabeth to ſend him a company of Engliſh players to Edinburgh. But, as the gaiety of the ſtage, and the free manners of the comedians, formed too ſtrong a contraſt to the ſolemn diſcipline recommended by the ſtern followers of Calvin, a warm oppoſition was made by the clergy againſt a meaſure which tended to ſubſtitute wit and cheerfulneſs, in the room of formality. The King had, however, gained too ſtrong an aſcendance over the church, to be paſſive under an oppoſition to a favourite project. The preachers were ordered by the throne to be ſilent, and the theatre, diſburdened of an anathema, became the reſort of every rank of ſociety. A modern hiſtorian affirms, that he has reaſon to think the great Shakſpeare to have been one of the party that migrated to the North on this expedition.

"The nearer the King of Scots approached to the Engliſh throne, the more diligence he exerted in ſmoothing the path which led to that exalted ſtation. He wiſhed moſt ardently to conciliate the Roman Catholics, and with that view, made the Popiſh Archbiſhop of Glaſgow, (after the convention had been perſuaded to reſtore his temporalities) reſide at Paris, as his ambaſſador; and he employed Lord Home, a Roman Catholic peer, in a private negotiation with the Pope; while Sir James Lindſay, familiarizing himſelf with thoſe of that religion

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in England, diſpoſed them to expect great indulgence at the acceſſion of James.

"The cautious prince paid equal attention to the miniſtry and favorites of Elizabeth; and, while he liſtened with a polite but incredulous ear to the wild fears of a Spaniſh pretender, with which the Earl of Eſſex perplexed him, he had begun to form a much more certain and uſeful connection with Cecil, the right hand of the declining queen; a connection which, after the unfortunate Eſſex had ruſhed on his deſtruction, ſtill ſilently ſupported the cauſe of James, and at length introduced him peaceably to the throne of Great Britain. P. 357.

The remaining diviſions of this hiſtory, follow preciſely the plan of Dr. Henry, and are executed with ſucceſs. "One page in the ſection of commerce, dedicated to inventions and improvements, is the only addition which the continuator," as he ſays himſelf, "has preſumed to make." It is rather ſingular, that for this profeſſed addition, thus mentioned in the preface, we have ſearched the book in vain. A very entertaining part of Mr. Andrews's own hiſtory, was that which contained notices of the manners and cuſtoms of former times: having now alſo a chapter expreſsly ſet apart for theſe purpoſes, he is no leſs copious and amuſing on theſe ſubjects. We ſhall copy a part which refers to the dreſſes of Queen Elizabeth's reign.

"Towards the cloſe of the century the dreſs was again altered in many reſpects. The hat became more gay in appearance; it was covered with ſilk or velvet, but the beaver hat was the moſt expenſive, as it coſt from thirty to forty ſhillings. There were taffeta hats worn, with 'monſters, antiques, beaſts, fowles, and all manner of pictures,' embroidered with ſilk, gold, and ſilver.

"The crown of the hat now grew high and narrowed towards the top, and had ſometimes a rich hat-band, adorned by goldſmith's work and precious ſtones*, which, with a feather and a ſcarlet cloke, marked the man of diſtinction. The wearing of felt hats was a much more antient cuſtom than is in general ſuppoſed. They are ſpoken of in Lydgate's 'London Licke-penniet†;' a poem made at the cloſe of the fifteenth century.

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* 'My hat-band. A row of diamonds of a thouſand markes!' *The Witts.*

'I had on a new cable hat-band, of maſſie goldſmith's work, then new come up, which I wore about a murrey French hat, the brims of which were thick embroidered with gold twiſt and ſpangles.'

Every Man out of his Humour.

† 'Where Flemynges began on me for to crye:
"Maſter what will you chepen or bye?
Fine *felt hats* or ſpectacles to rede?
Lay down your ſylver and here you may ſpede." *Lydgate.*

"A hat

" A hat of black velvet, with a red feather and band, was fashionable in 1571.

" The hair was now cut close on the top of the head, and grew long on the sides.

" Jewels were sometimes worn in the ear by shewy young men*, and sometimes ribbands.

" The beard was exceedingly lessened†, and gradually dwindled into mustachos ‡ or whiskers.

" An old historian thus descants on the various beards of his age: 'Some are shaven from the chin lyke those of the Turkes; not a few cut short like the beard of Marques Otto; some made round like a rubbing brush; others with a pique devan; Oh, fine fashion! others being suffered to grow long; the barbers being growen as cunnynge in this behalfe as the taylours. And therefore, if a man have a lean and streight face, a Marquis Otton's cut will make it broad and large; if it be platter-like, a long slender beard will make it seem the narrower; if he be weasel-beaked, then so much haire left on the cheekes will make the owner look big like a bowdled hen, and so grymme as a goose,' &c.

" The ruff became large, but not so much so as that of the ladies; it was sometimes double, sometimes wired, and sometimes stiffened with yellow starch. It exceeded all bounds, so far, that at length it caught the eye of the exact Elizabeth; who, equally displeased with that monstrous garb, and with the length of the rapier of the day, directed officers to attend, and to clip the ruffs and shorten the swords of offenders against her rules.

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* " Master Matthew, in 'Every Man in his Humour,' proposes to 'pawn the jewel in his ear' to pay for the warrant against Downright. Fastidio, in 'Every Man out of his Humour,' boasts of his mistress favors, 'this scarf, or this ribband for my ear or so.' The poet Gascoigne, as he draws his own picture, presenting his book to Elizabeth, has a still different ear ornament, a pen; and thus he sings:

'Beholde, good queene, a poett with a speare,
(Straundge sightes well mark'd are understode the better)
A soldier armde with pensyle in his eare;
With pen to fighte, and sworde to write a letter."

Frontispiece to Gascoigne's Translation of 'The Heresmyte.'

† " Yet the Reverend John More of Norwich continued, during the reign of Elizabeth, to display a most enormous beard; 'That no act of my life,' said he, 'may be unworthy of the gravity of my appearance."

‡ " Very early in the 17th century, M. de Bouteville, condemned to lose his head for a duel at Paris, was severely reprimanded by the priest who attended his last moments, for taking great pains to lay his mustachos on the block in such a position that the axe might not discompose them." *Essais de St. Foix.*

" The

" The thick and ſtuffed garment now was diminiſhed to a long jacket * like a waiſtcoat, made of ſilk or ſatin, with a large cape and long cloſe ſleeves. The petticoat diſappeared; and the breeches, having diſcarded their indelicate and burleſque appendage, ended far above the knee†, where they were met by a ſtocking, not woven to fit the leg, but cut out by a taylor from ' ſilk, velvet, damaſke, or other precious ſtoffe.' The coſt of this part of the dreſs was incredibly high.

" The venerable Harriſon is laudably ſevere on the pains neceſſarily taken to make this ungovernable hoſe ſit ſmoothly on the leg. ' Then,' ſays he, ' muſt the long ſeames of our hoſe be ſet by a plumb-line; then we puffe, then we blow, finally we ſweat till we drop, that our clothes may ſtand well upon us.'

" Roſes of very high prices were frequently worn on the ſhoes of faſhionable men. Sometimes the ſhoes had buckles of ſilver or copper gilt. The garters coſt no more than ſix ſhillings the pair, which in the next reign was hardly bought for five pounds. The corked ſhoes, pantofles, or pinſnets, were often of velvet, embroidered with gold or ſilver; and it was the mode to let the heel project an inch or two beyond that of the pantofle, much to the inconvenience of the wearer.

" The ſwords and daggers were richly gilt, the blades damaſked, and the ſcabbards covered with velvet.

" The dreſs of the ſervant ſeems to have depended more on the maſter's caprice than on the faſhion‡.

" The head-dreſs of the ladies varied much during the age of Elizabeth.

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* " Yet of this reformed garment the querulous Stubs complains, as being ' ſo hard quilted, ſtuffed, bombaſted, and ſewed, as they can neither worke nor yet well play in them;' nor can the wearer ' bow himſelf to the ground, ſo ſtiff and ſturdy they ſtand about him.

Anatomie of Abuſes.

† " Nailor came through London apparelled in a doublet and galey-gaſcoigne * breeches, all of crimſin ſattin, cut and raced."

Antiquar. Repert. Vol. I.

‡ " A runaway page was thus deſcribed in the reign of Elizabeth: ' Theſe are to pray you, &c. to macke hew and cry for a yonge ſtripling aged twenty-two years, with one doblet of yellow million fuſtion, the one half buttoned with peche coloured buttons, the other half laced downwards. One payer of peche coloured hoſe, laced with ſmall tawnye lace. A graye hat, with a copper edge round it; a pair of watched ſtockinges. He hath two clokes, the one of veſſey collor, garded with two yards of black cloth and twiſted lace of carnacyon collor, and lined with crimſone bayes; the other is a red ſhipp ruſſet colour, ſtriped about the cape; and down the fore face twiſted with two rows of twiſted lace; ruſſet and gold buttons afore and upon the ſholdier, being of the clothe itſelf, ſet with the ſaid twiſted lace, and the buttons of ruſſet ſilk and gold." *Antiqu. Repertory, Vol. II.*

* " Hence the ludicrous word ' Gallygaſkins.'"

" The

"The fly-cap, which was fashionable in 1770, when formed of pearls, was the exact head-dress of her court ladies. Some ladies had a small cap with a veil, which was thrown behind the neck. Some had* vast loads of false hair; others wore the hair entirely uncovered and braided behind. Aldermen's wives had bonnets of velvet, large and shewy. A favorite covering for the head was the 'French hood,' which appears to have been a gauze or muslin hood, shewing the hair on each side, and drawn from the back of the head down the forehead. The 'Minever cap,' which was white and three-cornered, and whose peaks stood three inches above the head, was chiefly worn by citizens' wives. Chains and bracelets were ornaments used mostly by women of rank.

"The ruffs, made of lawn and cambrick, were immoderately large, and stiffened with† yellow starch. They reached to the upper part of the head behind, and the 'poking of them' gracefully was a most important attainment‡.

"The waist became enormously long; and the bodice or stays finished with a most extended point in front at bottom. To set this deforming fashion in a more glaring light, the upper part of the gown, near the shoulders, appears to be enlarged considerably by wool or other stuffing.

"The fardingale, a Spanish petticoat, bulky over the hips, now went out of fashion; it had probably been introduced during the connection of Philip and Mary; the most fashionable ones were the Scottish fardingales. Howel intimates that this fashion was invented to screen unlicensed pregnancy; and translates the Spanish 'guard infanta,' by the term 'cover-infant;' probably an error, as 'infanta,' in the Spanish tongue, means 'princess.'

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* "About 1595, such quantities of false hair were worn, that women were on the watch to seduce children who had fine hair to private places, that they might poll their locks. *Stubs' Anatomie of Abuse.*

'Stowe informs us that women's periwigs were first brought into England about the time of the massacre of Paris, A. D. 1572.'

Mr. Steevens' Notes on Timon of Athens.

'That beaver band, the colour of that periwig.

A mad world, my masters."

† "A Mrs. Dingen Van Plesse introduced both yellow starch, and the use of lawn for ruffs. It was so very fine, that 'it became a bye-word,' says Stowe, "That shortly they would wear ruffes of a spider's web." Soon after the ladies began to send their daughters and kinswomen to learn the art of starching; she received four or five pounds for teaching these to starch, and twenty shillings for teaching them 'to seethe starche.'"

‡ "The ill-natured Puritans of the day exult in picturing 'a shoure of raine to catch them (the wearers of such ruffs) before they can get harbour; then theyre great ruffes strike sayle, and downe they falle, as dish-clouts fluttering in the winde."

"Of

" Of this part of female attire, the humourous Heywood thus ſings:'

' On the faſhion of wearing Verdingales.
' Alas! poor verdingales muſt lie i'th' ſtreete;
To houſe them no doore i'th' citee's made meete.
Syns at our narrow doores they cannot win,
Send them to Oxforde at Brode-gate to get in.'

" Perfumed gloves, ornamented with tuftes of roſe-colored ſilk, were ſo much the delight of Elizabeth, that ſhe would always be drawn with her favourite pair (preſented by Vere, earl of Oxford, returned from Italy) on her hands. Silk ſtockings, too, came in with Elizabeth; Mrs. Montagu, her ſilk-woman, having preſented her with a pair of black ſilk hoſe in 1560, ſhe would never wear cloth ſtockings again. Her father Henry had worn cloth hoſe, and her brother Edward; unleſs once when Sir Thomas Greſham gave him a pair of Spaniſh black ſilk. Knit ſtockings were firſt introduced to the Engliſh court by William, Earl of Pembroke. A pair had been preſented to him by William Rider, an apprentice near London-bridge, who made them in imitation of a pair brought from Mantua.

" The pocket-handkerchiefs of the ladies were frequently wrought with gold and ſilver, and their ſhifts were richly embroidered*. The chopinet, or chiopina, is ſometimes mentioned; it was an Italian ſhoe, with a heel ridiculouſly high.

" The travelling dreſs of a lady was a large cloke and a ſafe-guard‡, or huge outward petticoat." Vol. ii. p. 301.

In a work ſo various, it is probable that a ſcrutinizing eye may diſcover ſome errors. We believe, however, that they

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* " In the old ballad of George Barnwell, it is ſaid of Milwood:

' A handkerchief ſhe had
All wrought with beaten gold;
Which ſhe to ſtay her trickling tears
Before her eyes did hold.'

Rel. of Ant. Engliſh Poetry.

And in the antient ditty of Lord Thomas and fair Annette, that lady ſays,

' My maids go to my dreſſing-room,
And dreſs me to my ſmock;
The one half is o' th' Holland fine,
The other o' needle wo'k.' *Strutt's Cuſtoms.*

† ' As if her new chopines would ſcorn to bruiſe
A filly flower.' *Ram Alley, Act 5. Sc. 1.*

‡ ' The gentlewomen in cloaks and ſafeguards.'
Stage Direction. Merry Devil of Edmonton, Act 1.

' On with your cloak and ſafeguard, you arrant drab!'
Ram Alley, Act 1. Sc. 1."

are

are not numerous. Thoſe at leaſt that have caught our attention, without an accurate enquiry for them, are very few. In Chap. IV. where George Buchanan is mentioned, we have Profeſſor *Maiz*, for *Major;* and the date of his death is placed at 1572, which Mr. Chalmers, in his life of Ruddiman, p. 349, has very accurately aſcertained to have happened on the 28th of September, 1582: and, indeed, in the ten years cut off by the former date, many important circumſtances of his life are known to have happened. John Major, whoſe name was omitted before, is placed after Buchanan, who had been protected by him, and repaid his favours by the ungrateful ſarcaſm of "*ſolo cognomine Major*," inſerted in his Nomenclatura. For a few overſights of this kind, allowance will eaſily be made; nor do we at preſent know where the Hiſtory of Dr. Henry will again find a continuator ſo inſtructive, ſo impartial, and ſo pleaſing, as the writer whom we have here at once commended and lamented.

ART. II. *Select Caſes in Midwifery, extracted from the Records of the Edinburgh General Lying-in Hoſpital; with Remarks. By James Hamilton, Jun. M. D. Aſſiſtant Phyſician to the Hoſpital, and Fellow of the Royal College of Phyſicians of Edinburgh.* 8vo. 159 pp. 6s. Johnſon.

TWO reaſons have induced the author to publiſh this collection of caſes; the one to aſſiſt the lying-in hoſpital at Edinburgh, to which the profits of the impreſſion are dedicated; the other, to ſupply certain defects which he thinks he has diſcerned in the caſes publiſhed by Mauriceau, La Motte, Giffard, Smellie, &c.

"Caſes in midwifery," he ſays, p. 2, "have been publiſhed by Meſſrs. Mauriceau, La Motte, Giffard, Portal, Smellie, and Perfect. But although theſe publications be, on the whole, very valuable, it muſt be allowed that they are deficient in one of two reſpects, either inaccuracy in the detail of ſymptoms, or imperfection in the mode of treatment purſued. The following, therefore, being calculated to ſupply theſe defects, it is preſumed will form a proper ſupplement to the former publications of the ſame kind."

Theſe charges are certainly much too general. Amidſt the multitude of caſes to which they refer, there are many where the deſcription of the circumſtances or ſymptoms is, and very properly, conciſe. The conſtant repetitions of the ordinary harbingers,

harbingers, or appearances of labour, would have been tedious and useless; it was sufficient to mark the points in each case, which distinguished the labours from natural and ordinary ones, and which required particular assistance. In these qualities, we think, the cases referred to are not deficient. In respect to the practice in difficult cases, that has varied, and in some points has been improved, since the time of Mauriceau; but not materially, we think, since Smellie's cases were published. These writers do not appear to have had such frequent recourse to laudanum, or to have given it in such large doses as the present author; they also seem to have been endued with more patience, and to have attributed the success of their practice, rather to the energy of nature, than to the interference of art, in cases where this author appears to give all the honour to the latter. It is remarkable, that of five cases in which Dr. H. attempted to deliver with the lever or forceps, he succeeded only in one. In the four remaining cases, abandoning the forceps, he was obliged to have recourse to the perforator and crotchet. Nothing contributes more to disgrace a remedy, than the improper application of it, or using it in cases to which it is not adapted. As no doubt can be entertained of the author's skill in the management of these instruments, it must follow, that sufficient attention had not been paid to the circumstances, so particularly described by Smellie and Denman, as indicating the use of the forceps, and which, when present, assure almost certain success to the operator.

We shall now notice a few of the cases, which seem most deserving of attention.

In the 2nd case, the vesica urinaria was forced down by the pains, with the anterior part of the vagina, so as to appear without the passage. In this situation, there is no remedy but emptying the bladder from time, to time, during the labour. It is encouraging to know, that even when this assistance cannot be given, as happened here, the labour may terminate successfully, and without any mischief occurring to the bladder.

In the 10th case, the placenta was found to be ossified. Numerous minute ossifications were found on both the surfaces, as well as in the substance of the placenta. No mischief in this case occurred, except that the placenta adhered so strongly to the uterus, that the hand was necessarily introduced to detach it.

In the relation of the 17th case, p. 124, there are some peculiarities that merit observation. The woman had twins.

"When first examined," we are told, "the os tincæ seemed close and moveable, *and the whole uterine system appeared to be so light, as to be readily moved backwards and forwards by the finger.* The abdomen was

was enormously distended, and the head of the child could be distinctly perceived through the parietes. From the appearance of the abdomen," the author adds, "and from the apparent state of the uterine system, it was rendered highly probable, that the fœtus was extra uterine. As the symptoms seemed urgent, it was judged prudent to endeavour to obtain the woman's consent to any operation that might be thought necessary;"

That is, to perform the cæsarian section. But she, more prudent, it seems, refused; and labour coming on a few days after, (for it is evident, labour had not commenced when this examination was made) the woman was, by the ordinary assistance, delivered of twins. A considerable hæmorrhage, however, supervening, with fever, the woman died the 16th day after being delivered. In the remarks on this case, the author says, p. 133, "from the prodigious distention of the uterus, its parietes, in some places, were probably as thin as a sheet of paper." This opinion seems to be hazarded with as little reason, as that the fœtus was extra uterine. If the uterus had been reduced to that degree of tenuity, it would most likely have burst. It seems also singular, that the uterus, loaded as it was, should have been so light and moveable as it is represented.

The 18th, and last case, is of a ruptured uterus. The greatest part of the child had escaped into the cavity of the abdomen. It was brought safely through the lacerated uterus, and the woman recovered. This is an important case, and fully justifies the general practice in this dreadful accident, which is so ably supported and defended by Dr. Douglas, who had the good fortune to save the life of a woman in similar circumstances.

These are the only cases which we observed, that seemed to deserve particular notice; but if the remainder had been equally useful, we think it was hardly defensible, to make the purchaser pay six shillings for so slender a volume. If the practice of affixing such high prices on practical works should be generally adopted, the intention of publishing them will be defeated, and the authors may as well keep their papers in their closets, as they will not be attainable by those for whose benefit they are said to be written.

ART. III. *The Juriſdiction of the Lords' Houſe, or Parliament, conſidered according to ancient Records. By Lord Chief Juſtice Hale. To which is prefixed, by the Editor, Francis Hargrave, Eſq. an Introductory Preface, including a Narrative of the ſame Juriſdiction, from the Acceſſion of James the Firſt.* 4to. 1l. 7s. Boards. Cadell and Davies. 1796.

IT is obſervable, by thoſe who ſtudy the laws of England, that ſome of its greateſt ornaments have undertaken the labour of publiſhing the works of learned men, which promiſed to be of great profeſſional value. Lord Coke, Sir Henry Rolle, Lord Chief Juſtices Holt and Treby, Sir John Maynard, and the illuſtrious author of the preſent treatiſe, have ſeverally undertaken and performed the taſk of editors. Fortunately for legal ſcience, this generous ſpirit is not yet loſt; and the profeſſion has to thank the learned editor of Coke-Littleton, for an additional teſtimony of his judgment, in reſcuing the preſent treatiſe from unmerited oblivion.

The name of Sir Matthew Hale is too firmly engraven on the public mind, to need the aſſiſtance of private encomium, or to ſuffer from the efforts of individual cenſure. In eloquence, in rapidity of mind, and in univerſality of information, he has been ſurpaſſed by ſome of the great characters which have ſat in thoſe judicial ſeats which he ſucceſſively filled; but in patient reſearch, indefatigable application, profound legal knowledge, and a perpetual ardour for the improvement and illuſtration of the legal ſcience, he is not excelled, and, perhaps, ſcarcely equalled, by any of thoſe whoſe names ſtand in that long and illuſtrious roll of venerable magiſtrates, to whom ſo many of our noble families are indebted for their origin; and to whom this country owes ſo much of its general proſperity and civil freedom. Even when compared with luminaries of this firſt claſs and magnitude, in compariſon with whom merit muſt, in general, ſuffer an eclipſe, Sir Matthew Hale ſtands a ſplendid inſtance of a wiſe, learned, upright, patient, and conſtitutional judge; of a profound, learned, and perſpicuous writer; and of a pious, amiable, and unaſſuming gentleman. The treatiſe which is before us, examines and diſcuſſes queſtions which are now laid at reſt, but which, at the time when our author wrote, were of ſufficient magnitude to impede the whole courſe of public buſineſs, and to ſet the legiſlature of England at variance throughout its ſeveral branches. The extent of the Lords' juriſdiction over judicial proceedings, was the laſt conteſt in which the two Houſes of Parliament have been engaged

gaged againſt each other. The limits and nature of that diſpute, and the reſult of it, together with the ſcope and object of Lord Chief Juſtice Hale's work, are ſo fully deſcribed by Mr. Hargrave, that we ſhall lay them before the reader in his own words.

"One of the proud claims on behalf of the Houſe of Lords was, that it was competent to them, whenever they thought fit, to exerciſe an original juriſdiction in civil caſes. But Lord Hale denied the right of the Lords to ſuch juriſdiction. He was followed in that opinion, in his life-time, by the vote of the Houſe of Commons, in the great caſe of Skinner againſt the Eaſt-India Company; and, after his death, he was again followed by the Commons, in the caſe of Mr. Bathurſt, in a manner which ſhowed that the Commons would no more ſuffer ſuch a juriſdiction indirectly, than they would ſubmit to it directly. The reſult is, that the Lords have wholly ceaſed to enforce this claim for almoſt a century.

"Another claim of the Lords was to an original juriſdiction over crimes, without impeachment by the Commons. But this alſo was poſitively denied by Lord Hale; and not only did the proceedings of the Commons, in the caſes of Skinner and of Mr. Bathurſt, include a decided condemnation of this claim, but the judges themſelves came forward, ſolemnly and ſucceſsfully, in the caſe of Bridgman againſt Holt, to proteſt againſt it. Here again alſo the reſult has been with Lord Hale, for nearly a century has now paſſed without an attempt at the exerciſe.

"It was a further claim for the Lords, that they have an appellant juriſdiction over cauſes in equity, on petition to themſelves. Lord Hale firmly and unequivocally controverted this claim. He alſo lived long enough to ſee his opinion adopted by a vote of the Houſe of Commons. Afterwards, indeed, the blow was not followed up, and in this inſtance the Lords finally prevailed; and now their exerciſe of this branch of juriſdiction ſtands not only upon the foundation of a quiet poſſeſſion ever ſince the cloſe of the Aileſbury Caſe, in 1704—5, but upon the ſtill firmer foundation of ſuch an acquieſcence by both the Crown and Commons, as would, if deeply looked into, moſt probably be found to amount to legiſlative recognition. In this great point, therefore, it muſt be confeſſed that Lord Hale's opinion has miſcarried, and that the Houſe of Lords have prevailed over his opinion. But the victory was not till after his death; and it was gained under ſuch circumſtances, as ſhow that it was rather from the forbearance of the Houſe of Commons, and from their jealouſy of the Crown, than from any error in the ſtrict conſtitutional principles upon which Lord Hale proceeded.

"Another claim for the Lords was, that they were entitled to an appellate juriſdiction over all courts and all cauſes. Lord Hale oppoſed himſelf to the grandeur of this claim. The reſult is with him, and againſt the Lords; for they meddle not either with appeals eccleſiaſtical, with appeals maritime, or with appeals in prize cauſes. Colonial appeals, both at law and in equity, have alſo been ſuffered to fall into other hands, namely, the hands of the Privy Council; nay, what exceedingly, in point of precedent, tends to fortify the principle

of

of Lord Hale's opinion againſt the claim of the Houſe of Lords, is that it would not be an eaſy taſk to bottom ſuch exerciſe of appellant juriſdiction by the Privy Council, otherwiſe than upon that principle of commiſſionary delegation of the Crown, which Lord Hale declared to be the very eſſence of the appellant judicature of the Lords over the common-law courts under writs of error.

It is alſo ſtated, as a claim of the Lords, that their judicative power is primitive and inherent, as being, by our conſtitution, annexed to the peerage. Lord Hale abſolutely refuſed to aſſent to this grand pretenſion. Here again he has prevailed; for the conduct of the Lords themſelves is enough to ſhow, that his opinion is, at leaſt, operative and effective; they neither declining to act as commiſſionated by writs of error under the great ſeal, nor oppoſing the Privy Council exerciſing commiſſionary appellant judicature under a leſs ſolemn delegation of royal authority.

"It was a further claim for the Lords, that they are the ſupreme juriſdiction, and the laſt reſort; and that they have this immeaſurable power, as conſtitutionally authorized, to exerciſe the judicature of Parliament ſingly and ſolely. Againſt this pretenſion, Lord Hale, notwithſtanding all the calm of his diſciplined mind, was even indignant, as manifeſtly appears in the laſt chapter of the following treatiſe. That energetic chapter was probably compoſed only a few months before the deceaſe of Lord Hale. It may, therefore, be conſidered as the zealous ſuffrage of his dying breath againſt this ſovereign claim. He even treats it as tending to ſwallow up both King and Commons in the abyſs of ariſtocracy, and to effectuate the moſt eſſential change in the Engliſh conſtitution. But here Lord Hale, or rather the conſtitution itſelf, is in effect once more victorious. For the time previous to Lord Hale's deceaſe, the following treatiſe alone, excluſive of his other writings ſtill only in manuſcript, will ſufficiently bear teſtimony; for the time ſubſequent, without reckoning the continual and permanent habit of the Commons, in having a ſtanding committee for courts of juſtice, there is ſuch a ſeries of exerciſe of the judicature of Parliament by ſtatute, both appellately in reverſing erroneous judgments, and originally in attaining, as renders the Lords themſelves witneſſes againſt their own pretenſion.

"Upon this compariſon of Lord Hale's opinion with the judicative claims for the Houſe of Lords, it is ſcarce too much to ſay, that the victory is wholly on his ſide, and wholly on the ſide of the real conſtitution, except in the ſingle inſtance of the appellant juriſdiction over decrees in equity; and that in the only inſtance in which his opinion can be ſaid to have been ſubdued, it has been ſo rather from jealouſy of the crown, in favour of whoſe right the opinion operated, than from any error in the opinion itſelf. In other words, the ſober, temperate, and ſtrictly conſtitutional doctrines of the venerable and conſiſtent Lord Hale, have gained a complete victory over the raſh, bigotted, extravagant, and encroaching eccentricities of the haſty and inconſiſtent Mr. Prynne, and over his magnificent claims for the Lords, in all the grand points of originality, appellancy, univerſality, ſupremacy, and ſolenefs, with ſcarce one exception that is in all of them, except

except part of one wholly and entirely, and ſubſtantially, even in the ſingle point excepted." Pref. p. 220.

We are informed, by Mr. Hargrave, that the title given to this treatiſe was prefixed by Lord Hale himſelf. It appears to us to be liable to ſome objection, inaſmuch as it ſeems to conſider the juriſdiction of the Houſe of Lords, and that of the whole parliament, as one; whereas it is a chief object of the book to point out a difference between them. The body of the work is written with all that methodical preciſion which diſtinguiſhes the productions of this great man. His ſtyle is clear, conciſe, and by no means deſtitute of energy. The main poſitions which he has eſtabliſhed, are, as we have already remarked, placed beyond the reach of controverſy. But the lawyer, and the ſtudent, will derive conſiderable advantage from the peruſal of a book, replete with matter taken from judicial records, and from rolls of Parliament, which are now but rarely examined. They will find the forms of proceeding before the Houſe of Peers, in judicial diſcuſſions, fully detailed and accounted for, with the moſt profound knowledge of our laws and conſtitution. Where the original work is of ſuch an obſolete nature, this general account of its merits may ſuffice the reader, without giving a particular analyſis of its contents. As a ſhort ſpecimen of the author's manner, we ſhall quote the remedy he propoſes againſt thoſe inconveniences which attend the continuance of this judicature in the Houſe of Lords at large.

We do not give it as a favourable ſpecimen of the manner in which Sir Matthew Hale manages his ſubject, or the language in which he conveys his opinions: we inſert it merely as the ſentiments of a great man, applicable to that ultimate reſort of judicature, as it is (according to our author) improperly called, even as it now exiſts.

"And now, therefore, to bring this buſineſs and this book to a concluſion, I ſhall adventure to propound ſomething, that may prevent and remedy theſe, and the like inconveniences, and that may preſerve the juſt rights of the crown, the ſafety and ſecurity of the ſubject, and the honour and dignity of parliament. Which is this:

"1. That the appointment of tryers of petitions, which is always done by the King, the firſt day of a ſeſſion, may not be a piece only of name and formality, as it is now uſed; but that a ſelect number of the moſt judicious lords, ſpiritual and temporal, and that not in too exceſſive a number, together with the judges, be appointed, and then to be commiſſionated under the great ſeal for that purpoſe, to whom, as occaſion requires, petitions for reverſals of decrees may be referred. And the like commiſſion for examining of judgments in writs of error. Only the judges of the court, of which the record is removed,

to be omitted in that commission; and only to be present if occasion require, to hear the reason of their judgments, as in error, out of the exchequer chamber, before the treasurer and chancellor.

2. That according to the ancient course, all petitions of reversals of decrees in chancery preferred in parliament, be directed to the King, or the King and his Council, and delivered to the receivers of petitions; and the King and his Council to be attended by the receivers of petitions, and endorsements to be thereupon made according as the case shall require. *Soit cette petition bayle a tryers de petitions, &c. a oyer et terminer solonc droit et raison; et eux, ou aucuns 6, &c. d'eux quorum, &c.* And because it may not be determined in that session, then a special commission to the tryers, whereof some of the *quorum* to examine and determine the errors in the decree, and so in writs of error. This course to preserve the King's rights, as the fountain of jurisdiction: and as the decrees are passed by the King's authority, so by the same authority they are avoided, if there be cause; and not by a kind of primitive superintendant inherent jurisdiction in the lords' house; which some may possibly think favours too much of an aristocracy, giving an appeal from the King to the Lords, by an inherent right of a dernier resort, which seems not agreeable to the constitution of the English government," &c. P. 201.

Sir Matthew Hale's examination of the jurisdiction of the House of Peers, as it is pointed out by recorded proceedings, having stopped previously to the reign of James the First, Mr. Hargrave has continued the history of that jurisdiction, from that time down to the present period. He has drawn his materials from the journals of the houses of parliament, from controversial publications upon the subject, and from his own valuable collection of law manuscripts. In this voluminous preface, which rivals the original work in magnitude, the reader will find great learning and considerable ingenuity. It is not, indeed, so methodical in its arrangement, or so concise and nervous in its remarks and language, as the treatise itself. It partakes more of the nature of an historical narrative of the steps and events by which the extent of the lords jurisdiction was finally limited, than a discussion of the several questions upon which that jurisdiction rests. But this last had been already effected by the treatise to which the preface was prefixed; and if Mr. Hargrave's excellent performance suffers by a comparison with its companion, we are sure that the enthusiastic admirers of Lord Hale, will not feel the real merit of the editor degraded by the preference.

The following passage is no unfavourable specimen of Mr. H.'s manner of thinking and of writing.

"That such lukewarmness about the appellant judicature, should appear in the same House of Commons as had, in the preceding session, gone such decided lengths in resisting the claim of the Lords, may at first appear unaccountable; but upon looking more deeply into the subject,

subject, there will be found room for conjecturing motives of sufficient weight to explain the mystery. It is possible, that the Commons were become jealous of the King's siding with them against the Lords; and apprehensive, lest wresting the appellant judicature from the hands of the Lords, should too much augment the power of the crown, at a conjuncture, when in respect of the current suspicion, that the King, and some of those most in his confidence, had formed schemes dangerous to the constitution, the true policy was rather to detract from that power. Indeed, the certain consequence of forcing the Lords to abandon their claim of appellant jurisdiction over equity, would have been a return of the same jurisdiction to commissioners nominated by the King, and their exercise would have been conclusive, unless the whole parliament should interpose as the dernier resort. Now in this view of the case, it is wonderful, that the leaders of the Commons, in the contention about appellant jurisdiction, should prefer the whole House of Lords with all the judges to assist them, to particular judges, commissionated by the King; besides there was recently lost to the country, that pattern of judicial ability, learning, and integrity, Lord Chief Justice Hale; and the prospect of having a Scroggs, or a Jeffries, for Chief Justice of the King's Bench, and as such, to preside as first commissioner of appeal, if commissioners of appeal were to be substituted for the Lords, was not remote. Nor is it unlikely, that the Commons were the more easily reconciled to not further obstructing the claim of the Lords, under the consideration, of there still remaining a right to resort to the WHOLE *Parliament*, as the supreme appellant judicature of the kingdom, and of its being still open to the Commons to assert their claim to an equal share in that judicature. Possibly, also, it might weigh something with the Commons, that after all, ceasing to dispute with the Lords about the appellant jurisdiction over decrees of equity, was in substance, only allowing to the House of Lords that power over decrees in equity, which in substance, the Lords already possessed without question, over judgments at law; for where, exclusive of principle, was the substantial difference between exercising appellant jurisdiction over decrees in equity, under a supposition of authority inherent to the peerage, and exercising such a jurisdiction over judgments at law, under commission from the crown by a writ of error, which by long practice, was become grantable of course? Upon the whole, therefore, the Commons might perhaps, deem it sufficient for the public interest, that they had secured a victory over the dangerous claim of the aristocracy, to *original* jurisdiction! and might think, that as to the claim of the Lords to *appellant* jurisdiction over *equity*, however unfounded their claim might be in principle, it was immediately more an affair between the King and the Lords, than between the Lords and the Commons: and that gaining a victory over the Lords in this point, would only be winning a prize for the crown, under circumstances, which made it more safe for the constitution, that the power should continue with the Peerage. In other words, it seems, as if Lord Shaftesbury's eloquence had at length converted the Commons, by alarming them into the conviction, that in the instance of the *appellant* jurisdiction over equity, however clearly the strict doctrine of the constitution might be with them, their

aſſertion of it was to ſtruggle againſt their own intereſt, and to prefer confidence in nominees of the crown, to confidence in the upper houſe; and conſequently, that ſucceſs in their purſuit, would be to enlarge the ſphere of regal influence, at a time when, from the ambitious ſchemes of miſguided royalty, the contraction of regal power was deemed the true policy." Pref. p. 165.

From theſe ſpecimens of Mr. H.'s ſtyle, the reader will ſee that he is an eaſy and ſpirited writer, who moulds the turn, and regulates the cadence of his periods, as if his papers were to be publickly ſpoken, and not privately read. He is not always, however, either ſelect in the choice of his phraſes, or correct in his uſe of language. Thus we meet, "*returning* one rhetorical flouriſh *by* another." "Lord Chief Hale *and others of the firſt deſcription of Weſtminſter-Hall.*" "*To* give the finiſh *to the extinction* TO *ſuch a claim.*" "Attempting *the focus of his reaſonings*," &c.

Indeed, in ſome paſſages, where this author ſeems to have laboured moſt after excellence, he abounds with turgid, unmeaning, and ſometimes ridiculous, phraſeology and figures. We ſhall inſert one paſſage of this kind, only in juſtification of our remark, although it is not the moſt objectionable that we were compelled to peruſe. Speaking of the late Mr. Henry Joddrell, he ſays,

"He was the particular aſſociate and friend of that *modern conſtellation* of Engliſh juriſprudence, that elegant and accompliſhed ornament of Weſtminſter-Hall, in the preſent century, the Honorable Charles Yorke, Eſquire; whoſe ordinary ſpeeches, as an advocate, were profound lectures;—whoſe *digreſſions* FROM the exuberance of the beſt juridical knowledge, were *illuminations*;—whoſe ENERGIES were ORACLES; whoſe conſtancy of mind was *won into the pinnacle* of our Engliſh forum at an inauſpicious moment; whoſe exquiſiteneſs of ſenſibility, at almoſt the next moment from the impreſſions of imputed error, ſtormed the fort of even his highly-cultivated reaſon, and ſo made elevation and extinction coemporaneous; and whoſe prematureneſs of fate, notwi[illegible]nding the great contributions, from the manly energies of a Northington, and the vaſt ſplendour of a Camden, and notwithſtanding alſo the acceſſions from the two rival luminaries, which have more latterly adorned our equitable hemiſphere, have cauſed an almoſt unſuppliable interſtice in the ſcience of Engliſh equity. To have been ſelected as the friend of ſuch a man, was nearly *inſtar omnium* to an Engliſh lawyer. Even to be *old enough*, as the prefacer confeſſes himſelf to be, to have received the impreſſions of Mr. Charles Yorke's character as a lawyer, from the frequency of hearing his chaſte, delicate, and erudite effuſions in the diſcharge of profeſſional duty, is ſome ſource of mental gratification."

Happily, ſuch paſſages are uncommon. The work, upon the whole, abounds with uſeful and entertaining information. It is the production of a gentleman, a ſcholar, and a man of talents.

ART.

ART. IV. *The Natural History of British Insects, explaining them in their several States, with the Periods of their Transformations, their Food, Oeconomy, &c. together with the History of such minute Insects, as require investigation by the Microscope. The whole illustrated by coloured Figures, designed and executed from living Specimens. By E. Donovan. Vol. II. III. IV. and V.* 8vo. 11. 4s. each Volume. Rivingtons. 1793—1796.

THE first volume of this work was noticed in our Review for November, 1793, p. 253. Since that period, four more volumes have been published, in all of which, the same degree of neatness and elegance has been shown, both in the engraving and colouring: several very rare insects have also been introduced; and some, which had never before been either figured or described, are now represented in an accurate and beautiful manner.

In vol. ii. plate 44, it may be doubted, whether the larva there represented, may not, in reality, be that of the Libellula grandis, or forcipata, rather than of the depressa, since it so clearly possesses the character of the long body.

In vol. iv. plate 109, we have a representation of the Papilio Podalirius, from a German specimen of the insect; Dr. Berkenhout being, perhaps, the only writer who has ventured to rank it as a native of Britain.

In the same vol. plate 112, the extremely rare species, (considered as an English insect) the Scarabæus Fullo, makes its appearance, and is said to be met with on the sea-coast, near Sandwich.

On plate 114, is shown the Phalæna Cossus, or Goat-Moth, with its larva.

Plate 115, exhibits the beautiful coleopterous insect, called Chrysomela Cerealis, which is a native of North America, and some parts of Africa, but has also been (though very rarely) found in some parts of Europe. Mr. Donovan places it among the English Chrysomelæ, on the authority of the late Mr. Hudson, author of the Flora Anglica, who appears to have been the first naturalist who found it in Great Britain: the Rev. Mr. Hugh Davies also met with a specimen of it on a mountain in Wales, some years since

On plate 120, we meet with the Apis Centuncularis, the Carpenter, or Rose-Bee, with its curious nidi, composed of rose leaves, convoluted into cylinders, and furnished each with an operculum; the insect cutting with its teeth a piece of the leaf

leaf into a circular ſhape, ſo as accurately to cloſe the entrance of each neſt or larva-caſe: this inſect is commonly ſaid to depoſit its neſts under the ſurface of the ground; but in England it ſeems rather to prefer the middle part of decayed wood, being found in old rails, poſts, &c. According to Mr. Donovan, it occaſionally depoſits them in ſolid oak, in which the individual ſpecimens which he has figured, were diſcovered.

Plate 147, exhibits the Papilio Rhamni, and is executed in a ſtyle ſo peculiarly elegant and juſt, as to command admiration; the Caterpillar is not figured on this plate, but the pupa only.

On plate 150, we find a hitherto undeſcribed ſpecies of Phalæna; the ſpecimen was found on an oak in Richmond Park; T. Marſham, Eſq. Secretary to the Linnæan Society, has deſcribed it in his MS. notes, under the name of Phalæna Aurantiago.

The Phalæna Eſculi, is moſt elegantly repreſented on plate 152. It was found on an elm in St. James's Park, in which place we have alſo ourſelves obſerved it. It is a very rare, as well as beautiful inſect: the larva reſides in the wood of the tree.

At plate 171, is the Phalæna Fraxini; one of the largeſt, as well as rareſt of the Britiſh Lepidoptera; and at plate 172, the larva and pupa are repreſented: theſe are copied from the excellent work of Ammiral; this ſpecies being ſo extremely rare in England, that neither the larva or pupa have been found by any Britiſh collector. This publication is of ſingular beauty, and deſerves much encouragement.

ART. V. *Authentic Account of the Embaſſy to China.*

(Concluded from our laſt, p. 233.)

THE ſecond volume of the Embaſſy to China we reſerved, in a former number, for future conſideration; and we ſhall now proceed to examine it in two diſtinct points of view; firſt, as it comprehends a delineation of the empire, the policy, and manners of the Chineſe; and, ſecondly, as it details all that concerns the immediate miſſion of Lord Macartney.

In regard to the general view of China, there is little in this volume which adds to our previous information; that little, however, is of importance, and naturally becomes the more immediate object of our conſideration. The ſameneſs of character which pervades every thing that belongs to China, readers, of neceſſity, every freſh viſit of the country only a repetition

repetition of the former. Eleven volumes, 8vo. of the Lettres Edifiantes, and twelve volumes, 4to. of Pere Mailla, teach us only that the maſs is uniform, and that the ſhades of difference, in different ages, and under different Dynaſties, are almoſt imperceptible. Twice only has the throne been uſurped by two ſimilar races of Tartar * origin; and in both inſtances the conquerors were, from neighbourhood, previouſly tinged with the manners of the conquered, and wiſe enough to adopt the eſtabliſhed policy of the empire. Immenſe population, enormous cities, indefatigable induſtry, are the prominent features of the nation; and theſe, with the eſtabliſhment of patriarchal authority, as the firſt wheel in the mechaniſm of government, appear, with uninterrupted uniformity, in all accounts, from Marco Polo, to Sir George Staunton. In giving a ſummary of the information here conveyed, we purpoſe to arrange it under diſtinct heads,

RELIGION.

The religion of China ſeems to have engaged leſs of this author's attention than it deſerves. He ſays, indeed, in uniſon with all thoſe who have preceded him, that every religion is indifferent to the ſtate, and that all are tolerated: that the Emperor is of one ſect, (p. 103) the Mandarines of another, and the people of a third. But in this he is not conſiſtent; for if the Lamas at † Poo-ta-la, are of the ſect of Fo, that is alſo the ſuperſtition of the people. This is a point, not of mere curioſity, but of importance in the hiſtory of man; and well worth the inveſtigation of an enlightened traveller. The Emperor is a Tartar, and acknowledges the Lama of Boudtan, as the ſpiritual head of his profeſſion. The ſuperſtition of Boud once pervaded Hindoſtan as well as China; and was prior, perhaps, to the eſtabliſhed profeſſion of Braminiſm. It paſſed into Ceylon, into the other iſlands, into Siam, Pegu, Tunqueen, Cochin-China, and, according to their own hiſtorians, found its way into the ſouthern provinces of the Chineſe empire; from theſe it ſpread gradually, till it became the general ſuperſtition of the people, in oppoſition to a much purer doctrine, taught by the ancient ſages and Confucius. If then, the Emperor's faith is that of Boud, it ought to accord

* Koblai, the fifth or ſixth in deſcent from Gingis Khan, about the year 1240, and the preſent family in 1648, both of Mogol origin; though the preſent race call themſelves Mantchoos, or Bogdais.

† Poo-ta-la is the cathedral of the emperor, in the neighbourhood of The-hol, his palace in Tartary.

with

with that of the people; but if it is immediately derived from Boud-Tan, while that of the people took a circuitous courſe from Hindoſtan, collecting new modes of idolatry in its paſſage, ſo far the ſuperſtition of the Emperor, and the people, may differ; and this was an enquiry well deſerving to be inſtituted by one admitted into the receſſes of Poo-ta-la.

The religion of Boud differs from Braminiſm, and perhaps from that of Confucius, in that one eſſential point, the aſſertion of materialiſm; and this has ſo far pervaded the very language of the Chineſe, that *Tien*, their term for heaven, was not allowed by the adverſaries of the Jeſuits, as pure enough to be adopted in a chriſtian ſenſe; it ſignified, they ſaid, only a *material* heaven*, and conveyed no ſpiritual idea whatſoever. Can we wonder then, that our modern materialiſts on the continent ſhould be ſo full of their praiſes of the Chineſe? The ſtate has no religion, and the religion of the people is materialiſm. Is this a model, a type, or a picture of that ſyſtem which philoſophy is now ſo anxious to eſtabliſh in Europe? The caprice of the human underſtanding, exerciſed throughout the extent of the globe in the diſcuſſion of theſe queſtions, demands inveſtigation by the ableſt reaſoners of the age; we ſhall confine ourſelves to one poſition, which, if China is to be ſet up as a model, is ſelf-evident. We affirm then, that the people are loſers by the indifference of the ſtate; that they pay more for a ſuperſtition of their own, than they would for a national eſtabliſhment; and that they ſuffer by being left to their own diſcretion. There are eight hundred prieſts at Poo-ta-la, (p. 258) three thouſand, and five thouſand, in other foundations; and, if the miſſionaries may be credited, there are more prieſts at Pekin alone, than would ſuffice for a whole kingdom in Europe.

We ought, however, to notice, that the rich and powerful in China, are reputed atheiſts, deiſts, illuminées, and alchymiſts, and that the perſecution of the chriſtian religion alone, out of all others, ariſes, as it did in the Roman empire, naturally out of their conſtitution; but the full diſcuſſion of theſe, and many other conſiderations, which ought to have been included in our remarks upon religion, we muſt omit, or go into a detail too extenſive for the nature of our work.

GOVERNMENT.

To govern an empire, conſiſting of three hundred and thirty millions of people, (p. 546) and to maintain ſo vaſt a body in domeſtic peace, for an hundred and fifty years, (for ſo long the

* The Σιδηρεον ουρανον of Homer.

preſent

preſent Dynaſty has poſſeſſed the throne) beſpeaks a ſyſtem of policy, to which the boaſted wiſdom of Europe has never yet ariſen. At the time when Auguſtus thought it right to fix a limit to the Roman conqueſts, his ſubjects could hardly amount to a third of this enormous maſs: and yet the preſent Emperor of China is ſo far from being content with the bounds of his empire, that he has added a territory equal in extent to that which he inherited, (p. 260) and a number of ſubjects, perhaps equal to a fourth of thoſe he found upon his acceſſion to the throne. The Eleuths, Boudtan, Thibet, with all the intermediate country, have ſubmitted to his arms; while the bordering kingdoms of Corea, Tunqueen, Cochin-China, Cambodia, &c. if not actually tributary, acknowledge him at leaſt as paramount. Whether this extenſion of territory will be injurious to domeſtic ſecurity, remains hitherto a problem; but the contemplation of this immenſe dominion, exiſting as it does at the preſent moment, is the greateſt object, in a political view, that can be offered to the mind of man. Whether the happineſs of this portion of the human race has been improved, or ſecured by this ſyſtem, is an enquiry worthy of the philoſopher; and though, as Europeans, we might diſdain to live under the deſpotiſm of an Aſiatic monarch, it is but juſtice to the policy of this monarchy to allow, that conſidering the habits, manners, and diſpoſition of the ſubjects, they enjoy too many advantages under their preſent government, to engage in ſpeculations about the poſſibility of a better. It is a paternal government by profeſſion; and though full allowance is to be made for deviation from the profeſſion, yet, that the maxim is paramount and univerſal, in the mouth of all, and in the heart of all that are good, cannot be denied. The Mahometan conquerors in Hindoſtan, inſulted all whom they ſubdued; the tranſient dynaſties of Perſia, have left the fineſt monarchy in the world a wreck; and the long ſucceſſion of the Othmans, has been gradually reducing the Turkiſh empire to a deſert. But the Chineſe is a foſtering government, as its population evinces, beyond the power of contradiction; and though it is a deſpotiſm in the trueſt ſenſe, it is the deſpotiſm of that Roman emperor, who learnt that it was wiſer to ſhear his flock, than to flay it. The fleece grows again. Oppreſſion there is, and injuſtice there is; Mandarines are arbitrary, and judges corrupt; but both can be puniſhed; and the injured or oppreſſed, if they have no reſtitution, have at leaſt the gratification of being avenged. The people do not eaſily acquire riches, nor are riches abſolutely ſecure when acquired; but the inſecurity is not ſuch as to ſtifle induſtry; not ſuch as other

other Aſiatic governments experience. Devaſtation and emigration are unknown. Deſpotic as the ſovereign is, his power is maintained by an army conſiſting only of one million of infantry, and eight hundred thouſand horſe, which is a proportion, leſs than two to three hundred and thirty; greatly below the calculation of what Monteſquieu ſuppoſes a nation can maintain, without injury; the conſequence is, that the life of a ſoldier is capable of being rendered eaſy; it is a ſort of preferment, and there is no difficulty in recruiting, (p. 75).

Whether the government of China is good upon the whole, is a queſtion not to be reſolved upon European principles. It is at leaſt good, as adapted to the governed; and it is the firſt principle of legiſlative wiſdom and humanity, to frame laws congenial to the people, rather than force the people to adopt laws contrary to their habits and diſpoſition.

The ſtability of this government is another queſtion of great moment; but political augury is a ſcience that, of late years, has been ſubject to much diſappointment. The queſtion, however, is to be determined by the general conſideration, how far it is wiſe for the conquering nation to keep itſelf diſtinct, or to ſuffer itſelf to mix with the conquered. The preſent ſyſtem of the reigning Dynaſty, is to mark the diſtinction, and preſerve the pre-eminence in every inſtance: the Tartars are a diſtinct portion of every tribunal; the Tartar troops have a ſuperior pay; and every Tartar has a penſion for his maintenance, from the moment of his birth. Theſe are galling and inſulting diſtinctions; they create conſtant diſguſt and irritation in the conquered nation; and the conſequence is, that the Chineſe hate the Tartars as much for retaining theſe marks of ſuperiority, as they deſpiſe them for their ruſticity of manners; which, from their reſerve, have never yet been fully aſſimilated to thoſe of the conquered. The effects natural to this diſpoſition are not yet of importance, though they ſeem to contain the ſeeds of a revolution, which a weak reign, an extended oppreſſion, a famine, or ſedition, may eaſily bring to maturity.

Such is the information we gain from Sir G. Staunton's account of the Chineſe government; and we have no heſitation in acknowledging it to be a valuable and important addition to our knowledge of this ſingular empire.

MANNERS.

We are too apt, in Europe, to conſider all the Aſiatic nations as relaxed by their climate, enervated, luxurious, and effeminate: we ſee them repreſented in garments either looſe, or ſuch as conceal the human frame; and to this we annex the idea of feminine imbecility. Sir G. Staunton has, however, very juſtly remarked, that the Chineſe are a nation of agricultors,

tors, always employed, laborious and induſtrious above all others: that, even in the great cities, they are little at home; that their buſineſs, employments, and amuſements, are all abroad, which makes their ſtreets appear more thronged than in the moſt populous cities of Europe; that their climate and clothing are adapted to this mode of life; and that men, with theſe habits, cannot be unfit (other conſiderations excepted) for the offices of a military life. But that the maſs of the people are ſtill a timid race, crouching beneath their magiſtrates and ſuperiors, he is equally ready to acknowledge. This ſervility may be referred to a ſingle cauſe. Corporal puniſhment is inſtantaneous, and common to all ranks, from the peaſant to the inferior orders of the Mandarines, (p. 14). This point has been diſputed; but the Viceroy of Canton puniſhed a Mandarine corporally, (p. 489). If this terror breaks the military ſpirit of a nation, it is ſtill a foundation for diſcipline; and if, according to the Roman maxim, a ſoldier ought to fear his commander more than the enemy, the Chineſe *ought* to be the beſt ſoldiers in the univerſe. Our judgment on this ſubject muſt be ſuſpended; for no European, that we have read of, has ever ſeen their troops in action: but this we know, that their ſubjection by the Tartars was no eaſy taſk; they diſputed the ground ſtep by ſtep; and the ſouthern provinces were not ſubdued till after a war of twenty years.

In their intercourſe with foreigners, the Chineſe are cautious, jealous, and ſuſpicious; and if all theſe qualities are increaſed, when they have to treat with Europeans, there is little ground for wonder. They know, as well as we do, how readily a factory is convertible into a fortreſs, and how ſoon a fortreſs becomes a citadel to a town, and a town grows up into a capital. We cannot blame them for confining all trade to a ſingle port, or for allowing no permanent factory even there. We ought not to complain if they ſuffered Mr. Flint to eſcape merely with his life; or if the reſtraint upon the preſent embaſſy was little elſe than that of an honourable impriſonment. The vexations in the port of Canton are the frauds and impoſitions of individuals; againſt theſe our government has done rightly to remonſtrate, and ſeek redreſs; but we ought always to remember, that theſe effects ariſe naturally out of the jealouſy of the court; and we cannot be ſo partial to ourſelves, as not to acknowledge, that this jealouſy is founded in political wiſdom, and juſtifiable caution.

In the mutual civilities of life, and in their intercourſe between man and man, much ſtreſs has been laid on the ceremonial of this nation. Sir G. Staunton has ſhown, with great propriety, that this is now reduced to its proper level: that after

ter the ceremonial is paſt (p. 9), converſation is carried on with a polite freedom, reſembling the eaſy gaiety of our neighbours on the continent; with the ſame air of ſuperiority, or ſelf-complacency, which their courtiers knew ſo well how to aſſume, without being offenſive to thoſe whom they addreſſed.

Fraud in mercantile tranſactions, and effrontery upon conviction, are attributed to the Chineſe, from the commencement of our intercourſe. Theſe charges are not denied by the preſent author; but the cenſure is confined to the lower order of dealers, whoſe ſpirit is too much depreſſed, by the nature of the government, to preſerve a ſenſibility of ſhame: while their great concerns with the Engliſh company, are conducted with a degree of rectitude that leaves little reaſon for complaint.

In one point of information we are much indebted to the preſent narrative, as the real condition of the people has been either concealed, or omitted, in almoſt all the previous accounts that have come to Europe. We now learn, that even Chineſe induſtry cannot quite exclude wretchedneſs from the lower orders of the people. Beggars indeed do not appear (p. 89), and hoſpitals there are none, except for lepers; neither are they neceſſary, from the duty impoſed upon every family to ſupport its poorer members: but extreme want, both of food and raiment, is inſtanced upon ſeveral occaſions. The orders of ſociety, likewiſe, are reduced to two only, the great and the poor, as in all other Aſiatic governments; with few of thoſe ſhades of intermediate gradation, which contribute ſo much to the diffemination of happineſs in Europe. Thoſe cities alſo, which we have had deſcribed like manſions of the Genii, are now repreſented as encircled with walls, that conceal, rather than protect, their contents; embracing areas that are ſtill unoccupied; while families of three generations are compreſſed into habitations which riſe but one ſtory from the ground, and admit no ſeparation of apartments but ſuch as can be effected by the intervention of a mat or a ſkreen. Paint, however, and a diſplay of gaudy colours, decoration, and embelliſhment, all congenial to the nature of the people, added to the perpetual buſtle of numbers always in motion, rarely fail to preſent an animated ſpectacle to the ſtranger who enters a city of the Chineſe.

Such is the general picture of manners preſented by the preſent work; and we ſhould now proceed to extract the hiſtory of their

ARTS,

But of the Arts they have few beyond thoſe of neceſſity and common utility, without the foundation of a rational theory.

We

We have learnt little on this ſubject from the work, but a method of cutting glaſs; and the conſtruction of a water-wheel. The latter, indeed, derives more merit from the material of which it is compoſed, than the ingenuity of the invention, which had before been ſtruck out in this country. See plate 44.

The Embassy.

A commerce which demands ten thouſand pounds for the expences of a ſingle ſhip in the port of Canton, which comprehends an importation into our own country, in the ſingle article of tea, of two millions, and an export of one million, ſtill upon the increaſe, might juſtly demand the attention of the firſt commercial nation in the world. Magnificent, however, as this may appear to our ideas, the court of Pekin regards, or affects to regard, the whole European commerce, in the port of Canton, as an object unworthy of its concern. This ſyſtem of reſerve imprints ſuch a peculiarity of character on the whole proceedings of the embaſſy before us, that it demands a conſideration peculiar to itſelf. The manners of the Chineſe, and the maxims of their government, appear ſingular to us; but they are conſidered by that nation as ſuperior to thoſe of all others: and if theſe are thought liable to perverſion by intercourſe with foreigners, here exiſts the firſt ſource of jealouſy in regard to all tranſactions with Europeans. The Chineſe are not ignorant of French principles, or their effect; and they dread them, (pp. 496, 156). They are not ignorant that the influx of ſpecie diminiſhes its value; and they conſider this as enhancing the difficulty of living, rather than as a ſource of national proſperity. They are not ignorant that agriculture is the foundation upon which their empire ſtands; and it is the firſt object of their ſolicitude to recommend this, by the example of the ſovereign, by every honour, and every preference, which the government can afford. Arts and commerce are conſequently degraded; an artizan is in an inferior rank to the huſbandman and the ſoldier; and a merchant, however rich, has no reſpect or eſtimation. This ſyſtem is eſtabliſhed both in practice and in theory; and the force of it will account for an apparent paradox in the embaſſy, which, though its object was to obtain redreſs of grievances in the port of Canton, does not ſeem to convey one word on the ſubject in the addreſs to the Emperor. It is a congratulation from one ſovereign to another; it is a diſplay of European perfection in the arts and ſciences; it is a communication of knowledge, and an enquiry after the knowledge of China; it is, in ſhort, any thing but a treaty of commerce, or a complaint againſt the vexations of the Cuſtom-houſe at Canton. Under all this caution, which, conſidering the court addreſſed, was

was by no means ſuperfluous, it was hoped that the prejudices againſt commerce, and a commercial nation, might be removed; and that, if the perſonal attention of the Emperor could be conciliated by the addreſs of the ambaſſador, the real drift of the embaſſy might find little obſtruction from the miniſter. Prudent, however, and rational as this plan may appear, it had little effect; the Emperor was condeſcending, and the miniſter gracious: upon an interview, he obſerved, that they ſhould have frequent opportunities to diſcuſs all matters of negociation; but a ſecond interview, upon the buſineſs in agitation, could never be obtained.

The ambaſſador indeed had found, before he approached Pekin, that there were ſome ſecret obſtacles which augured ill to his miſſion. He was received, it is true, and eſcorted honourably; his preſents were enquired after with a ſollicitude, or rather an avidity, that does little honour to the court of Pekin; the Mandarines attending him were even ſedulous and obliging; but they were watched by a Tartar, moroſe, haughty, and reſerved. Upon the arrival of the embaſſy at Pekin, a whiſper was heard of ſome umbrage taken againſt the conduct of the Engliſh in Bengal; the more perplexing, as the tranſaction itſelf was unknown to the ambaſſador, and the means of obviating the charge unattainable. This had ariſen in conſequence of events unforeſeen by either party; for the Engliſh, from Bengal, with a detachment, commanded by Captain John Jones, as far back as the year 1773, having taken Delamcotta, a fort commanding the paſſes into Boudtan, had ever ſince maintained an intercourſe with the Lama. But, in the interval between that tranſaction and the period of the embaſſy, the Chineſe armies had advanced into that province, and ſubdued it; and the General, juſt now returned from that expedition to the court, had reported that ſome Europeans, and conſequently Engliſh, had been ſeen partaking in the internal diſputes of the natives. Theſe, if the report was true, were Britiſh, or perhaps Sepoy deſerters; for the government at Calcutta had certainly not interfered: but the nature of the offence, and the obſcurity of the complaint, added to the ambaſſador's want of information, precluded every attempt at juſtification; though he was made ſenſible, that the diſpleaſure of the General operated to the diſadvantage of the embaſſy.

Under theſe circumſtances, in conjunction with the natural jealouſy of the government, it is not extraordinary that the reception of the ambaſſador, though honourable, was utterly formal, and confined to general expreſſions of amity, without coming to the real point of buſineſs. The affairs of Canton were but once mentioned, and that at the laſt viſit to the miniſter,

hiſtet, (p. 332). The ambaſſador had the trouble of a journey into Tartary, beyond the wall of China, to obtain an interview in September, and before October he was ſent back to Pekin; where, immediately upon the Emperor's return, his preſents to the King of England were delivered; a ſignal of diſmiſſion that was irrevocable.

Unpropitious as this iſſue may appear, we are perfectly ready to coincide with the aſſertion of Sir G. Staunton, that the embaſſy, notwithſtanding, anſwered, in ſome degree, the object and expence of its miſſion. An immediate communication with the court of Pekin has been opened, which, if it cannot remedy, will, at leaſt, check the rapacity of the Mandarines at Canton. The barrier is removed: but this is not the only good. The Chineſe know well how to diſtinguiſh between the concerns of a commercial nation, in a ſingle port, and the power of a warlike neighbour on their confines. With one ſuch only (the Ruſſian empire) they have hitherto had to treat; and though they have affected to regard the mercantile concerns of that nation with the ſame contempt they ſhow to others, the buſineſs of limits, and a frontier, has compelled them to reſpect the court of Moſcow as an equal. This conſideration, unfavourable as the affair of Boudtan was to the preſent embaſſy, will, upon a future occaſion, turn the balance in our favour: and if it ſhould be ever neceſſary to treat about a boundary on that frontier, the communication muſt be upon equal terms.

A more tractable diſpoſition indeed ſeemed to be growing up during the return of the ambaſſador to Canton; for though, upon his firſt landing, the reſtraint upon the embaſſy ſeems to have been deſignedly enforced, by the preſence of a Tartar of brutal manners, this watchfulneſs appears to have relaxed upon the return to Pekin, and the journey back to the coaſt. Two Mandarines, of the moſt engaging manners, encreaſed their attention daily; and the new Viceroy appointed to the province of Canton, was one of the royal blood, and apparently nominated to that office for the redreſs of thoſe grievances, which the court indeed never allowed the ambaſſador to ſtate, but which were well known to be the object of his miſſion, (p. 471). It ſeems evidently to have been deſigned that this officer ſhould join the embaſſy on its return, and ſcrutinize the ſecret with which it was entruſted*; and if the ambaſſador really made the impreſſion on him, which his good ſenſe admitted, and his good manners

* See the prudence and propriety of the Viceroy's conduct, pp. 485, 486.

profeſſed,

profeſſed, it was evidently the refinement of the court to obtain information, and know the abuſes complained of obliquely, which had been cautiouſly avoided in the direct intercourſe. A government which receives only the addreſſes of its tributaries, and which had affected to deceive its own ſubjects, by inſcribing inſolently upon the preſents, "tribute from the country of England," could not condeſcend to treat at once with this new people as an equal; could not commit itſelf by entering on the detail of a negociation. But by uniting the Viceroy with the embaſſy, the cauſe of complaint was obtained by converſation; the reſult of this converſation was daily ſent up to the court during the paſſage; and the anſwers from the Emperor, or his miniſter, were as regularly communicated to the ambaſſador, in expreſſions of the greateſt kindneſs and cordiality. How far theſe were to be depended on, muſt be proved by the conſequences; but the immediate effect, upon the Viceroy's entering on his government, was a promulgation of ſome edicts in favour of the Europeans who frequent the port, and a profeſſion of the ſincereſt deſire to remedy abuſes. How far the craft of office may counteract the diſpoſition of the Viceroy, or the government, cannot at preſent be diſcovered. But we muſt allow that the deſign of the embaſſy was wiſely conceived, and executed with addreſs and ability; that it muſt have removed unjuſt ſuſpicions, and eſtabliſhed a favourable impreſſion of the Engliſh nation. Happy would it be if all our embaſſies terminated with no worſe ſucceſs.

We ought not to diſmiſs this part of our examination, without noticing one inſtance of the ambaſſador's addreſs in declining the humiliating proſtrations to the Emperor, which the miniſters were deſirous to exact. The Emperor is confeſſedly *worſhipped*, in a ſtricter ſenſe than the Roman Cæſars; and he has ſome obſcure perſuaſion, that Fo is incarnate in his perſon. But if the nine proſtrations were merely a ceremonial of the court, a Mandarine might pay the ſame reverence to a repreſentation of the King of Great Britain. If it were a religious adoration, it could not be exacted from an ambaſſador whoſe religion forbade it. In this dilemma Lord Macartney held the miniſters, till the good ſenſe of the Emperor himſelf removed the difficulty.

Such is the account we preſent to our readers of theſe ſumptuous volumes; but we cannot conclude our remarks without once more lamenting the ſtyptic dryneſs of the plan, which cloſes the channels of information at the very moment we wiſh them to flow, and which baniſhes one pronoun out of the language. Perhaps this "exceſs of precaution againſt egotiſm," (p. 240) is adopted out of reſpect to Chineſe manners; and

and for ourſelves we muſt profeſs, that our want of information is not affected, but real, when we declare, that we are ignorant of "the Engliſh gentleman, (p. 296) in Bengal, who has improved the Perſic types"; of "the three commiſſioners appointed by the India Company to co-operate with the embaſſy"; and of "the gentleman who is to favour the world with a commentary on the travels of Marco Polo." Theſe are ſtill ſecrets in the breaſt of the author, for the revealing of which we ſhould have been happy to ſee the typographical beauty of his page ſacrificed to perſpicuity, and theſe names inſerted in marginal notes, if they were deemed unworthy of a place in the text.

We do not, however, ſcruple to declare, that the whole of the ſecond volume is an intereſting detail; and that, though our general knowledge of Chineſe concerns, and Chineſe manners, is not greatly increaſed, it is, at leaſt, improved by new obſervations. and diverſified with a variety, which the ſubject ſeemed hardly to admit.

The author has added alſo accounts of the revenue, the military eſtabliſhment, the population, the exports of tea, and a diſſertation on the language, oral and written; to which we ſhould more readily have ſubſcribed our approbation, if it did not contain an attempt to perſuade us, that ſymbols are as convenient as letters, and that the acquiſition of twenty thouſand ſymbols is not more difficult than learning a modern language*. In

* In ſpeaking of the Chineſe literature, Sir G. S. ſays (vol. ii. p. 297) "*The Pleaſing Hiſtory*, of which an Engliſh tranſlation, under the care of a learned and ingenious prelate, was publiſhed ſeveral years ago, is an inſtance of Chineſe novel-writing, that is intereſting and ſimple." On the ſubject of this very curious novel we have made, at various times, minute enquiries. It certainly has every internal mark of being genuine; and contains the completeſt and moſt ſtriking picture of the manners and private life of the Chineſe, that has ever appeared in Europe. This excited our attention, and in confirmation of it, a gentleman who has reſided for many years in China, has repeatedly aſſured us, that the novel is well known to the Chineſe, and much eſteemed by them; and that, as far he could aſcertain, by enquiries, it is accurately repreſented in our tranſlation. This novel was firſt printed in 1761, without the name of the editor; but Mr. Dodſley afterwards prevailed on Dr. Percy to add his name, with a reference to the family who are in poſſeſſion of the original MS. and with whom it may be ſeen. But this addition, though with a ſubſequent date, was inſerted in the original edition, bearing the firſt title-page, with its date unaltered, ſo that it was ſtill conſidered by ſome as ſuſpicious. We are glad to mention this circumſtance, and altogether to clear up the authenticity of ſo remarkable a production; which, being now ſcarce, we ſhould be glad to ſee republiſhed.

the volume of plates there are some well-executed engravings; and many still better in the body of the work, which are not vignettes of mere ornament, but illustrations of the subject. The fault of the larger plates, is the want of variety and selection in the subjects.

ART. VI. *Family Worship; a Course of Morning and Evening Prayers for every Day in the Month. To which is prefixed, a Discourse on Family Religion. By James Bean, Curate of Carshalton, in Surry.* 8vo. 280 pp. 4s. 6d. Rivingtons. 1796.

WE gladly embrace the opportunity which this book presents to us, of calling the attention of our readers to that very important, but deplorably neglected exercise of piety, *family worship*.

Mr. Bean, in a good preliminary discourse, sets forth the arguments for this duty: 1. The commendation given to Abraham, Gen. xviii. 19, which he considers as having the force of an express injunction. 2. The reasonableness, that God should be honoured in that community which derives all its comforts from him. 3. The influence of this exercise upon the conduct of domestics. Here it is well observed, that

"The discomfort of having idle, careless, unfaithful, and dissolute servants, is now so severely felt, that it seems as if the invention of a remedy for this serious and increasing evil, would be generally accounted a very great benefit to the public. But there is no reason to believe that an effectual cure will be found for this evil, till the almost exploded piety of former times is revived, by making religious instruction and worship a stated observance in our houses."

4. The welfare of society at large.

"Families are the nurseries of the state. The fathers of families, the magistrates, the senators, the ministers of religion, were once children in a family, and have probably brought with them, into their important stations, a tincture of what was peculiar to the situations in which their first habits were formed. We are apt to retain the impressions which we receive in early life, and to be influenced by them so that, such as we come out of the hands of those who had the care of our childhood, such, in many respects, we remain. Licentious children become ungovernable men. From not being habituated to reverence God and eternal things, when children, men are frequently found to grow up with a heathenish insensibility in matters of religion; an insensibility which they discover, amidst all the improvements they derive

desire from an elegant education. When to such persons a moral trust is committed, it is easy to conjecture how it will be discharged.

"A man who has a truly christian mind, feels a benevolent concern for the interests of society; and he will have a regard to this in the management of those who are committed to his care. He will make it his business to send them forth into the world well principled; that when they are added to the mass of the people, they may communicate to it a correcting influence, calculated to diminish, and not to augment, the too great quantity of evil which pervades it. Now if a man can devise a better method of doing this, than by the regular discharge of instruction and worship in a family, let him, for the benefit of society, acquaint the world with it, for it will be a valuable discovery." P. vii.

5. The necessity of seconding public by private instruction.

"There are many who conceive, that the whole of the business for which seasons of public prayer and teaching were ordained, is done within the walls of the church; whereas it is but *begun* there, it must be *finished* at home. The work which the *parochial-instructor* is employed upon, must pass from his hands into those of the several *family-instructors*. And unless they take it up, and carry it on, it will not in general be found to be a finished work; however well that part be executed, which was allotted to him who leads the way." P. x.

"Where these duties are wisely and diligently performed, the public instructor rejoices in seeing the fruit of his labour. But what fruit of them is he likely to see among those families, in which the domestics neither hear nor see any thing, that is calculated to remind them of the public worship, or that does any way correspond with it? The servant will think (if he think at all on the subject) that religion consists in nothing but going to church; for he sees nothing more in his master's religion.

"Children and servants are influenced by what is *always* addressing itself to them. They judge of things, not from what one man says one day in a week, but from what every person is saying every day, concerning them. The customs, the habits, of a family, are the things which form their opinions, and character; and if among these, there is no act which is intended to do honour to religion, there is not only nothing done to *carry on* the design of public instruction, but many things done, which will *defeat* that design; though not so intended.

"It is from the neglect of following public with private instruction, among other causes, that a standing ministry in the church does not produce all the good effects for which it was ordained. Those, who object to this institution, should consider the limits of the public instructor's power; and in calculating the useful tendency of a standing ministry, they ought to allow for the failure of those who should take up the business (for which he is set apart) at that point, beyond which he cannot proceed." P. xii.

Mr. B. next exhorts his readers, not to be deterred from this duty by the *ridicule* they may incur in reviving this ancient and godly custom.

Some hints are then suggested for the proper conducting of family worship; namely, that the service should be short, to prevent irksomeness;—at well-chosen hours, adhered to with all practicable punctuality;—of the *liturgical* kind, the domestics being previously well instructed in the parts they have to sustain*;—accompanied by the reading of a moderate portion of scripture;—rendered affecting by the mention of any remarkable circumstance in the family;—and, finally, supported by a consistent behaviour in the person by whom it is conducted.

Mr. B. proceeds to give some account of his performance; assigning, as one reason for the publication of it, that in the choice of books of *devotion* in particular, men are apt to be guided by their own taste, and, consequently, to prefer the compositions of those writers whose turn of mind is congenial with their own. These compositions are said to be original. To effect some kind of variety, most of them are on *particular* subjects, comprehending the principal duties, trials, and temptations of common life.

"There are but few prayers for all sizes. Instead of bringing all the usual subjects of prayer before a family, every time they assemble for worship, I have endeavoured to distribute them among the sixty prayers which are composed for the month. This appears to me to be a method more edifying to our domestics, than the comprehending all sizes in every prayer. For by this method we may enlarge more on any particular subject, and by giving it more room in a prayer, we give it more importance in the eyes of those who join in the worship. Its returning less frequently, and being longer dwelt upon, attracts more of their attention than if it were hastily passed over every day.

"That the domestics of a family may be duly affected with a sense of the duties, which they owe to those who are in authority, is one reason which has determined the author not to make mention of them in every prayer. He endeavours, to infuse a spirit of loyalty into a family, by appropriating one season of family devotion entirely to this subject. By this method he conceives (even should the prayer occur but once in a month) the members of a family would learn more of what they owe to their Prince, and be much more impressed with a conviction that it is a christian duty to pray for him, than by his being mentioned only in a short sentence, in every day's prayer." P. 26.

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* "The spirit of our worship is in a great measure lost, for want of the *audible* concurrence of the congregation in the responses. In the churches of, the early Christians, there was so universal and so audible a concurrence of the worshippers in the responses, that the uttering them resembled the sound of thunder." P. 278.

The author appears to us to have executed his purpose well. He has supplied us with prayers suited to particular days, occasions, and persons; for particular graces, virtues, and blessings; and with thanksgivings, and a family liturgy. All these may be used in the closet also, by individuals, the singular being substituted for the plural number. Great zeal of devotion is here united with sound piety. The language is plain and scriptural, and thereby fitted for the use of all ranks of men. Fastidious readers may perhaps think, that some topics are too continually insisted on; such as, the corruption of man, the atonement, sanctification, &c. But they are essential doctrines of true christianity. We had marked several passages to be extracted as specimens; but our extended notice of the preliminary discourse compels us to refer, in this respect, to the book itself. We recommend the discourse to be printed separately, and dispersed in a cheap form, for the purpose of awakening the heads of families to a sense of their duty in this particular instance.

Whether a variety of forms, such as is here found, should be preferred in these exercises of devotion; or the constant use of one morning and one evening form, such as Mr. Nelson has admirably supplied; we are persuaded, that if the good old custom of family worship were generally revived, and properly observed, it would contribute more towards a reformation of the principles, as well as the manners of the age, than all the books that can be written, and the sermons that can be preached among us.

ART. VII. *Elegiac Sonnets, and other Poems. By Charlotte Smith. Vol. II.* 12mo. 117 pp. 6s. Cadell and Davies. 1797.

WE presume, that our readers will neither be surprised, nor displeased, at our giving a second volume of poems, from Charlotte Smith, a place among those articles which we wish more particularly to distinguish. The same genius, the same pathos, the same spirit of true poetry, are apparent in this, as in the lady's preceding publications. We cannot say that she rises upon us; our estimation of her abilities is supported, rather than increased, by the volume at present before us: nor does exercise seem to have produced greater facility, greater harmony, or more spirit.

The

The following ſpecimens will do credit to Mrs. Smith, and agreeably diverſifiy a page of our publication.

" SONNET LXXV.

" Where the wild woods, and pathleſs foreſts frown,
The darkling pilgrim ſeeks his unknown way,
Till on the graſs he throws him weary down,
To wait, in broken ſleep, the dawn of day.
Thro' boughs, juſt waving in the ſilent air,
With pale capricious light the ſummer moon
Chequers his humid couch; while Fancy there,
That loves to wanton in the night's deep noon,
Calls, from the moſſy rocks, and fountain edge,
Fair viſionary nymphs, that haunt the ſhade,
Or Naiads riſing from the whiſpering ſedge;
And, 'mid the beauteous group, his dear lov'd maid
Seems beekoning him, with ſmiles, to join the train;
Then, ſtarting from his dream, he feels his woes again."

" APOSTROPHE TO AN OLD TREE.

" Where thy broad branches brave the bitter north,
Like rugged, indigent, unheeded worth,
Lo! Vegetation's guardian hand emboſs
Each giant limb with fronds of ſtudded moſs,
That clothes the bark in many a fringed fold,
Begemm'd with ſcarlet ſhields, and cups of gold,
Which to the wildeſt winds their webs oppoſe,
And mock the arrowy ſleet, or weltering ſnows.
—But to the warmer weſt the woodbine fair,
With taſſels that perfum'd the ſummer air,
The mantling Clematis, whoſe feathery bowers
Wav'd in feſtoons with Nightſhade's purple flowers;
The ſilver weed, whoſe corded fillets wove
Round thy pale rind, even as deceitful love
Of mercenary beauty, would engage
The dotard fondneſs of decrepid age.
All theſe, that during ſummer's halcyon days,
With their green canopies, conceal'd thy ſprays,
Are gone for ever! Or diſfigur'd, trail
Their ſallow relics in the autumnal gale;
Or o'er thy roots, in faded fragments toſt,
But tell their happier hours, and ſweetneſs loſt!
—Thus, in Fate's trying hour, when furious ſtorms
Strip ſocial life of Pleaſure's fragile forms,
And awful Juſtice, as his rightful prey,
Tears Luxury's ſilk, and jewel'd robe, away,
While reads Adverſity her leſſon ſtern,
And Fortune's minions tremble as they learn;
The crouds around her gilded car that hung,
Bent the lithe knee, and troul'd the honey'd tongue,

Deſponding

Despairing fall, or fly in pale despair;
And Scorn alone remembers that they were.
Not so Integrity; unchanged he lives
In the rude armour conscious Honor gives,
And dares with hardy front the troubled sky,
In Honesty's uninjured panoply.
Ne'er on Prosperity's enfeebling bed,
Or rosy pillows, he reposed his head,
But given to useful arts, his ardent mind
Has sought the general welfare of mankind;
To mitigate their ills his greatest bliss,
While studying them, has taught him what he is;
He, when the human tempest rages worst,
And the earth shudders as the thunders burst,
Firm, as thy northern branch, is rooted fast,
And if he can't avert, endures the blast.

On the latter of these poems we cannot withhold a few particular remarks. The alliteration of *broad branches brave* and *bitter*, so very unpleasant to the ear, in the first line, should have been as studiously avoided, as perhaps it was carefully sought; from a false idea of making the sound correspond with the sense. "*Lo!* Vegetation's hand *emboss*," is not English. It should have been "See it emboss," or, "Lo! it emboss;" *Lo*, though it means see, not having the government of that verb. *Fronds* is a word so unknown to the English language, that even technical propriety, which, strictly speaking, it has not*, would be insufficient to excuse its introduction in poetry. "Weltering snows;" *welter*, from having been boldly used by Milton in Lycidas, is become the constant subject of misuse to modern writers. We cannot see with what kind of propriety, or with what beauty, snows can be said to *welter*. On the sentiment of the poem, it may be observed, that it is a strange employment for Justice to strip Luxury of his robe, even though it should be made of silk, and adorned with jewels. Such justice, in most times, would have been called rapine.

Mrs. Smith's poems are all of the plaintive and melancholy cast. Yet this lady, as well as many others, is apt to substitute her own emotions, and the feelings which arise from her own particular situation, in the place of sound reason and sober argument. We, as well as Mrs. Smith, most unfeignedly lament, that any of our fellow beings should perish from poverty, or that the tranquility of a community should be interrupted by public hostilities. Yet it does not follow from thence, that

* It is applied properly to Ferns, not to Mosses.

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the luxurious or opulent, are the cauſe of the former calamity, or can always prevent it; or that every war, conſidering the preſent condition and circumſtances of human nature, is either unneceſſary or unjuſt.

ART. VIII. *French Aggreſſion proved from Mr. Erſkine's "View of the Cauſes of the War;" with Reflections on the original Character of the French Revolution, and on the ſuppoſed Durability of the French Republic. By John Bowles, Eſq. Second Edition.* 8vo. 179 pp. 3s. Wright, Piccadilly. 1797.

CONSIDERING that the piece to which this pamphlet is an anſwer, owed much of its celebrity to the character of its author, and other extraneous circumſtances; and conſidering alſo, that, as Mr. Bowles acknowledges, it had already "called forth ſome very able anſwers," this further notice of it may ſeem ſomething like a work of ſupererogation. It contains, however, not only a refutation, of a peculiar kind, of the principal points contended for in Mr. Erſkine's publication; a refutation, drawn from the moſt ſatisfactory of all ſources, the admiſſions of the author himſelf; but offers alſo many pertinent and important obſervations, reſpecting the preſent awful period, highly intereſting to every man who has any thing at ſtake, in the great conteſt now depending.

To a controverſial writer, there can be nothing more diſadvantageous than to have his own arguments turned ſucceſsfully againſt him; and this appears to us to be the caſe of Mr. E. in the preſent inſtance. The object of his work was to ſhow, by collecting and concentering all the arguments of the Oppoſition, (for, beſides this concentration, there is little elſe in his work that is new) that this country, and not France, was the aggreſſor in the war. This point, on which the whole weight of argument in favour of our enemies has ſeemed in general to reſt, Mr. Bowles undertakes to diſprove from Mr. Erſkine's own ſtatement. He firſt proves, that the government of this country could have no motive for ſeeking a war; and that men do not uſually act without motives. To the nation at large it was impoſſible that the war could be in any other reſpect advantageous, than as it might prevent a dreadful foe from effecting their total ruin. But, to the Miniſtry in particular, it threatened every thing that was bad, without an hope of a ſingle advantage. Forced to own that France firſt declared war

Mr.

Mr. Erſkine wiſhes to perſuade his readers, that they were driven to take this ſtep by the previous conduct of Great Britain: as with ſimilar motives it was formerly aſſerted, that the oppreſſions of this country had driven America to revolt. All the proofs he brings of any criminality in this ſuppoſed previous conduct of this country, he finds in the correſpondence of Mr. Chauvelin (that wretched ſpy and tool of a ſtill worſe man, the Biſhop of Autun) and the Britiſh government. But, on examining this correſpondence, far from ſupporting the inference drawn from it by Mr. Erſkine, Mr. Bowles finds, that

"It conſiſts almoſt entirely of explanations and excuſes on the part of France, in reſpect of the principles and proceedings, by which the new government of that country had excited the apprehenſions of the Britiſh government: and that it does not contain a ſingle demand of reparation of any injury received, or pretended to be received, from us; nor even any complaint of the conduct of Great Britain."

Inſtead of any complaint againſt us, the whole aim of the agent of France, on this occaſion, was, if poſſible, to exculpate and vindicate his own country. The whole of this correſpondence, with Mr. Erſkine's comments on it, Mr. Bowles conſiders, with much candour, and at a great length; detecting many inconcluſive arguments, ſome inconſiſtencies, and ſome contradictions, in the ſtatements of his opponent. The reſult of this inveſtigation is, according to Mr. Erſkine himſelf,

"Not that France complained of any injury from Great Britain; not that ſhe demanded any kind of ſatisfaction or redreſs; but that ſhe herſelf was chargeable with acts which *no conſideration can juſtify*; (Mr. Erſkine's own words) that ſhe was guilty of aggreſſions, which *admitted of no other alternative, than to be either made the inſtant foundations of war, or the ſubject of ſafe and honourable negociation*: while the explanations by which ſhe attempted to juſtify her conduct, were ſuch as to deſerve no credit for their ſincerity; and the councils, from which thoſe explanations proceeded, were not poſſeſſed of ſufficient durability to give effect even to ſincerity itſelf. There is thus abundant reaſon to conclude, that it was abſolutely out of the power of this country, by any means whatever, to avert the war."

Having gone through Mr. Erſkine's view of this correſpondence with Chauvelin, and thus refuted his deductions from his own premiſes, Mr. Bowles next conſiders that favourite argument, that nothing but the conſpiracy of kings againſt France, could have given her any thing like union, or prevented her falling under her own internal diſorders. If, according to Mr. Erſkine's poſition, nothing but war could have preſerved the French government from utter deſtruction, the obvious inference from it is, that the war is to be attributed to

thoſe

those who had so near an interest in promoting it, rather than to that government which had a directly contrary interest. It is further shown, from this admission of Mr. Erskine's, that France was in so divided and anarchical a situation, that nothing but foreign war could have bound her in any kind of union; and that it is the natural and direct tendency of anarchy to produce foreign war. This is a very fair, as well as very interesting inference; and Mr. Bowles strongly insists, "that it is decisive of the question of aggression." He next presents us with a very striking and accurate definition and description of anarchy; shewing how it necessarily leads to foreign war. His distinction between a civil war, arising from contested titles, and one originating in democratical anarchy, is as just as it is awful.

"The former, calamitous and dreadful as it is, tends ultimately to repose, by affording an opportunity for one party or the other, to obtain a decided and lasting superiority. But the species of anarchy now under consideration, far more calamitous and dreadful, does not admit even of that bitter remedy."

Mr. Bowles's argument here is particularly forcible and interesting. Nor is it less so, when he next combats, and shows, the fallacy of another common and popular error; that of making a distinction between different periods of the revolution, as though it had been innocent, and even meritorious, at one time, and had since, owing to some extrinsic cause, become atrocious and detestable. He shows, that

"It has been, from the first, and throughout all its changes, one uniform system, fraught with the utmost danger to all regular governments, hostile to the order of civil society, and to the peace and security of Europe; and possessing an immediate tendency to produce those general calamities, which have rendered it the greatest curse that ever befel mankind."

We recommend, to our readers in general, his animated, and far too faithful view, of this revolution, from p. 100 to p. 119.

The following is not only a well-written, but a singularly instructive and important passage:

"It would be well if every sovereign in the world would study this instructive period of the French revolution" (when their well-intentioned, virtuous, and amiable monarch, fatally for himself, as well as his country, instead of manfully resisting unconstitutional innovations, yielded to the audacious demands of the popular leaders) "and view it in its relation to subsequent events. He would then learn, that nothing is so vain and treacherous as the hope of assuaging the fury, or conciliating the favour, and of exciting the gratitude of factious men, whose demands are sure to increase with every concession; that it is his indispensible duty at once to face every danger, and to risk any

any extremity, rather than ſuffer any invaſion of his juſt and lawful rights, or permit the conſtitutional privileges of thoſe orders which immediately ſupport the throne, to be infringed; and that, in political eſtabliſhments, innovation is the ſure road to ſubverſion. The people too, of every country, may derive great benefit from attentively conſidering the tranſactions of this period. They will there ſee, that the greateſt poſſible misfortune which can befall them, is to be deprived of the protection of their lawful government; that the attainment of the objects which they purſue with the greateſt ardour, and which they are taught to conſider as eſſential to their felicity, may render them miſerable beyond all deſcription; and that the men who flatter them moſt, and who, under profeſſions of the greateſt regard, inſpire them with diſcontent, or ſtimulate them to acts of violence, are their worſt enemies, and ſeek only, by the aid of popularity, to raiſe themſelves to power; on the attainment of which, they will inſtantly trample on the rights, and ſport with the lives, of thoſe whom they had made the blind inſtruments of their ambition."

It is next ſhown, with great clearneſs, that Mr. Erſkine's account of the preſent ſtate of property in France is much exaggerated, if not totally miſrepreſented; and that his inference, as to the duration of the uſurpation, founded on that circumſtance, is thence neceſſarily fallacious and ill-grounded. If the author's arguments on this head wanted any corroboration, they have been very ſtrikingly confirmed by the intereſting events, which have taken place ſince his pamphlet was publiſhed. Had the power of the preſent uſurpers been as firmly eſtabliſhed, as Mr. Erſkine wiſhed to repreſent it, their late violences would have been as abſurd and mad, as they are tyrannical. It is conſolatory to find this ſenſible writer ſo thoroughly convinced of the impoſſibility of this uſurpation being durable. The reaſons he gives for this opinion are very ſtrong. What he ſays of their late conſtitution (for, at the moment we are writing this, we conſider France, as totally without any conſtitution whatever, or even the ſhadow of a conſtitution; their laſt, like all that preceded it, being now completely overturned) and the certainty, that it would either "become the prey of the Jacobins, or prove fatal to the republic," by leading to a reſtoration of a monarchy, as we preſume he means, now reſts ſuſpended, as far as we can judge, in an almoſt even ſcale; but the moment of deciſion cannot be very diſtant; and may that deciſion be propitious to the reſtoration of order and peace!

As the oppoſing party, in this country, attribute the war altogether to the miniſtry, Mr. Bowles retorts, by aſcribing a great part of its ill ſucceſs to *their* machinations. His words are ſtrong; but on their juſtice the public will decide. They occur in the 167th page of the preſent tract.

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Though Mr. Bowles, with a zeal, that in such times as these is laudable, has frequently appeared, during the present contest, to oppose his arguments to the contagion of French principles, we consider as totally unjust every attempt to represent him as a mere party-writer. By his various writings, we have been convinced, that he is a man of a candid and liberal mind, sound understanding, and good abilities; and, above all, great rectitude of principles. The high, and we doubt not, sincere compliments, which he pays to Mr. Erskine, for his attachment to religion, are very honourable to himself; as proving his own just and cordial adherence to the same great objects; and if we have given a conspicuous place, in our arrangement, to this, and others of his publications, it is because we have been uniformly convinced of their patriotic tendency, and the excellent intentions of the writer.

ART. IX. *Lessons, Astronomical and Philosophical, for the Amusement and Instruction of British Youth: being an Attempt to explain and account for the most usual Appearances in Nature, in a familiar Manner, from established Principles: the whole interspersed with Moral Reflections. By Olinthus Gregory.* 12mo. 244 pp. Robinsons. 1796.

ELEMENTARY treatises upon philosophical subjects, comprised within a portable compass, and written in popular terms, are deserving of every attention from those who engage in the instruction of youth. Few treatises appear on this principle more entitled to that attention, than the little work before us. It is divided into 27 lessons or lectures: the first fifteen of which treat on astronomical subjects only, the remaining lectures are devoted to philosophical doctrines at large. The writer has selected the most useful and impressive topics, in each of these departments; and accounted for the different phænomena, in a manner at once clear and satisfactory. An additional value accrues to these lectures, from the moral reflections and apposite quotations with which they are interspersed and accompanied. A short extract from the author's explanation of gravity, will acquaint our readers with the style in which these lessons are conveyed; and we feel sensible, that, in recommending the work to the instructors of youth, we are equally doing an act of justice to the author, and of service to the public.

"How admirable, how extensive, how diversified, is the effect of the single principle gravity! 'tis this, which penetrates the minutest pores

pores of all bodies, and diffuses itself to the remotest limits of the solar system: 'tis this which keeps the planetary orbs, already impelled with motion, equipoised upon their centers: 'tis this to which we may attribute the pressure of the atmosphere: 'tis this which causes the ocean to ebb and flow, with such wonderful regularity; and yet confines it within proper bounds: these and other complicated effects, arise from one single cause. And what is gravity? We know there is such a power, and we know how its acts; but that it is a primary quality essential to all bodies, does not manifestly appear: those who enquire after the cause of gravity must be informed, that the true cause is the *Deity*, for gravity may not improperly be called, "the power of God, the constant impression of divine power;" in every other sense, the cause is likely to continue unexplored by mortals.

But if the cause of gravity has never yet been discovered, shall gravity itself, for that reason, be called an occult quality, and rejected from philosophy? Those who draw such a conclusion, should take care, lest they advance an absurdity, by which the foundations of all philosophy may be overturned. For causes usually proceed in a continued chain, from a compound to a more simple; and when we have arrived at the most simple cause, we can go no farther. No mechanical explanation can be given of the most simple cause; for if there could, the cause would not yet be the most simple. If these most simple causes then, may be called occult, and rejected, for the same reason, we may reject those causes which immediately depend upon them; and those also which depend upon these last; and so on, till philosophy be entirely divested of all causes whatever.

By the method of analysis it is, that we must trace out the established laws of nature, or that order in which instrumental causes are subservient to more general effects. But as we ascribe effects to causes the most general are those powers which we discover. Effects upon strictest enquiry, are found to proceed from the same principle. The ascent of light bodies, as well as the descent of heavy ones, is in consequence of the universal gravitation of matter. Cohesion, dissolution, and various phenomena in chemistry, are derived from the attractions of minute particles at very small distances. And wherever we turn our view, the whole course of nature evidently points out to us, that all the various appearances which we behold, flow from a few simple general and subordinate causes, which more immediately depend upon the constant agency of the one Supreme, the Author and Governor of the Universe; whose existence and influence is [illegible] manifested by every the most obvious effect, and of whose power, wisdom, and goodness, we acquire higher and more enlarged conceptions, in proportion as we obtain a more complete knowledge of his works." P. 54.

We noticed some time ago (vol. vii. p. 94) a little work, on a plan exactly similar to this, which we thought deserving of commendation. That consisted only of 68 pages; this, being so much enlarged, may be fitted for pupils at a more advanced period of education, while the other may be considered as a first introduction. We have not at present an opportunity of comparing them with more exactness.

ART.

ART. X. *Plans for the Defence of Great-Britain and Ireland. By Lieut. Col. Dirom, Dep. Q. M. G. in North-Britain. Edinburgh.* 8vo. 146 pp. 2s. 6d. Creech, Edinburgh; Cadell and Co. London. 1797.

TO the amusing and sensible author of the Narrative of the Campaign in India, in 1792, we are indebted for the present work*; which appears to have been written principally with a view of introducing a plan for a volunteer militia, which may be established with advantage in England; but is more immediately calculated for the use of Scotland. The first chapters contain a summary account of the plans which have been adopted for the internal defence of Great-Britain; with a dissertation on the probable mode of attack which would be adopted by an enemy, and the difficulties to be encountered by him, which we are happy to find, in the opinion of so able an officer, almost insurmountable. But it will be satisfactory to all our readers who are interested in the welfare of their country, (and we wish for no others) to know the author's opinion in his own words. After supposing the enemy to have effected a landing, he proceeds thus:

"Instead of encamping among the hills, as Fabius Maximus did, in consequence of his being inferior to Hannibal in cavalry, we should have no need to keep so far aloof from our enemy, and have only to choose strong positions at such a distance from him, as to prevent a surprize. Even when he halts for the night, we must not allow him to rest, but have parties constantly employed to harass his camp, stealing upon him in every direction; which we should be enabled to do from our superior knowledge of the country.

"The enemy, either in the course of, or after his second day's march, would probably find it necessary to detach parties to forage. Here our superiority in cavalry would certainly enable us to cut off; but without trusting to that success, our yeomanry cavalry should be constantly on the watch, to observe the quarter to which the foraging parties of the enemy were directing their march, and endeavour to anticipate them by setting fire to the dry forage, and driving off cattle, &c. which may appear to be within their reach; and were they to stop in any situation, at a distance from their army, to cut green forage, their destruction would be inevitable.

"In opposing an invading enemy, many positions would occur at the crossing of rivers, and entry of defiles, where successful stands may be made against him. A chain of redoubts, defended by the infantry, artillery, and pioneers, the cavalry posted in the rear to cover their retreat, would render such positions long tenable; and would either oblige the enemy to attack them in front with great loss, or to detach a part of his army, which, in attempting to turn such pos-

* See Brit. Crit. vol. i. p. 5.

might

might be surrounded and cut off; or the whole of his army might be obliged to change its route to one more circuitous, which might afford us a further advantage, in probably forcing him into a more difficult country.

"Opposed in this way, the enemy must fight his way inch by inch, as he proceeds; and his fighting men, having also to labour by turns as pioneers, in repairing the roads and intrenching his camps, he can advance only by slow degrees, and would probably find a very few miles to be a tedious and fatiguing march. His difficulties, far from decreasing as he advances into the country, would multiply in proportion to his distance from the coast; and if we could but attack his convoys on their march, an enterprize easily accomplished, when his line of operation comes to be extended, we should strike at him where he is most vulnerable, and at length force him to lay down his arms, or return for provisions to the coast.

"Such is the plan of defence by which it is conceived an invading enemy must be certainly defeated; and its outlines are given, without regard to the co-operation of our fleets; because, insulated as we are, our resources on shore are adequate to our defence, even when inferior at sea." P. 75.

The suggestions of Colonel Dirom, relative to the diseases of tropical climates, introduced in touching upon the defence of our distant territories, are so very material, and appear to us to carry so much weight with them, that we cannot forbear adding another extract of some length.

"In regard to the prevention of sickness in tropical climates, it is evident, from the healthy state of men on board ships of war, which are under proper discipline, that the pestilence in these latitudes is not in the atmosphere. Although an epidemic disease may rage occasionally, the constant unhealthiness of any country must arise from local circumstances, such as an interruption of a free circulation of air by high hills or by woods, putrid exhalations, arising from marshes and uncultivated lands, bad water, &c.

"In the island of Jamaica, where the troops are generally unhealthy in the garrisons along the coast, and were particularly so in the years 1780 and 1781, a calamity doubly alarming, as the island was threatened with an attack by the combined forces of France and Spain, the late eminent Sir Archibald Campbell determined to try a new experiment for the accommodation of the troops. He chose an elevated situation in the mountains behind Kingston, called Stoney Hill, where there was good water, a free circulation of air, and a temperature of climate, in general ten degrees cooler than in the low country along the coast. The wood which was cleared from the hill, and the soil, which was clay, were the chief materials used in constructing the barracks. The 19th and 30th regiments were sent there on their arrival from America, and ground was allotted to them for gardens. They enjoyed a degree of robust health very unusual in that climate. When not upon duty, or under arms, they were employed in their gardens, or in amusements, the whole day long. Their wives and children enjoyed equal happiness; and, in the course of two years, this military colony, for so it appeared, had not at any time

time a quarter, if even ſo great a proportion, of them ſick, as they would have had in Europe; and there is reaſon to believe that, during that time, they had nearly as many children born in the regiment, as they had loſt men by death.

"This fact will appear highly intereſting to all military men, and is well deſerving the attention of government. It may alſo be worthy of conſideration, whether our Weſt-India iſlands might not be more effectually defended by fortified cantonments, in ſuch commanding ſituations, whence the troops would march in health to meet the enemy on the coaſt, than by weak batteries and forts, which cannot be long defended againſt a ſuperior force, and, when taken, give a footing to the enemy, which prevents their being afterwards relieved, and fruſtrates the advantage ariſing from a ſuperior fleet. It was upon the natural ſtrength of the country, and not upon the fortifications along the coaſt, that Sir Archibald Campbell, a moſt ſkilful engineer, placed his chief reliance for the defence of Jamaica.

"In the Eaſt-Indies, the country being more open, and better ventilated, and the ſoil, in general, of a light dry nature, the climate, although the heat be greater, is far more healthy than in the Weſt-Indies: and it has there been found, that troops, after being gradually ſeaſoned, may uſe violent exerciſe, and expoſe themſelves freely in the ſun: at leaſt ſuch is the caſe on the coaſt of Coromandel; and, excepting in the lower parts of Bengal, where circumſtances are different, may be ſaid to be the general character of the climate in India." P. 137.

Though the immediate danger of invaſion ſeems to be averted, by the late events of the war, the plans of a man, ſo experienced and ſagacious as the preſent writer, muſt deſerve attention; and his opinions reſpecting tropical climates are highly important, at a time when, for want of ſome due precaution, or ſome fortunate remedy, ſo many of our countrymen fall a ſacrifice to the diſeaſes of the Weſt-Indies.

ART. XI. *A Critical and Practical Elucidation of the Morning and Evening Prayer of the Church of England. By John Shepherd, M. A. late of Queen's College, Oxford, Curate of Paddington.* 8vo. 419 pp. 7s. Faulder. 1796.

THE Liturgy of the Church of England has been admitted, by judges of the greateſt diſcernment, and of the moſt unbiaſſed integrity, to be calculated, in a degree beyond every other, to anſwer and promote the purpoſes of Chriſtian devotion. Of the ſenſe, force, and genuine propriety of this ſervice, members, though regularly converſant with its letter and text, are yet, in a great meaſure, ignorant. The knowledge of theſe can only be acquired by tracing hiſtory back to its origin, and noting

noting the various changes and improvements which it received at different æras of the Church, in order to accommodate it more perfectly to general use. No book, though many treatises on the Liturgy exist, has furnished better, or more correct materials, for such an enquiry, than the volume before us; and we know not whether to annex more value to the body of the work in which that compilation is illustrated, or to the introductory essay in which its history is written.

This preliminary essay sketches out the origin of our church service, from the Primer of Henry the Eighth, through the various additions and corrections which it received, down to its last revisal, by public authority, in 1661. Much curious and instructive matter is to be found in this analysis. Our readers will be gratified in seeing this author's account of the first material step towards uniformity of worship, in the injunctions of 1536.

"In the *Injunctions* published this year, as well as in those afterward promulgated from time to time, all persons are required to adhere to the *Book of Articles:* and the universal clamour raised among the Papists against these Articles, shews, that the establishment of them was apprehended to be an important acquisition to the cause of the Reformation.

"If in the Book of Articles, as well as in the Primers, we sometimes find Popish errors intermixed with the genuine doctrines of Scripture, we should recollect that these errors were not of a nature to be corrected in a moment. The darkness arising from the union of superstition with ignorance, required not only a morning, but a meridian sun to dispel it. Though Cranmer, and a few others, might discern the enormous growth of the tares, that had been sown among the wheat, they likewise saw that the harvest of the reformation was not ripe; the proper season was not yet come "for gathering the tares, and binding them in bundles to burn them."

"The *Injunctions* of this year, as well as the Primers and Articles, were indeed extremely favourable to the advancement of the reformation. These Injunctions, probably composed by Cranmer, were published in the King's name by Cromwell, who, since Henry's being declared *supreme head of the Church*, had been appointed Keeper of the Privy Seal, and the King's Vicar-general, or Vice-gerent, in all ecclesiastical affairs. The Injunctions require 'the clergy frequently to publish to the people, that the power of the Bishop of Rome is usurped, and has no foundation either in the word of God, or the law of the land. The clergy are to declare the *Articles* lately published, and to explain which are articles of faith, and which relate to ceremonies and ecclesiastical polity. They are not to extol images or relics for gain, but to teach the people to keep God's commandments. Instead of recommending pilgrimages, they were to inform the people that they served God more acceptably by attending to the proper business of their respective stations: and that the money spent in pilgrimages

would be better employed in charity to the poor.—They were to exhort the people to teach their children the Lord's Prayer, the Creed, and the Commandments, in the vulgar tongue, and further, to inſtruct them in the principles of religion. The incumbents of the greater livings were required, for every hundred pounds a year they received, to give an exhibition to a poor ſcholar, either at a grammar ſchool, or the univerſity: and all were obliged to appropriate a fifth part of their annual income, where ſo large a proportion was neceſſary, to the repair of their parſonage, or vicarage houſes, and afterwards to keep them in a decent ſtate of repair. In particular, the clergy themſelves were to be diligent in teaching the people: not to frequent games and public-houſes unneceſſarily: but to apply to the ſtudy of Holy Scripture; to frame their lives accordingly, and to be examples to others to live well.'

"These are the principal heads of the Injunctions, the whole of which gave great offence to a corrupt clergy, and to many of the laity attached to the *ancient* religion. The Injunction laſt mentioned increaſed the labours of the ſecular clergy, and impoſed thoſe decent reſtraints, which few of them had been accuſtomed to obſerve. One Injunction burthened them with additional expences, which, however, their lawful revenues enabled them eaſily to ſupply, whilſt another, by aboliſhing a lucrative branch of eccleſiaſtical commerce, cut off a very fertile ſource of their opulence. The Injunctions concerning relics, pilgrimages, and the education of young perſons in the principles of Chriſtianity, ordained that as a duty, for which, as a crime, Proteſtants had lately been puniſhed with death, unleſs they purchaſed a pardon by recantation, or at leaſt by ſilence*. Hence the king, who profeſſed to maintain the *old* religion, was ſuſpected of heretical innovation. The abolition of the ſmaller monaſteries had already alienated the affections of a great part of the regular clergy. In their outcries againſt the government, they were now joined by a numerous body of the ſecular, or parochial prieſts: and both parties, who were ready enough to admit Henry's ſupremacy when it was exerciſed in their own favour, complained that the Injunctions were not ſanctioned by the Convocation: for it is indeed worthy of obſervation, that the promulgating of theſe Injunctions was the firſt act of pure ſupremacy which the king had exerciſed. The ſuperior abbots likewiſe, from the fate of the ſmaller monaſteries, foreſeeing that their own eſtabliſhments and immunities might hereafter be invaded, found-

* "Bur. P. 1. b. 111. p. 226. Perhaps the puniſhment inflicted on the *Lollards* was not entirely in conſequence of the practices and opinions here enumerated. Some of them maintained that allegiance and obedience might and ought to be withdrawn from the king, or ſupreme magiſtrate, under circumſtances, which it is not neceſſary to particulariſe. It is enough to ſay, that ſome of the Lollards appear to have ſupported poſitions, which no civil government whatever, regardful of its own ſafety, can allow to be propagated with impunity. *Lollards, Wickliffites, Huſſites, Bohemian* Brethren, &c. are titles by which *Proteſtants* were generally meant."

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ed the alarm, though less openly, and the credulous multitude were led to believe, that 'it was better to live under the Turk than the King's Vicegerent.' In short, the King's Injunctions*, and Cromwell's activity in promoting the reformation, and suppressing the monasteries, gave rise this year to three rebellions, all of which were principally fomented by the clergy. In the first, a Prior of Lincolnshire, disguised as a cobler, and conducted by a monk, contrived to raise a tumultuary army of 20,000 men†." P. v.

It was not till the year 1548, that, by the command of Edward VI. a regular service was enacted for uniform and general observance. The judicious alterations which our compilers made of the services then in existence, form an interesting part of this history: we shall content ourselves with an extract relating to Mattins (or Morning Prayer) as they were celebrated previously to these alterations.

"The compilers, it is generally said, began with the Morning Prayer. I do not know that any one, either of our ritualists, or commentators on the liturgy, has described the office of Mattins, or Morning Prayer‡, as this service was performed in the church of England established prior to the reformation. A summary account of this office may, therefore, gratify curiosity, where easy access cannot be had to the books in which it is ordained. Such an account will illustrate the principles upon which the leaders of our reformation proceeded: and a comparison of *ancient* mattins, with the *mattins* in Edward's first book, will prove, that the object of the compilers of our liturgy was, according to their own account, 'neither to please those who were so addicted to their old customs, that they thought it a great matter of conscience to depart from a piece of the least of their ceremonies,' nor, 'on the other hand, those who would innovate all things, and liked nothing that was not new§.' They attempted 'not so much to satisfy either of these parties, as to please God, and profit them both‖.'

"Mattins began with the Lord's Prayer, Hail Mary, and the Creed, which were said with a low voice, or privately, by the priest and people, all kneeling. Then, all standing up, the four versicles, which, in our office, follow the Lord's Prayer, are said with a loud voice, by the priest and people alternately. When the priest pronounces the first versicle, 'O Lord, open thou my lips,' he is directed by the rubric, with his thumb to sign his mouth with the sign of the cross; and, at the third versicle, 'O God, make speed, &c.' he is,

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* "The secular priests, according to Hume, found themselves reduced by the Injunctions to *a grievous servitude*. By what article of the Injunctions were they so reduced?

† "Fuller, Burnet, Collier, Strype, Heylin, Hume.

‡ "These words are synonimous; mattins is indeed a little obsolete, but in the calendar it is implied to denote morning prayer.

§ "Discourse on Ceremonies. ‖ Ibid."

with his right hand, to croſs himſelf from his forehead to his breaſt in one direction, and in a tranſverſe line from the left ſhoulder to the right. After the verſicles, follow Gloria Patri, and, in general, Allelujah. Between Allelujah and the invitatory pſalm, or venite exultemus, comes the invitatory, which varies according to the ſeaſon, or the day. After *venite* follows a metrical hymn. Then pſalms are recited, and leſſons read. In this part of the ſervice there is a conſiderable variety on different days: but, to enter a little further into particulars, I ſhall ſelect the office of Mattins appointed for Chriſtmas Day.

"Excepting the invitatory, which is changeable, till the end of venite exultemus, the order of Mattins is every day the ſame. On Chriſtmas Day an appropriate metrical hymn follows venite. After the hymn, pſalms 2, 18, 44, are recited. At the end of each are antiphons or anthems: and, after the laſt, the Lord's Prayer, a precatory abſolution, and a benediction are ſaid. The three following leſſons from Iſaiah are then read, c. IX. to v. 7, c. LX to v. 8, and c. LII to v. 7. At the end of each leſſon are added Reſponſes, and Gloria Patri is ſometimes ſung.

"In the ſecond Nocturn*, pſalms 47, 71, and 84, are recited, with their reſpective anthems. After the laſt, a Reſponſe, an Abſolution, and a Benediction, different from thoſe in the firſt Nocturn, are ſaid. The Lord's Prayer alſo is again repeated. Then follow three leſſons, the fourth, fifth, and ſixth, all taken from an Homily of *Leo the Great* on the Nativity. Theſe are nearly of the ſame length with the former leſſons from Iſaiah, and each is followed with Reſponſes, Verſicles, &c. as before.

"In the third Nocturn are recited pſalms 88, 95, 97, with appropriate anthems, &c. Theſe are ſucceeded by what is called the *reading* of the Goſpel according to St. Luke. The mode of reading will appear extraordinary. In the three laſt leſſons, the reader only indicates the Goſpels for the day†. The ſeventh leſſon at Mattins, or the firſt in the third Nocturn, begins with Luke, c. II. v. 1. but only one verſe is here read, and after it *et reliqua* is added. This verſe is followed by an extract from one of *Gregory's* Homilies, preached on this Goſpel on Chriſtmas Day. The extract, which properly conſtitutes the leſſon, is followed by a Reſponſe, &c. The eighth leſſon begins with the recital of the 15th verſe of Luke II, and *et reliqua* as before. This is followed by a portion of a Homily by *Ambroſe*, with Reſponſes, &c.

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* "The firſt Nocturn was ſometimes performed at nine, the ſecond at midnight, and the third at three; but they were more generally united, and ſaid in the morning.

† "This was peculiar to Chriſtmas Day, on which there were three different epiſtles and goſpels read in the three ſeparate maſſes performed this day. The firſt was at midnight, the ſecond at the dawn, and the third at mid-day. In Edward's firſt book, the Euchariſt was *twice* celebrated on this day. In the *ſecond* communion the Introit, Collect, Epiſtle, and Goſpel, were different from thoſe of the *firſt*. In the *ſecond* book the *firſt communion* was omitted."

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"The ninth lesson is v. 1 of c. 1, of St. John's Gospel, with an appropriate portion of one of *Austin's* Homilies. Then is said Te Deum; Dominus vobiscum, &c. and Mattins conclude with the collect of the day*.

"By comparing this incomplete account with the Morning Prayer, in Edward's first book, we may in general discover what our reformers either retained, or omitted, what they transposed, altered, or added. In the course of the elucidation, I have noticed the greater part, at least the most material, of these variations, in their respective places." P. xviii.

Having given thus minutely the history of our Liturgy, Mr. Shepherd proceeds to his main design, the critical and practical elucidation of it. His plan embraces the analysis of each distinct part, and the history of so much, as is necessary to show its interpretation and property. Our readers will better understand the author's method by the following extract.

"VERSICLES AFTER GLORIA PATER.

"The first, that is, the penitential part of the service being completed, we proceed to the Eucharistic; or 'to render thanks to God, for the great benefits that we have received at his hands,' and by repeating a portion of the book of psalms 'to set forth his most worthy praise.'

"Preparatory to this, the minister, addressing the congregation, exhorts them to praise the Lord. The Versicle he repeats, is a literal translation of the Hebrew Alleluiah, a form which is employed by St. John in the Revelation, and was frequently repeated by the members of the ancient church, both in their public offices, and private devotions†. Alleluiah is likewise the title, as praise is the subject of many of the psalms. And the name, by which the book of psalms is

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* "Dr. Bennet, who has calculated 'what quantity of our several offices is taken from popish liturgies,' (under which appellation I presume we must include the offices of Sarum, and of the Gallican church, as well as of the Romish) informs us, that, setting aside whatever is borrowed from the Scripture, the Apocrypha, or the fathers of the first four centuries 'there remains in the Morning Prayer about one fourteenth part.' The accuracy of all his calculations I undertake not to warrant."

† "Cantatur ubique Alleluiah. The whole assembly sung it at funerals with so loud a voice, that Jerom says, the gilded roofs of the churches shook with Alleluiah. Aurata tecta templorum reboans in sublime quatiebat Alleluja.—Mariners used it, as a signal, or call, at their labour, and the banks echoed Alleluiah. (Sid. Apol.)—The ploughman in the field sung Alleluiah. And St. Austin describes it as the sweet signal, or call, by which Christians reciprocally invited each other to sing praises to Christ. Celeusma nostrum dulce cantemus Halleluiah.—Again, Venerunt dies ut cantemus Halleluiah. In Psalm cx.

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diſtinguiſhed among the Jews, is *Sepher Tehillim*, or the book of praiſes.

" In the firſt Liturgy of Edward VI. Alleluiah, which is retained untranſlated, is appointed to be ſung from Eaſter to Trinity Sunday. The fifty days between Eaſter and Pentecoſt, we have already had occaſion to remark, were, in the primitive church, days of great rejoicing in commemoration of our Lord's Reſurrection. In ſome reſpects, they were obſerved with a ſolemnity equal to that of the Lord's Day. In particular the angelic hymn, Alleluiah, was in many churches chanted during this ſeaſon only: to which practice, the Rubric of our firſt book of Common Prayer ſeems to refer*. It was afterwards tranſlated, and appointed to be uſed daily, immediately before the invitatory pſalm.

" To the queſtion, Why Alleluiah is placed here, we reply, that, as the words 'let us pray,' are oftimes premiſed to excite attention to the prayer enſuing, or to intimate a tranſition from one mode of prayer to another; ſo 'praiſe ye the Lord' is an indication, that we are now paſſing, from the penitential to the Euchariſtic part of the ſervice. It is, at the ſame time, an impreſſive invitatory, addreſſed to the whole congregation, and calling upon them to join the miniſter in praiſing God, and to unite with him, not only mentally, but vocally, by the reſponſes.

" The anſwer of the people, 'the Lord's name be praiſed,' ſhews their obedience to the pious exhortation of the miniſter, and evinces their deſire to join with him in praiſing God. This reſponſe was introduced into our Liturgy at the laſt review. But before this, it ſtood in the book of Common Prayer, drawn up by the Epiſcopalians, in the reign of Charles I. and deſigned for the uſe of the church of Scotland. This book is commonly diſtinguiſhed from our Book of Common Prayer by the name of the Scottiſh Liturgy. And here I notice, once for all, that many of the alterations, and additions, made in our Rubrics and Liturgy, in 1661, were taken from the Scottiſh Liturgy†." P. 122.

Mr.

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* " In Africanis eccleſiis non omni tempore, ſed tantum Dominicis diebus, et quinquaginta poſt Domini Reſurrectionem Alleluiah cantatur. Apud nos: præter dies Jejuniorum, et quadrageſimæ, *omni tempore* canitur. Iſid. de Offic. Ut Halleluia, per ſolos dies quinquaginta, cantetur, non uſquequaque obſervatur.—Nam et in variis diebus variè cantatur, alibi, atque alibi; ipſis autem diebus ubique. Aug. Ep. cxix. c. 17. P. cxix.

† " The book prepared by the Scottiſh Biſhops, was afterwards reviſed by Archbiſhop Laud, Juxon, Biſhop of London, and Wren, Biſhop of Norwich. Juxon, who was then Lord *Treaſurer*, had employment enough of a different nature; and the labour of reviſal fell upon the other two. They made ſeveral conſiderable alterations, which were approved by his Majeſty. After having been twenty years in contemplation, the Scottiſh Liturgy, in 1636, was finiſhed, and ratified by a royal edict. The reception it met with, and the ſubſequent ſuſpenſion of the Liturgy of the Church of England, &c., are events but too well known. See Heylin's Life of Laud.

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Mr. S.'s remarks on the mode of reciting the Pſalms, are judicious and ſatisfactory.

" In the early ages of Chriſtianity, when Pſalmody was conſidered as a principal part of the public worſhip, different churches recited the Pſalms in different ways.

" 1. They were ſometimes ſung by the whole congregation; men, women, and children, all uniting their voices. This is thought to have been the moſt ancient, and was, before the introduction of alternate Pſalmody, the moſt general practice.

" 2. In the Egyptian monaſteries, one perſon ſtanding recited all the Pſalms, (except the laſt) the reſt of the people ſitting with humility, and liſtening with reverence*.

" 3. Sometimes one perſon repeated the former part of the *verſe*, as we may now properly expreſs it, and was joined by the congregation in the cloſe of the ſentence†. Even in the ſervice of thoſe churches where alternate recitation was generally practiſed, this mode, for the ſake of variety, was occaſionally adopted‡.

" 4. A fourth way was for the congregation to divide into two parts, and to ſing, or rather chaunt, alternately verſes. From the reſponſories, and from the chaunt of men, women, virgins, and children, there reſults, ſays Ambroſe, a grateful melody§.—But after all it muſt be confeſſed, that, from the writings of the primitive fathers, we cannot, in this inſtance, prove any thing like uniformity of practice‖.

" In the Scottiſh Liturgy the new tranſlation of the pſalms is uſed; and there is annexed to the book a curious rhyming verſion of the pſalms, entitled, *The Pſalms of King David tranſlated by King James.*"

* " Qui dicturus Pſalmos ſurrexerit. Cuncti ſedilibus humillimis inſedentes ad vocem Pſallentis omni cordis intentione dependent. Caſſi. Inſt. l. 11. c. 12.

† " This was the practice of the church of Alexandria under the illuſtrious Athanaſius, who was five times expelled from his Epiſcopal throne. Before his third exile a numerous body of ſoldiers (5000) beſet the church in which he was performing divine ſervice, with an intent to apprehend him. Athanaſius, who was no leſs remarkable for his preſence of mind, and promptitude in danger, than for his piety and erudition, directed a Deacon to begin the recitation of a pſalm, (probably the CXXXVIth.) and the people to join with him in the clauſe, 'for his mercy endureth for ever.'—After the Pſalm was interrupted, a prayer ſaid, and the people in general gone out, Athanaſius eſcaped among the clergy; the Arians (who had undertaken to point him out to the ſoldiers) not diſtinguiſhing him. 'I paſſed,' ſays he, 'through the midſt of the ſoldiers, ſome of whom had ſurrounded the altar, and others with drawn ſwords, were walking about the church, the Lord guiding, and preſerving me.' Athan. de Fugâ—Alſo Socr. Soz. and Theod.

‡ " See Baſil's very valuable 63 Epiſtle."

§ " Amb. Hex. l. 111. c. 5.

‖ " There were, ſays Jerom, tot pene pſallentium chori, quot gentium diverſitates. Ep. ad Marcell."

Whatever

"Whatever might be the origin of the alternate recitation of Pſalms and Hymns in the Chriſtian church, we can trace its exiſtence about the cloſe of the firſt century*; and we know, that this practice nearly correſponds with what is related in the Old Teſtament of Moſes and Miriam. It agrees with the cuſtom of the Jewiſh church; and that our Saviour and his diſciples ſung alternately the hymn after the laſt ſupper, is an opinion by no means devoid of probability. Whether this alternate mode of recitation was uſed in the church of Antioch under Ignatius; whether he introduced it, in conſequence of his having heard the angels praiſe God in this manner; whether after his death it was for a time diſcontinued, and revived by Flavian and Diodore; or whether they firſt brought it into practice; are points not eaſily to be decided†.

"Admitting, what it is preſumed the generality of Proteſtants in the preſent day are willing to admit, that the account given by Socrates is erroneous, and that Ignatius did not hear the angels praiſe God in this manner, yet there is one who profeſſes he did; and the teſtimony of this witneſs few Chriſtians will be diſpoſed to diſpute. 'I ſaw the Lord,' ſays the evangelical prophet, 'ſitting upon a throne. Above it ſtood the Seraphim. And *one* cried unto *another* and ſaid, Holy, Holy, Holy, is the Lord of Hoſts. The whole earth is full of his glory.' Iſa. vi. 2, 3.

"This alternate recitation of the Pſalms is not, as far as I at preſent recollect, enjoined by any Rubric, nor by any other injunction of our church. But we uniformly adopt it, and in defence of our practice, we have to alledge, that it is perfectly congenial to the uſage of antiquity, is ſanctioned by the recommendation of the wiſeſt and beſt among the fathers, has been ratified by reſpectable councils, and the moſt approved eccleſiaſtical laws: and is obviouſly calculated to keep up the attention, and aſſiſt the devotion of the people‡." P. 136.

We meet with obſervations of great ſolidity and importance, upon the reading of the leſſons; and, throughout the whole of this part, the author diſcovers a mind richly furniſhed with acute and diſcriminating knowledge. On the origin of collects, and the ſenſe of abſolution, Mr. S. diſcovers with much

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* "See Pliny's celebrated Letter to Trajan.

† "On this ſubject there is much diſagreement in the accounts given by the ancient eccleſiaſtical hiſtorians; as well as in the opinions of their commentators, and of liturgical writers. Some reconcile Socrates with Theodoret, by ſuppoſing that one ſpeaks of hymns compoſed for the ſervice of the church, and the other of the book of pſalms. Some think Theodoret meant no more than that Flavian introduced the practice of alternate recitation in the *Greek* language, which in the *Syriac* had been uſed many years before. This is certain, at a very early period, the practice was common.

‡ "On the ſubject of the Pſalms, our method of reciting them, &c., ſee Hooker's Fifth Book of Eccl. Pol."

critical

critical ability; and enters very much at large into the different modes and forms, under which the latter is to be administered.

We could easily present our readers with many more passages from this book, replete with information; those which we have already produced, will suffice to show, that Mr. S. has not been uselessly employed in commenting upon our invaluable Liturgy. His talents and reading appear perfectly adequate to the task in which he has engaged; and we must express our hopes, that he will not want the encouragement of the public, to complete (as he pledges himself to do in another volume) an undertaking so important to the national church; and so pleasing to every mind which delights, as it ought, to dwell upon subjects thus connected with the practice of devotion.

ART. XII. *Supplement to the Anecdotes of some distinguished Persons, chiefly of the present and two preceding Centuries.* 8vo. 304 pp. 5s. Cadell and Davies. 1797.

OUR notice of the former volumes of this work has been sufficiently copious, as well as commendatory; it is now, Mr. Seward remarks, by the *advice of the bookseller*, brought to a conclusion. We gave the same advice, in our observations on the preceding volume; not from distaste or disgust, but because the very nature of such a publication requires a judicious selection; and the word selection becomes a solecism after a certain extent.

Among the more curious particulars in this volume, which have the additional recommendation of novelty, is the following anecdote of Sir James Hales.

"SIR JAMES HALES.

"By the kindness of Edmund Turner, Esq. the Compiler is enabled to enrich his volumes with the following account of a dialogue which passed between Sir James Hales and the Lord Chancellor, Bishop Gardiner, in Westminster-Hall. Sir James was a very exemplary judge in the time of King Edward the Sixth, and honestly gave his opinion in favour of Queen Mary's succession; but not favouring that Queen's partiality to the Catholic religion, he was removed from his employment early in the reign of that Princess. The dialogue is printed from a scarce pamphlet, and is entitled,

'*The Communication betwene my Lord Chauncelor and Iudge Hales, being among other Iudges to take his Oth in Westminster Hall.*

'*Anno* M.D.LIII. VI. *of October.*

'CHAUNCELOR. HALES.

'Master Hales, ye shall vnderstand that like as the Quenes Highnes hath hertofore receiuid good opinion of you, especiallie, for that ye stoode

ſtande both faithfullie and lawfull in hir cauſe of iuſt ſucceſſion, refuſing to ſet your hande to the booke amonge othere that were againſt hir Grace in that behalfe: ſo nowe through your owne late deſertes: againſt certain hir Highnes dooinges: ye ſtande not well in hir Graces fauour. And therefor, before ye take anie othe, it ſhal be neceſſarie for you to make your purgation.

'*Hales.* I praie you my Lorde, what is the cauſe?

'*Chauncelor.* Informatiō is geuen that ye haue indicted certain prieſtes in Kent, for ſaiing of Maſſe.

'*Hales.* Mi Lorde it is not ſo. I indicted none, but in dede certaine indictamentes of like matter wer brought before me at the laſte aſſiſes there holdē, and I gaue order therein as the lawe required. For I haue profeſſed the law, againſt which, in caſes of iuſtice wil I neuer (God willinge) procede, nor in ani wiſe diſſemble, but with the ſame ſhewe forth mi conſcience, and if it were to do againe, I wolde doe no leſſe then I did.

'*Chauncelor.* Yea maſter Hales, your cōſience is knowne wel inough. I know ye lacke no conſcience.

'*Hales.* Mi Lord, ye mai do wel to ſerch your owne conſcience, for mine is better knowne to mie ſelfe then to you, and to be plaine, I did aſwell vſe iuſtice in your ſaide Maſſe caſe bi mi cōſcience as bi the law, wherein I am fulli bent to ſtand in trial to the vttermoſt that can be obiected. And if I haue therein done anie iniuri or wrōg: let me be iudged bi the lawe, for I will ſeeke no better defence, conſidering chiefli that it is mi profeſſion.

'*Chauncelor.* Whi maſter Hales, althoughe ye had the rigour of the law on your ſide, yet ye might haue hadde regard, to the Quenes Highnes preſēt doinges in that caſe. And further although ye ſeme to be more then preciſe in the lawe: yet I thinke ye wolde be veri loth to yelde to the extremitie of ſuche aduantage as mighte be gathered againſte your proceedinges in the lawe, as ye haue ſome time taken vppon you in place of iuſtice. And if it were well tried, I beleue ye ſhuld not be wel able to ſtand honeſtli therto.

'*Hales.* Mi Lord i am not ſo perfect but i mai erre for lacke of knowledge. But both in conſcience & ſuch knoledge of the law as God hath geuē me, i wil do nothing but i wil maintain and abide in it. And if mi goodes and all that I haue be not able to counterpaiſe the caſe: mi bodie ſhal be redi to ſerue the turne, for thei be all at the Quenes Highneſſe pleaſure.

'*Chauncelor.* Ah ſir, ye be veri quicke & ſtoute in your anſwers. But as it ſhoulde ſeme, that which ye did was more of a will, fauouring the opinion of your Religion againſt the Seruice nowe vſed, then for any occaſiō or zeale of iuſtice, ſeinge the Quenes Highnes dooth ſet it furthe, as yet wiſhinge all hir faithful ſubiectes to imbrace it accordingli: & where ye offer both bodie and goodes in your triall, there is no ſuch matter required at youre handes, and yet ye ſhall not haue your owne will neither.

'*Hales.* My Lord, I ſeke not wilful will, but to ſhew myſelf as I am bound in loue to God, and obedience to the Quenes Maieſtie, in whoſe cauſe willingly for iuſtice ſake (al other reſpectes ſet apart) i did of late (as your Lordſhip knoeth) aduenture as much as i had. And

as for my religion, i trust it to be suche as pleaseth God, wherin i am redy to adventure aswell my life as my substance, if i be called thereunto. And so in lacke of mine owne power ād wil, the Lordes wil be fulfilled.

'*Chancelor.* Seeing ye be at this point Master Hales, i wil presently make an end with you. The Quenes Highnes shal be enfourmed of youre opinion, and declaration. And as hir Grace shall therupon determine, ye shall haue knoledge, vntil whiche tymē ye may depart, as ye came without your oth, for as it appeareth, ye ar scarse worthi the place appointed.

'*Hales.* I thancke your Lordship, and as for my vocation, being both a burthen and a charge, more than euer i desired to take vpon me, whensoeuer it shal please the Quenes Highnes to ease me therof: i shall mooste humbli with due contentation obei the same. And so departed from the barre." P. 16.

We have pleasure also, in inserting the following original letter of Collins the poet.

"MR. WILLIAM COLLINS.

"The following letter of this exquisite Poet to Dr. Hayes, Professor of Music in the University of Oxford, was permitted to decorate this collection, by the kindness of his son, the late Professor of that elegant art in the same University. The music of the Ode to which it refers was excellently well adapted to the words. The choruses were very full and majestic, and the airs gave completely the spirit of the Passions which they were intended to imitate:

'SIR,

'Mr. Blackstone, of Winchester, some time since, informed me of the honour you had done me at Oxford last summer; for which I return you my sincere thanks. I have another more perfect copy of the Ode; which, had I known your obliging design, I would have communicated to you.

'Inform me by a line, if you should think one of my better judgement acceptable. In such case I could send you one written on a nobler subject; and which, tho' I have been persuaded to bring it forth in London, I think more calculated for an audience in the University. The subject is '*the Music of the Grecian Theatre*;' in which I have, I hope naturally, introduced the various characters with which the chorus was concerned, as Œdipus, Medea, Electra, Oreste, &c. &c.

'The composition too is probably more correct, as I have chosen the ancient Tragedies for my models, and only copied the most affecting passages in them.

'In the mean time, you would greatly oblige me by sending the score of the last. If you can get it written, I will readily answer the expence. If you send it with a copy or two of the Ode (as printed at Oxford) to Mr. Clarke, at Winchester, he will forward it to me here.

'I am, Sir,

'With great respect,

'Your obliged humble servant,

'WILLIAM COLLINS.

'*Chichester, Sussex, November 8, 1750.*

'P.S.

P. 6. Mr. Clarke paſt ſome days here while Mr. Worgan was with me; from whoſe friendſhip, I hope, he will receive ſome advantage.'

'*To Dr. William Hayes, Profeſſor of Muſic, Oxford.*'

"This great Poet did not often wander into the gayer and lively ſcenes of his art. The following verſes by him, on a Quack Doctor of Chicheſter, are ſtill remembered in that city:

'Seventh ſon of Doctor John,
Phyſician and Chirurgeon,
Who hath travelled wide and far,
Man-Midwife to a Man of War,
In Chicheſter hath ta'en a houſe,
Hippocrates, Hippocratous.'

"Collins was extremely attached to a young lady who was born the day before him, and who did not return his paſſion with equal ardour. He ſaid, on that occaſion, 'that he came into the world a day after the *fair*.'" P. 123.

We think that, to make this volume accord with thoſe which preceded, it ſhould have been ornamented with a plate. We truſt, that Mr. Seward's leiſure will again, and ſoon, be exerciſed in ſome work of ſimilar elegance and intereſt.

ART. XIII. *A Treatiſe on Poverty, its Conſequences, and the Remedy. By William Sabatier, Eſq.* 8vo. 335 pp. 5s. Stockdale. 1797.

AMONG the honourable diſtinctions which this nation poſſeſſes, of none is it more juſtly proud, than of its unparalleled proviſion for the relief of the poor. That the relief thus bountifully provided, is often ill adminiſtered, and that the proviſion itſelf is not contrived with perfect wiſdom, every man acquainted with the ſtate of our country will readily confeſs. It is no leſs certain, that this imperfection, in our ſyſtem of managing and legiſlating for the poor, cannot be aſcribed to the want of a multitude of counſellors. Scarcely on any ſubject whatever have the minds of projectors, and the pens of authors, been more inceſſantly employed. Bill after bill has been brought into Parliament, and books without number have been written; each propoſing a remedy for all our ills of this ſort: yet very little has been done towards an actual cure of them. What are we to conclude from this failure? That the difficulties which ſtand in our way, though perhaps not inſuperable, are yet exceſſively great: and the leſſon to be derived from it is, that, with unwearied and redoubled endeavours to accompliſh our purpoſe, we ſhould join an increaſed

created circumſpection in the attempt; neither deſpairing of final ſucceſs, nor expecting to attain it ſuddenly, by any totally new and hazardous ſpeculations. For our part, we attend with much readineſs to every thing that is written upon this moſt important ſubject. We declare ourſelves to be no ſanguine projectors, no adventurous ſpeculators, in the buſineſs of reforming the laws relating to the poor. Upon the *experience* in adminiſtering them, as they now ſubſiſt, which ſome among us poſſeſs, we rely for the ability to give a judgment, not altogether uninformed, on the ſeveral ſchemes which may be offered for the improvement of them.

Mr. Sabatier firſt defines *who are poor*; namely, thoſe who, being "incapable of ſufficient perſonal exertions, and poſſeſſing no property or abſolute claim, are deficient in the means of exiſting in corporal health, without ſome auxiliary aid." (p. 19). He then proceeds (after digreſſing for a few pages) to enumerate, and comment upon, the *cauſes* of poverty. Here we find nothing remarkable, except that *agriculture*, undertaken upon theory, is placed among thoſe cauſes. Doubtleſs, men unpractiſed in agriculture, often find themſelves great loſers by their ſpeculations; but any trade whatever, under the ſame circumſtances, would be attended by the ſame conſequence. We do not wiſh to hear "gentlemen-farmers" decried. Many of them have made valuable additions to the ſtock of agricultural knowledge; and, if ſome have injured their fortunes, perhaps the blame may be uſually laid upon extravagant living. At p. 30, we meet with a ſound and uſeful obſervation: "This irreſolution to ſave, and not the want of ſufficient wages, is a radical cauſe of a continuance in poverty." The keeping of a pig ſeems to be reprobated too haſtily (p. 32). If a cow be kept at the ſame time, and a garden be cultivated, a pig will fare tolerably well on milk, potatoes, &c. with grains from the neareſt brewhouſe; and will *not* coſt, even when fatted, "three times the value (nor even the full value) of the meat."

Mr. S. informs us, that the poor are, "in the north, much more decent and regular, ſince the Union, than in the ſouth of Britain (p. 38). We can confirm this account, and aſſign a cauſe for it; they are better *educated*. The Scotch labourers (who come, in great numbers, to aſſiſt in getting in the Engliſh harveſt) are generally able not only to read, but even to write a good hand. From p. 40 to p. 69, the author ſhows, in a manner ſomewhat too digreſſive, that, if the poor continue in this ſituation, it is not the fault of the government, or conſtitution of this country; where (as he had before ſhown) the *ability* to riſe above poverty, is greater than in any other ſtate of Europe. The encomium upon the *adminiſtration* of our

laws

laws (p. 53) is as just as it is concise and strong: "If there is perfection on earth, it is on an English bench." But, at p. 59, we differ much from the author: "A negative in the Lords should ever be avoided." This negative is interposed frequently, with the most salutary effect.

Under the second general division of this work are stated, *the consequences of poverty;* namely, *crimes, encumbrance to the public, or emigration.*

Among the "temptations to evil, which are the causes of crimes," we join most heartily in placing "the sale of spirituous liquors:" and we cannot forbear to think it very questionable (the superinduced habit of idleness, vicious practices, debility of body, and the consequent check to population, being taken into the account) whether the revenue be actually benefited by the importation of this destructive article.

P. 78. *Pawnbrokers* are doubtless, in many respects, a great evil; but the *extirpation* of them would, in London, be a very hazardous experiment.

"The prevention of crimes" is proposed to be effected by education—societies, and other foundations—taxes—and regulating the necessaries of life.

The subject of *education* is treated rather in a diffuse than in a very convincing manner. There are, however, many good practical suggestions on this head; particularly on the topic of children employed in manufactures, whose health, comfort, and instruction, are, we fear, often shamefully neglected. The necessity of *religious* instruction, and its powerful tendency to promote mens' temporal, as well as future advantage, are well set forth. The teaching of children to speak *truth*, in all cases, is also urged with much strength. The duty of the *clergy* to inculcate these important lessons, is the next topic of discussion. Here the author is so exceedingly digressive, that the title and subject of his book seem to be totally forgotten by him. First, he tells us of the origin of *government* in general; then of its officers; and, among them, of the *clergy*, and their constitution. Mr. S. is very fond of *simplifying* religion (p. 113): "The more simple any thing is, the better; except where the object is to keep in trammels, and to subject the undertaking to the interested views of designing jugglers. It is, therefore, surely a fair question to ask, what more is necessary on this subject, than to teach us our duty towards God, which is religion, and towards each other, which is morality, with a view of thereby meriting a future state of happiness?" To this it may be answered, that the clergy cannot make religion either more or less simple than *the Bible* has made it; they must declare "all the counsel of God;" all the doctrines

tries, as well as precepts, which God had thought fit to reveal to mankind. Among which, we believe, they do not find the doctrine of *meriting* a future ſtate of happineſs. What follows, concerning certain doctrines, is ſlippant and ſuperficial. To the character which Mr. S. requires in a clergyman, we ſee no objection, except that it is not ſo *complete* as he ſuppoſes. At p. 121, the author confounds prayer with thankſgiving. P. 123. "It is certain that our clergy may be conſidered as religious and moral profeſſors; but they teach the theory only, without making the truth of that theory demonſtrable by practice." This is merely an unproved calumny. P. 125. The religion of a Chriſtian is *not* "founded on the New Teſtament alone." P. 131. Biſhops are very wrongfully blamed, for the admiſſion "of perſons into the church whoſe morals are not exemplary." Very few among the candidates for orders can be perſonally known to any biſhop; but a ſtrong certificate is always given, by no leſs than three clergymen, who may, indeed, ſometimes forget what is due from them in this reſpect, but the biſhop is clear of blame. A great deal follows concerning *tithes*; which has no connexion, viſible or imaginable, with the ſubject of the work.

P. 139, &c. a liſt is given, with ſome ſhort account of the moſt conſiderable charities in London and Weſtminſter. At p. 145, ſome good hints occur, concerning premiums and bounties to manufacturers, farmers, and ſeamen. The chapter on "Taxes," contains many good hints for a Chancellor of the Exchequer, but almoſt the whole of it is foreign to a treatiſe upon poverty. "The moſt intolerable of all taxes was that on chriſtenings." This tax is here wrongly named; and ſome of the objections to it are conſequently inapplicable. It was a ſtamp-duty of 3d.—"upon the entry of any *burial, marriage, birth*, or *chriſtening*, in the regiſter of any pariſh, place, &c." And by clauſe VIII. it was expreſsly extended to Quakers, as to *births, burials*, and *marriages**. It was ill projected, indeed; but we have known good effects accidentally ariſe from it. It cauſed ſome pariſh regiſters to be kept with exactneſs, which had not been kept at all during many years before. The marriage-act did the ſame thing. Eccleſiaſtical officers are ſometimes negligent in calling miniſters and church-

* Many pariſh-miniſters are not aware, that a ſtamp-duty of 5s. upon every *certificate* of marriage, has exiſted ever ſince 5 W. and M. and that they incur a penalty of 5l. by writing it without ſuch ſtamp. Marriage certificates of *ſeamens'* widows were excepted, by 6 and 7 W. 3.

wardens

wardens to account in this matter, which is of great public importance.

In the chapter on "regulating the neceſſaries of life," we find many good ſuggeſtions, and ſome that ſeem altogether viſionary. Among the latter (for we notice *faults* in this book, with a view to its improvement) are theſe:—"coals *changing* owners between the pit and the ultimate vender, ſhould be liable to forfeiture;"—the prices of conveyance, &c. ſhould be regularly publiſhed;—no one ſhould keep a coal-ſhed, who is not a merchant." A very good ſuggeſtion follows: "Pariſhes would do well to lay in coals at their own coſt, and ſell them in ſmall quantities, at ſuch a price, as would ſave the expences only."

In the chapter on "Crimes and Engliſh puniſhments," we read, "It is wonderful, that women alone are, by our laws, liable to be burnt alive." This is a ſtrange ſlip of memory; the law in this reſpect, having been altered by 30 Geo. 3. c. 48.

At p. 253, we come to "the preſent management of the parochial poor, and the evils which ariſe from it." *Free gifts of money* to poor people are, indeed, moſtly inexpedient; but we can ſee no great inconvenience in giving them "food in hard winters." Lending money to them is, in moſt caſes, a bad mode of relief. A pariſh ſhop, for ſelling all the real neceſſaries of life, is a good thing in theory; but the difficulties of inſtituting and managing it, ſeem to render it *generally* impracticable. Selling to the poor, at an inferior price, is well recommended.

At p. 268, we find a ſyſtem of diſcipline for the poor, which leads us to think that the author has rather ſpeculated upon, than had much experience in, the management of them.—"The community ſhould have power to demand their labour." A very good regulation this, in theory. But how is it to be enforced? Not by ſtripes, we preſume; and as to impriſonment, to that they are condemned by a ſubſequent regulation. Their effectual labour can be obtained, only by *giving* them a *portion*, perhaps, a third part of their earnings.—"Their cloathing ſhould be a uniform." This is only another mode of *badging*; which, being very odious, is almoſt univerſally diſuſed, though poſitively required by a ſubſiſting law. It may be right for convicted criminals, but ſurely not for paupers.—"They ſhould never go out of the walls, on any pretence whatever, without leave." Not a tenth part of the poor-houſes, throughout the kingdom, have any other walls than thoſe of the houſe itſelf. This would be, in moſt caſes, therefore, ſuch an impriſonment, as we never did hear of, and, probably,

probably, never ſhall. In the *country*, they muſt be *ſent out* to work; and they will never want ſuch employment as the moſt infirm are equal to, while water ſtands in the ruts, or thiſtles grow at the ſides of the highways in every pariſh. We agree with the author, as to the difficulty of procuring proper overſeers of the poor. But inſtead of declaiming on the ſubject, we ſhall propoſe a ſpecific remedy for the evil. Among the duties of this office, two are eſpecially irkſome and intolerable to perſons of any fortune and education; the removing of paupers to their ſettlements, by orders of magiſtrates; and the collecting of the poor-rate. Let the inhabitants of every pariſh be enabled, in Eaſter-week, to appoint a perſon to do thoſe things, taking proper ſecurity, and paying him a poundage out of the monies actually collected. In caſe of their neglecting to do ſo, let the neareſt juſtice appoint ſuch a perſon, on application from the overſeer. Then, take away *almoſt* every exemption from ſerving in this office; for it will bring with it no other duties, than ſuch as the moſt reſpectable perſons might diſcharge, with great benefit to the community, and without any improper trouble to themſelves. Whether the poor-laws ſhall be materially altered, or remain nearly in their preſent ſtate, theſe amendments of them would, we think, be expedient and unexceptionable.

At p. 273, we have "a plan for uniting the poor and criminals in one ſyſtem of employment;" but with a ſuitable difference in their treatment and occupations. The outline of it is, that, a number of engines for manufactures, ſhould be erected in ſome one convenient ſpot in every county; each engine to be worked by 50 men, inſtead of horſes, ſteam, &c. For the poor of great manufacturing places, ſuch a plan might be ſuitable. But in rural diſtricts, where the poor have been chiefly engaged in huſbandry, and out-of-door work, it would be as cruel towards them, as it would be detrimental to agriculture, to convert them into impriſoned and unhealthy manufactories. The nearer to their own homes poor labourers can be relieved, the better for them, and ultimately for the public. We concur entirely in the recommendation, to oblige the builders of cottagers to annex *ſome* garden-ground to each; but not ſo much as *half an acre*; which would diſcourage ſuch building; and which could not be well cultivated by one poor family in ten; but would be a nurſery of weeds, and a nuiſance to all the lands in the neighbourhood.

On the ſubject of Mr. Pitt's Poor-bill, it is well ſuggeſted (p. 291) that "a board ſhould be appointed, to conſider of and prepare ſuch a bill for the next, (or rather, *ſome future*)

ſeſſion of parliament." But we would by no means make the objects of this board ſo *various* as Mr. S. has made them; leſt *many years* ſhould elapſe before the report could be prepared. We would conclude from its conſideration—" the preſent ſtate of the clergy, and their means of ſupport—a general commutation of tithes—the criminal laws—the preſſing of ſailors—and a general encloſure bill." Each of theſe objects would require a diſtinct board, compoſed of men poſſeſſing very different ſorts of knowledge. When the board had prepared a bill, a copy of it, with a requeſt for remarks, ſhould be ſent to every *acting* magiſtrate in the kingdom; not, indeed, to thoſe thouſands of idle gentlemen, whoſe names croud the commiſſion of the peace, to no other end, than their own diſcredit, and the waſting of the valuable time of the judges, when their names are called over at the aſſizes. If one copy in every 50, produced an anſwer, much ſound and practical information would not fail to be obtained.

No. I. of the Appendix, contains a dreadful account of the ſtate of the poor manufacturers in *Manchſter;* a town, the whole police of which, ſeems to ſtand in great need of regulation. We approve very much of the propoſal, " to oblige all perſons, letting lodgings, to take a licence," under good reſtrictions. If this regulation were to be extended throughout the kingdom, a great collateral advantage would be derived from it; namely, the increaſed facility of diſcovering and apprehending various offenders againſt the laws.

We have beſtowed upon this book, a peculiar degree of attention; becauſe it is of conſiderable importance; and becauſe it holds forth, in the dedication, a hope of obtaining the notice of thoſe, who can apply, to a good purpoſe, the information contained in it. In ſome particulars, it muſt be read with caution; being raſh in its deſigns, and intemperate in its expreſſion of them. With reſpect to the ſtyle, the idiom is often not purely Engliſh; but we do not think it neceſſary to allot more room, for pointing out the particular faults of this kind which we have remarked. One remark applies in common to this, and to other books of a ſimilar deſcription. To diſcover exiſting defects is never difficult, and always popular; but, to explain the cauſe of each evil, and ſuggeſt a ſuitable remedy, is far more arduous: nor is it ſafe to be at all precipitate in truſting thoſe who profeſs to have a cure prepared for every caſe.

ART. XIV. *Memoires pour servir a l'Histoire du Jacobinisme, &c. Partie II.* Dulau, De Boffe, &c.

(Concluded from Page 107.)

ART. XV. *Memoirs illustrating the History of Jacobinism. A Translation, from the French of the Abbé Barruel. Part II. Vol. II.*

WE have deferred our account of the second volume of this work a month longer than we intended, in hopes that we might be enabled to subjoin the translation; but it has not yet appeared*. In the mean time a book, exactly collateral in its information to a large part of this second volume, has strongly attracted the public attention. This is Professor Robison's Proofs of a Conspiracy, &c. of which we shall give an account in the ensuing article. What the Abbé Barruel exemplifies chiefly in France, of the principles and machinations of the higher orders of Free Masons, the learned Professor displays still more at large from German authorities, and pursues among the *Illuminati*, and others. It forms, therefore, a respectable supplement to the present work, and will properly be considered in connection with it: though, perhaps, it may, in some degree, anticipate the matter of the volume yet unpublished of the Memoires. Though we cannot, as in our former article, take advantage of the translation of M. Barruel's work, in giving our citations, we shall continue to insert them chiefly in English, that we may not limit our information to the circle, large as it is, of those who are able to read the original.

Having fully explained to his readers, in the former volume, the rage of Voltaire, Diderot, D'Alembert, and their associates and disciples, against Christianity, M. Barruel now proceeds to show how this rebellion against the divine authority, produced also rebellion against the highest human authority, and a hatred of kings almost, or perhaps quite, as violent as their blasphemous hatred of the Saviour of Mankind. Voltaire is not, he observes, to be considered as the voluntary source of this second conspiracy. His principles indeed led to it, and

* The second volume of the translation has been very lately published, but did not reach us till this passage was written, and our extracts made in a translation of our own. We shall compare them together, and note any remarkable variation, if it should occur.

the tendency of his writings carried his most zealous admirers to conclusions on this subject, which he had not himself pursued to their extent. So far from being in this point the founder of the conspiracy, he was rather carried away by the enthusiasm of his own disciples, and unable to resist, though not desirous to influence, their zeal for the destruction of monarchies.

"If this man, the most obstinate and most inveterate of the enemies of Christianity, had confined only his own propensities, or if it had been in his power to keep his sophists in as much submission to his political notions, as he was able to enforce respecting his systems of impiety, the vow of overthrowing all thrones would never have proceeded from his school. Voltaire loved kings, he was particularly pleased with the favour they bestowed, and the homage they paid to him, and allowed himself to be dazzled by their splendour. This feeling cannot be overlooked in an author who founded so much of his glory on the celebrity he had given to Louis XIV. and Henry IV. of France; Charles XII. of Sweden; Peter, Emperor of Russia; Frederic II. of Prussia, and so many other kings, ancient and modern. Voltaire lit himself, had all the dispositions of a great Lord, and perfectly acted that part in his own little court at Ferney. He thought too much of his own superiority to other men, to be a partisan of that equality, which would put him on a level with that multitude which he mentioned under the contemptuous terms of beggars and mob, (*gredins et canaille*) Voltaire in himself, was attached not only to kings, but to monarchical government. In his historical writings, when he delivers his own sentiments, we constantly find him preferring the government of one, to that of the multitude." P. 2.

When his disciples, however, pursued his principles to their consequences, Voltaire was not a man to hold out and expose himself to the charge of inconsistency; and without seeming to yield to the arguments of his adepts, he suffered himself to be drawn insensibly towards their opinions. It was not so with D'Alembert, he arrived more quickly at republicanism, from natural inclination; and the traces of it appear in his letters more early than in those of his masters. The same may be said of Condorcet, and others, who could not enjoy their fancied liberty, as Atheists, unless they were emancipated also from the yoke of regular government.

The second chapter of this volume introduces to the reader D'Argenson and Montesquieu, as the principal authors of the false ideas on government which have lately prevailed in France. D'Argenson was the inventor of the system of municipalities which has since been adopted: but Montesquieu, with more genius, and more profundity, sowed the seeds of revolution in one or two maxims, of which he apparently had not himself calculated the whole effect. In making *honour* the principle of monarchies, and *virtue* that of republican

governments, he at once flattered the vanity of French gentlemen, and spread among the people at large a powerful motive for giving preference to the latter form. The indubitable fact is, that, for the right administration of a republican government, an universal diffusion of virtue is necessary; but that, as Xenophon has expressly, and strongly said, in his tract on the Athenian government*, its direct tendency is to corrupt and destroy that very virtue which is necessary to its support; and to inflame and encourage bad dispositions. Hence it is, that true republics are generally short-lived, as they contain within themselves the very strong and operative principles of their own destruction. They require virtue, and they destroy it. The name of virtue, therefore, as united with them, is a chimera, and a deceit. Another position of Montesquieu, which operated strongly against the government of France, was this. "When in one person, or in one body of magistracy, the *legislative* and the *executive* powers are united, *there is no liberty*: because it may be feared, that the same monarch, or the same senate, may make tyrannical laws, in order to execute them tyrannically." Espr. des loix, l. xi. c. 6. M. Barruel labours to prove, that the union of these powers, in the French monarchy, was not hostile to liberty. In this we cannot agree with him; but, be that as it may, the reception of this maxim could not fail to operate against the public attachment to such a government. But the assertion which probably produced the strongest effect, was another in the same chapter, "That every free-man ought to be governed by himself," whence he deduces the doctrine of representative, to obviate the inconveniences of the actual interference of every individual. This position was, in effect, refuted by Rousseau, in his *Contrat Social*, who positively denies, that a people is ever free in its acts, except those which it makes in general assemblies. This kind of comment, reducing the maxim, in fact, to an absurdity, by showing that it demands what is impracticable, ought to have put an end to the chimera. But mankind did not prove so clear sighted. It generated in France, first the passionate desire for the states-general, as a representation of the people; and then a determination to new-model those states, so as to bring them much nearer to the principle, which evidently demands universal suffrage; representatives being still fancied adequate to declare the general will. Bitter experience has since shown, in that country, that such representa-

* See the excellent translation of it by Mr. Pye, noticed in the British Critic, vol. iii. p. 574.

tives

tives never do express any such thing: and that the will of a vast majority of the people is continually neglected, contradicted, and insulted, by their acts. In England, the adoption of the same maxim by a few minds, has produced in them a restless desire for *universal suffrage*, by which they are anxious to subvert the monarchical constitution of the country; and to throw the whole power into the hands of the democracy; which would produce the same calamities. Let us then not hesitate to say, what the truth demands, that the principle is absolutely false. It requires, in the first place, an utter impossibility; for, extend suffrage, or legislative agency, as you please, no numerous body of human creatures ever did, or ever will, consent to the same thing. The substitution of the majority for universal consent, is a mere fiction, an expedient; and the minority, according to the position of Montesquieu, are never free. Nearly one half of mankind, therefore, by this definition, cannot ever be free; and the maxim is evidently absurd, which demands, as a condition of freedom, a circumstance which cannot possibly exist. The true maxim surely is: "Every man is free who is secure that he cannot be obliged to do, or suffer, any kind of injustice;" and that government is free which confirms, to all ranks and orders alike, this security; not by any transient permission, but by its permanent laws, and mode of legislation. The preference of *will* to *justice*, is the very poison which is now operating against even the best constituted governments in Europe. What is there so sacred in will? It has no moral being. It is, of all things, most capricious, and frequently most pernicious also. Let not *absolute will* then, which is despotism, be made the basis of freedom, but *will regulated by justice*; which not the mere calculation of numbers, but the consultation of wise heads, and sound hearts, must ascertain.

Montesquieu, therefore, may be considered as the great mover, though not the intentional mover, of the Revolution which has destroyed the government of his country. Rousseau (whose system is considered in chap. iii.) is another step in the progression, and the man who completed the political madness of the French. He took the principle of Montesquieu as his basis, but proceeded more boldly to its consequences. M. Barruel pursues these systems to their actual effects in France, and notices (in chap. iv.) the inundation of books against government, which assisted and evinced the conspiracy now formed against Kings. Several other particulars are observed in the ensuing chapters, which are rather symptoms than steps of the design; such as the democratic movements at Geneva, from 1770 to 1782, &c.: but that which is of most moment is his account

account of the principles and designs of the higher orders of Free Masons. What he writes on that subject is in itself extremely curious, and strongly coincides with what has been delivered also by Professor Robison. These books may, therefore, be considered as affording confirmation and illustration to each other. M. Barruel opens this part of his subject by a formal exculpation of the English Masons. "It is not," he says, "the fear of offending the nation in which I have found an asylum, that leads me to make this particular exception." Gratitude, he alledges, would rather urge him to sound the alarm, were the danger here the same as he has seen in other countries. The German and French Masons were, for a long time, equally sound; and the period when they became infected by the *Illuminés*, and other zealots of rebellion, was marked, in some Lodges, by public protestations of individuals, and even renunciations of Masonry. If we may give credit to the proofs and assertions of this author, the great *Masonic Secret* is now discovered to the world; and consists simply in the union of the two words *Liberty and Equality*. In conformity with this idea, on the 12th of August, 1792, when the French Assembly passed the decree for dating from the commencement of *Equality* as well as *Liberty*, the Free-Masons of that country were delighted.

"On reading the decree, they said, at length it is done, and France is henceforth one great Lodge. The French are all Free-Masons, and the whole world will quickly be the same. I was witness to these transports, I heard the questions, and the answers they occasioned. I heard Masons, 'till then the most reserved, reply without the least disguise, '*Yes, behold at last the great object of Free-Masonry accomplished, Equality and Liberty: all men are equal, and brothers, all men are free.* This was the sole object of our vows, and the whole of our great secret." P. 260.

Here, however, an explanation is required. These words were, according to this author, delivered to the younger Masons by their superior and more learned brethren, without their full explanation. They were supposed, by the generality, to imply no more than that liberty which is consistent with civil subordination*, and that equality which the Gospel also teaches, in telling us that we are children of the same Father, and therefore brethren. To any further explanation it does not appear that Masons were any where admitted 'till they rose above the three first orders; and beyond those orders the English Masons have never been accustomed to proceed. The narrative of the manner in which M. Barruel became possessed of this secret, is singular in a great degree, and rests entirely

* See page 274.

upon

upon his credit; as a matter which he asserts, on the faith of an honest man. Fearing, however, lest even the uncorrupted Masons should take offence at his discovery of their true secret, he premises a few words, which, in justice to him, we shall insert, as well as the narrative which follows.

"I should be very sorry to offend, particularly in England, those thousands of honest Free Masons, who are excellent citizens, and full of zeal for the true happiness of mankind: but these are surely not the kind of Masons who will prefer the honour of their secret to the safety of the public, and to the precautions which it is now necessary to take against the abuse of Masonry; against an impious sect, who would employ even the virtue of good Masons as the means of deceiving the world. I will speak, therefore, without disguise, without fear of failing in respect to those Masons whom I esteem and revere, and regarding very little the indignation of those whom I despise, and whose machinations I detest.

"For more than twenty years it has been difficult in France, and more particularly in Paris, not to meet with some men who had been admitted into the Masonic society. Some of these were of my acquaintance, and among them several whose esteem and friendship I greatly valued. With all the zeal of young adepts, they sollicited me to be inscribed in their fraternity: but as I constantly refused, they determined to enrol me against my will. The party was formed, I was invited to dine with a friend, where I found myself the only uninitiated person in a company of Masons. Dinner being over, and the servants gone, they proposed to form themselves into a Lodge, and to initiate me. I persisted in my refusal, and particularly that I would not swear to keep a secret, the object of which I did not know. This oath was dispensed with; but still I resisted. They pressed me, especially by alledging that there is not the smallest harm in masonry, and that the moral of it is excellent. In return to this, I only asked if it is superior to that of the Gospel? Instead of replying, they immediately formed a Lodge, and then commenced all the fooleries, and puerile ceremonies, described in Jachin and Boaz, and other books of Masonry. I tried to escape, but the apartment was large, the house lonely, the servants had their instructions, the doors were all fastened, and nothing was left but to remain passive, and let them do as they pleased. I was interrogated, and answered generally laughing. I was, however, declared an *apprentice*, and soon after a *companion**. Presently the degree of *master* was to be conferred. I was now conducted into a very large room: the scene changed, and became more serious. Though they spared me all difficult trials, they did not spare many insidious and tiresome questions.

"When I first found myself obliged to consent to the acting of this farce, I took care to say that, since there was no remedy, they must do as they thought proper; but, that the moment I should perceive any thing the least contrary to honour or conscience, they should find what I was capable of doing.

* *Fellow-craft*, Transl. The Masonic term.

"Hitherto

"Hitherto I had seen nothing but puerile sport, and ceremonies that were burlesque, in spite of all the gravity with which they affected to conduct them; but I had not given offence by any answer I had made. At length we came to this question, which the *Venerable* gravely put to me: 'Are you disposed, brother, to execute all the orders of the Grand Master of Masonry, though you should receive contrary orders from a King, an Emperor, or any other sovereign whatsoever?' My reply was, *no*. The Venerable was astonished, and proceeded: '*No!* how is this?—are you come among us to betray our secrets? Would you hesitate between the interests of Masons, and those of the profane! Know you not then, that of all our swords, there is not one which is not ready to pierce the hearts of traitors!' In this question, notwithstanding the serious tone, and the threats by which it was accompanied, I still saw nothing but sport, and continued to answer in the negative. I added, as may be imagined, 'It is whimsical enough to suppose that I come here to seek the secrets of Masonry, who am here only by compulsion. You talk of secrets. You have told me none as yet. If to obtain them I must promise to obey a man I do not know, and if the interests of Masonry may interfere with my duties, farewel my friends; it is still good time; I know nothing of your mysteries, and I do not wish to know them.'

"This answer did not disconcert the Venerable. He continued admirably to support his part. He pressed me; he became more and more menacing. I suspected, undoubtedly, that all these threats were a jest, but I was determined that I would not, even in jest, promise obedience to the Grand Master, if his orders should be contrary to those of my sovereign. I replied once more. 'Brethren, or gentlemen, I told you before, that if among your sports any thing occurred which was contrary to honour and conscience, you should find what I am capable of doing. We are now at this very point. Do with me what you please, but never will I make a promise such as you require. Once more, No!'—Except the Venerable, all the brethren observed a sullen silence, though internally they were only amused by this scene. Between the Venerable and me it grew still more serious. He would not yield. He returned continually to his question, to weary me, and to extort a *Yes*. At length I was indeed wearied out. My eyes had been covered with a bandage. I now tore it off, and threw it to the ground, and stamping with my foot, repeated *No*, with all the accent of impatience. At this instant, the whole lodge began to clap their hands in token of applause. The Venerable himself then praised my constancy; such, said he, are the men we want, men of a decided character, who knew how to be firm. 'And how many,' said I in my turn, 'do you find who resist your menaces? You yourselves, gentlemen, have you not replied *yes* to this question? And if you have, how can you pretend to persuade me, that there is nothing in your mysteries repugnant to honour and conscience?'

"The tone I assumed, had disturbed the order of the lodge; the brethren came up to me, saying, that I took things too seriously, too literally: that they had never meant to engage themselves to any thing contrary to the duties of good subjects, and that I should still be admitted, notwithstanding my resistance. The hammer of the Venerable now

now called every one to his place; he announced to me my reception to the degree of *Master*, and added, that if I did not yet know the secret of masonry, it was because it could not be told but in a regular lodge, and with all the usual ceremonies. In the mean time, he gave me the signs, and the words for this degree, as he had for the two former. This was sufficient to admit me to a regular lodge; we were now all brethren, and I, in one afternoon, was apprentice, companion, and master Free-Mason, without having an idea of it in the morning."

M. Barruel adds;

"I knew too well the men who had received me, not to believe them when they protested that they had never meant to promise any thing contrary to their duty; and I must do them the justice to say, that at the revolution they all approved themselves good royalists, except the Venerable, who plunged at once into all the excesses of Jacobinism." P. 266.

The fact, therefore, appears to have been, that *the Venerable* was the only real adept in the company, the rest being Masons merely in the style of English Masons; knowing the words of the secret, but interpreting them only in their limited sense. M. Barruel relates afterwards, that having all oaths dispensed with, and having refused to suffer his name to be sent to the *Grand Orient*, the head of the French Lodges, he was still admitted to their sittings, and learnt the secret by seeing the reception of another candidate, according to all the forms. As we have given, for the amusement of our readers, so much of his Masonic narrative, we shall not withhold this.

"The important article for me was to learn at length the famous secret of Masonry. The moment arrived when the candidate was ordered to approach the Venerable. Then those of the brethren who had been previously armed with swords, formed themselves into two lines, holding their swords above their heads, and pointed forwards, so as to form what the Masons call *the arch of steel*. Under this the candidate past, till he came to a kind of altar, raised on two steps, at the extremity of the lodge. The Venerable, seated on a couch or throne behind this altar, made him a long speech upon the inviolable nature of the secret about to be confided to him; and the danger of violating the oath which he was about to pronounce. He showed him the swords ready to pierce traitors, and assured him, that he would not escape their vengeance. The candidate swore that he would consent to have his head cut off, his heart and entrails torn from him, and his ashes scattered in the wind, if ever he betrayed this secret. The oath being pronounced, the Venerable spoke these words which I have faithfully retained, from the impatience with which I had expected them. 'My dear brother, the secret of Free-Masonry consists in these words; *Equality and liberty; all men are equal and free; all men are brothers.*' The Venerable did not add a word; the *free* and *equal* brother was embraced; and the Lodge was closed, and we proceeded gaily to the Masonic repast." P. 272.

Notwithstanding

Notwithstanding the great improbability of this singular dispensation with the oaths, in favour of one individual, we shall not take upon us to dispute what a writer of good credit so very positively asserts. The indulgence, however, if granted, is proof enough, that these Masons knew nothing of any more recondite sense in their solemn words; and that the Venerable, who seems to have been more profound, trusted to the candid interpretation which, in fact, was given at the time by the forced brother. It was not till he had watched their conduct for a considerable time, that he suspected the higher adepts to have imposed a more dangerous meaning upon the words. These suspicions, which he had formed upon good grounds, were afterwards more fully confirmed to him, by many interesting conversations with Masons more advanced, who lent him books upon the subject; trusting, as he conceives, in their obscurity; but whose zeal occasionally let fall expressions, from which he was able to conjecture the whole truth. The ceremonies of the higher degrees of Masonry, he relates on the faith of these informations; and that he was not mistaken in his interpretation of them, was proved to him by the following transaction. A friend of his, who had advanced as far as the degree of Rosycrucian, was often offended at his assertions, that such was the ultimate tendency of Masonry. Zealous as he was for the honour of his order, M. Barruel convinced him that he was not yet in full possession of the secret. This raised his curiosity to know the whole, and still persuaded that he should be able to reproach his friend for his unjust suspicions, he took the necessary steps, and was admitted to the ulterior degree.

"A very few days afterwards," says M. Barruel, "he came to me in a state, of which his exclamations only can convey an idea.—'Oh, my dear friend, my dear friend!—How much you were in the right!—Oh, how much you were in the right!—What a place have I been in!—Oh, my God, what a place have I been in!' I easily comprehended this language: but he was hardly able to proceed. He sat down like a man totally exhausted, repeating several times, the same exclamations! I wished him to relate to me some of the particulars of which I was ignorant; but he only repeated—'How much you were in the right! *but this is all I am able to disclose.*" P. 300.

M. Barruel now found, that his friend was bound by some atrocious oath, to which he laments having, unthinkingly, exposed him. This friend, whose fortune had been completely ruined by the revolution, afterwards told him that he might retrieve all, and be supported with his wife and family, in any great city he should choose. "Yes," said M. Barruel, "but on condition that you preach *liberty*, *equality*, and the whole doctrine

doctrine of the revolution:" and to this, with the same expressions of disgust and restraint as before, he fully assented. The degree, to which this unfortunate brother had been thus admitted, was that of *Kadosch*. We have given these passages as containing the most direct proofs alledged by the author, of his accusations against the Free-Masons of his own country. His detail of particulars respecting the various ceremonies of initiation, are less convincing, because not so immediately the result of personal knowledge; and his reflections appear to be pushed in some instances too far; but the whole is a proof, sufficiently strong, that the same turbulent spirits, who brought about the French revolution, and were attached to the doctrines of liberty and equality in their fullest latitude, had long corrupted the Free-Masonry into a powerful engine to promote and facilitate their secret machinations. The plans of the German adepts, under the title of *illuminati*, and others, will form, we conceive, a chief part of the matter of the volume which is yet unpublished. In this, the author may conceive himself to be in some degree anticipated by Professor Robison; but, in our apprehension, the mutual support afforded by these two publications to each other, is much more important to both than any other consideration. The praise of originality is less, in such a case, than that of accuracy; and we know, accidentally, that M. Barruel has been furnished with a mass of materials, which is likely very much to enhance the value of his final volume.

ART. XVI. *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret Meetings of Free-Masons, Illuminati, and Reading Societies. Collected from good Authorities. By John Robison, A. M. Professor of Natural History, and Secretary to the Royal Society of Edinburgh.* 8vo. 496 pp. 7s. Creech, Edinburgh; Cadell and Davies, London. 1797.

WHEN two writers, perfectly unconnected with each other, and pursuing their enquiries in very different ways, arrive exactly at the same conclusion, a very strong presumption must arise, from this coincidence, that their views are just, and their opinions correct. Such appears to be the relation between the separate labours of the author last noticed, and Professor Robison. In some respects, indeed, their steps are similar, as they refer occasionally to the same books, particularly the Letters of Spartacus to Philo, the origin of which

is

is here explained; but there are also very great differences. Our countryman has resided much in Germany, and the more northern parts of Europe, and there has been enabled more particularly to trace what the Abbé has chiefly exemplified in France. It is by this consideration that we have been induced to place our accounts of the two books together, that one may, as much as possible, illustrate and explain the other. Of the author of the present work, we have heard the most advantageous character: and it is peculiarly pleasing to us to learn, that his pen has been much employed in supplying the articles on Natural History and Mathematical Science to the Encyclopædia Britannica. Having lately seen satisfactory proofs, that the Encyclopédie of France was a considerable engine in the hands of the enemies of Christianity, to promote and facilitate their plans against religion, we are proud to place the efforts of our countryman in opposition to it; and are happy to know, that a very material part of that British Encyclopædia was furnished by a person zealous in behalf of true religion, and all good principles. We are told, and are willing to believe, that the parts more immediately connected with religious subjects, are there executed with equal propriety; but this we shall not fail to examine, when the work shall come properly before us.

It is unnecessary to seek for prefatory matter to our account of the present publication, when the author has so well supplied it in his own introduction. After mentioning that it is universally agreed, in Germany, that Free-Masonry was imported into that country from England, the Professor gives a sketch of the changes it has suffered in various parts of the continent. A great part of the alteration he attributes to France; where the love of splendor, and the desire of directing opinions, would not suffer the Masons of that country to be contented with what they received from us.

"It has accordingly happened, that the homely Free-Masonry imported from England, has been totally changed in every country of Europe, either by the imposing ascendancy of French brethren, who are to be found every where, ready to instruct the world; or by the importation of the doctrines, and ceremonies, and ornaments of the Parisian Lodges. Even England, the birth-place of Masonry, has experienced the French innovations; and all the repeated injunctions, admonitions, and reproofs of the old Lodges, cannot prevent those in different parts of the kingdom from admitting the French novelties, full of tinsel and glitter, and high-sounding titles.

"Were this all, the harm would not be great. But long before good opportunities had occurred for spreading the refinements on the simple Free Masonry of England, the Lodges in France had become places of very serious discussion, where opinions in morals, in religion, and in politics, had been promulgated and maintained with a freedom and

and a keenneſs, of which we in this favoured land have no adequate notion, becauſe we are unacquainted with the reſtraints which, in other countries, are laid on ordinary converſation. In conſequence of this, the French innovations in Free Maſonry were quickly followed in all parts of Europe, by the admiſſion of ſimilar diſcuſſions, although in direct oppoſition to a ſtanding rule, and a declaration made to every newly received Brother, "that nothing touching religion and government ſhall ever be ſpoken of in the Lodge." But the Lodges in other countries followed the example of France, and have frequently become the rendezvous of innovators in religion and politics, and other diſturbers of the public peace. In ſhort, I have found that the covert of a Maſon Lodge had been employed in every country, for venting and propagating ſentiments in religion and politics, that could not have circulated in public without expoſing the author to great danger. I found, that this impunity had gradually encouraged men of licentious principles to become more bold, and to teach doctrines ſubverſive of all our notions of morality—of all our confidence in the moral government of the univerſe—of all our hopes of improvement in a future ſtate of exiſtence—and of all ſatisfaction and contentment with our preſent life, ſo long as we live in a ſtate of civil ſubordination. I have been able to trace theſe attempts, made, through a courſe of fifty years, under the ſpecious pretext of enlightening the world by the torch of philoſophy, and of diſpelling the clouds of civil and religious ſuperſtition which keep the nations of Europe in darkneſs and ſlavery. I have obſerved theſe doctrines gradually diffuſing and mixing with all the different ſyſtems of Free Maſonry; till, at laſt, *an Aſſociation has been formed* for the expreſs purpoſe of *rooting out all the religious eſtabliſhments, and overturning all the exiſting governments of Europe.* I have ſeen this Aſſociation exerting itſelf zealouſly and ſyſtematically, till it has become almoſt irreſiſtible: and I have ſeen that the moſt active leaders in the French Revolution were members of this Aſſociation, and conducted this firſt movements according to its principles, and by means of its inſtructions and aſſiſtance, *formally requeſted and obtained:* and, lastly, I have ſeen that this Aſſociation ſtill exiſts, ſtill works in ſecret, and that not only ſeveral appearances among ourſelves ſhow that its emiſſaries are endeavouring to propagate their deteſtable doctrines among us, but that the Aſſociation has Lodges in Britain correſponding with the mother Lodge, at Munich, ever ſince 1784." P. 9.

We ſee here, that the preſent author does not ſo entirely exculpate the Engliſh Maſons as his predeceſſor. But we conceive from his account, that he does not think the evil very widely ſpread among us. He repeats, however, ſoon after, that "this deteſtable Aſſociation exiſts, and its emiſſaries are buſy among ourſelves." If this aſſertion be correct, we hope that it will at leaſt put every uncorrupted Engliſh Maſon on his guard, not to be ſeduced into any thing inconſiſtent with his own purity of intention.

Such is the chief information given in the introduction to this book. The firſt chapter gives a more particular ſketch of the

the hiſtory of Free Maſonry in France, explains the title of Scotch Maſon, to have had reference originally to the ſyſtem there introduced by the followers of James II. in his exile, and the further additions and alterations made in that country. The Lodge which he conſiders as firſt ſending the principles of *Illuminatiſm* into Germany, is the *Loge des chevaliers bienfaiſants*, at Lyons.

"I have not been able to trace the ſteps by which this Lodge acquired ſuch an aſcendancy; but I ſee, that in 1769 and 1770, all the refined or philoſophical Lodges in Alſace and Lorraine united, and in a convention at Lyons, formally put themſelves under the patronage of this Lodge, cultivated a continual correſpondence, and conſidered themſelves as profeſſing one Maſonic Faith, ſufficiently diſtinguiſhable from that of other Lodges. What this was, we do not very diſtinctly know. We can only infer it from ſome hiſtorical circumſtances. One of its favourite daughters, the Lodge *Theodor von den guten Rath*, at Munich, became ſo remarkable for diſcourſes dangerous to church and ſtate, that the Elector of Bavaria, after repeated admonitions, during a courſe of five or ſix years, was obliged to ſuppreſs it in 1786. Another of its ſuffragan Lodges at Regenſburgh, became exceedingly obnoxious to the ſtate, and occaſioned ſeveral commotions and inſurrections. Another, at Paris, gradually refined into the Jacobin club—And in the year 1791, the Lodges in Alſace and Lorraine, with thoſe of Spire and Worms, invited Cuſtine into Germany, and delivered Mentz into his hands." P. 42.

The hiſtory of the German Maſonry is afterwards taken up. It commences thus:

"But it is now time to turn our eyes to the progreſs of Free Maſonry in Germany and the north of Europe; there it took a more ſerious turn. Free Maſonry was imported into Germany ſomewhat later than into France. The firſt German Lodge that we have any account of is that at Cologne, erected in 1716, but very ſoon ſuppreſſed. Before the year 1725, there were many, both in Proteſtant and Catholick Germany. Thoſe of Wetzlar, Frankfort on the Mayne, Brunſwick, and Hamburg, are the oldeſt, and their priority is doubtful. All of them received their inſtitution from England, and had patents from a mother Lodge in London. All ſeem to have got the myſtery through the ſame channel, the baniſhed friends of the Stuart family. Many of theſe were Catholicks, and entered into the ſervice of Auſtria and the Catholick princes." P. 61.

The Roſycrucians were the firſt who corrupted the German Maſonry with their myſteries, but they were conſidered by other Free Maſons, as groſs Schiſmatics. In 1743, a Baron Hunde, having been intimate with Lord Kilmarnock, and other friends of the Pretender in France, carried back to Germany the tale, that ſome of the perſecuted Knights Templars, had taken refuge in Scotland, and had carried with them

them the true ſecret of Maſonry. On the ſuppoſed connection of the Maſons with the Knights Templars, a great deal is ſaid by M. Barruel*. In 1756, ſome of the German Free Maſons, were entirely new-inſtructed by ſome French Officers, and their doctrines were a good deal diffuſed. The Profeſſor ſoon after, ſpeaks of a Baron Knigge, who made attempts to eſtabliſh an improved Maſonry, and his ſubſequent union with Dr. Adam Weiſhaupt, Profeſſor of Canon Law, at Ingoldſtadt, who, in 1776, became founder of the ſect of *Illuminati*, in Bavaria. As their ſchemes ripened, they took feigned names; Weiſhaupt became Spartacus; Knigge, Philo; and many other brethren are enumerated, (p. 134 and 202) with the names which they had aſſumed. They had named alſo the principal cities of Europe. Munich was Athens, Vienna was Rome, &c. In 1778, the number of members was conſiderably increaſed, and the order fully eſtabliſhed. The *Lodge Theodore, of Good Counſel*, in Munich, connected with the *Lage des Chevaliers bienfaiſſants*, at Lyons, was the place where Weiſhaupt firſt introduced his doctrines, and whence they were moſt zealouſly propagated. He had alſo procured, by his emiſſaries, the adherence of ſeveral other Lodges. At length the principles of theſe aſſociations became ſuſpected by the government, and in 1783, four profeſſors of the Mariünen Academy, Utſchneider, Coſſandey, Renner, and Grunberger, with two others, were ſummoned before the Court of Enquiry, and queſtioned on their allegiance, reſpecting the order of the *Illuminati*. They acknowledged that they belonged to it, and, when more cloſely examined, detected ſeveral circumſtances of its conſtitution and principles.

"Their declarations were immediately publiſhed, and were very unfavourable. The Order was ſaid to abjure Chriſtianity, and to refuſe admiſſion into the higher degrees to all who adhered to any of the three confeſſions. Senſual pleaſures were reſtored to the rank they held in the Epicurean philoſophy. Self-murder was juſtified on Stoical principles. In the Lodges death was declared an eternal ſleep; patriotiſm and loyalty were called narrow-minded prejudices, and incompatible with univerſal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man. The baneful influence of accumulated property was declared an inſurmountable obſtacle to the happineſs of any nation whoſe chief laws were framed for its protection and increaſe. Nothing was ſo frequently diſcourſed of as the propriety of employing, for a good pur-

* Vol. ii. p. 356, &c. the ſame account is there alſo given of the flight of the Templars to Scotland, and the preſervation of their myſteries there. P. 413.

poſe,

poſe, the means which the wicked employed for evil purpoſes; and it was taught, that the preponderancy of good in the ultimate reſult conſecrated every mean employed; and that wiſdom and virtue conſiſted in properly determining this balance." P. 106.

Some of theſe allegations were afterwards denied; but the government had received ſuch an impreſſion of the dangerous tendency of the order, that, after two edicts, forbidding ſecret aſſemblies, the Elector publiſhed a third, expreſsly aboliſhing the order of *Illuminati*. It was now diſcovered, that Weiſhaupt was the head and founder of the order. He was deprived of his Profeſſorſhip, and baniſhed, with ſome more of his adepts, from the Bavarian ſtates. When he was in ſecurity, he publiſhed an account of the Order, differing exceedingly from thoſe given by the four Profeſſors, and making no mention of the higher degrees, which had been moſt blamed by them. It was doubtleſs the purpoſe of this publication, to put the whole in as good a light as poſſible. Other diſcoveries were afterwards made. A collection of original papers, and correſpondence, was found, in 1786, by ſearching the houſe of one Zwack, a member, called *Cato*, by the aſſociates. The following year, a much larger collection was found, at the houſe of Baron Baſſus; and, ſince that time, Baron Knigge *(Philo)* the moſt active member next to Weiſhaupt, publiſhed an account of ſome of the higher degrees, which had been formed by himſelf. A long while after, were publiſhed the Letters of Spartacus and Philo, under the title of *Neueſte Arbeitung des Spartacus und Philo, in der illuminaten Orden, und Hohere Graden des illum. Ordens.* From theſe publications, Profeſſor R. makes rather copious extracts, tending to explain the principles and deſigns of theſe people. Here we cannot refrain from expreſſing ſome regret at the marks of precipitation obſervable in the compoſition of this work. The hiſtorical notices which we have here given, were ſelected, with difficulty, from a very confuſed and broken narrative; and the parts which the author himſelf has compiled from the German authorities, want ſtill more a luminous and correct arrangement, with many illuſtrations, which he doubtleſs might have given, if he had taken rather more time for digeſting his materials. The ſame fault runs throughout the book; which, curious as it is, would be much more ſatisfactory, if it could be made more clear and methodical. The author, however, pleads ill health; (p. 15) allowance for which will be made by every candid reader. The following paſſage, extracted from one of the works above-mentioned, will afford an excellent ſpecimen of their contents. It is the *illuminated* account of Man.

"Men

"Men originally led a patriarchal life, in which every father of a family was the sole lord of his house and his property, while he himself possessed general freedom and equality. But they suffered themselves to be oppressed—gave themselves up to civil societies, and formed states. Even by this they fell; and this is the fall of man, by which they were thrust into unspeakable misery. To get out of this state, to be freed and born again, there is no other mean than the use of pure Reason, by which a general morality may be established, which will put man in a condition to govern himself, regain his original worth, and dispense with all political supports, and particularly with rulers. This can be done in no other way but by secret associations, which will, by degrees, and in silence, possess themselves of the government of the states, and make use of those means for this purpose which the wicked use for attaining their base ends. Princes and priests are in particular, and κατ' ἐξοχην, the wicked, whose hands we must tie up by means of these associations, if we cannot root them out altogether.

"Kings are parents. The paternal power ceases with the incapacity of the child; and the father injures his child, if he pretends to retain his right beyond this period. When a nation comes of age, their state of wardship is at an end." P. 186.

One of the plans of Hercules and Minos (the assumed names of two unknown associates of Weishaupt) was to enlist females in this warfare with "all that is good, pure, lovely, and of good report.' On this subject, Professor Robison makes a strong address to his countrywomen, explaining to them how much it is in their power to preserve good principles; how disgraceful to them to engage in such designs, and how ultimately destructive of their own influence and rank in society. We should have hoped, from what we happen to know of British females, that this address had been unnecessary; but as the Professor mentions, once or twice, that he has met with *illuminated* ladies among them, we trust that his remonstrance will, at least, prevent the increase of their number. It commences at p. 243, and extends to the close of the second chapter.

The third chapter gives an account of a subsequent association, styled "*the German Union, for rooting out superstition and prejudices, and advancing true Christianity.*" This society was accessible only through the Reading Societies, and oaths of secrecy and fidelity were required. A Doctor *Karl Friederich Bahrdt*, who was once in England, on a mission for the purposes of this society, makes here a conspicuous figure, and his history is given at large, at p. 332, &c. It is not much to the credit of his morality and integrity. The professor, however, does not consider the German Union, as a formal revival of the Order of *Illuminati* under another name; yet he regards it

it as a part of Spartacus's work. At the same time he pronounces it a mean and precipitate association. (p. 317) In the fourth chapter, the author traces the connection between the German *Illuminati*, and the principal leaders of the French revolution. A part of this chapter is particularly deserving of attention, as it displays the very same connection between French Free Masonry and rebellion, which is noticed by the Abbé Barruel, and strongly illustrates his accounts. It is taken from a book, entitled "La voile retirée, ou le secret de la Revolution expliqué par la Franc Maçonnerie;" and written by a M. Lefranc, who was butchered in the massacre of September, 1792.

"Mr. Lefranc then turns our attention to many peculiarities in the Revolution, which have a resemblance to the practices in Free Masonry. Not only was the arch rebel the Duke of Orleans the Grand Master, but the chief actors in the Revolution, Mirabeau, Condorcet, Rochefoucault, and others, were distinguished office-bearers in the Great Lodges. He says that the distribution of France into departments, districts, circles, cantons, &c. is perfectly similar, with the same denominations, to a distribution which he had remarked in the correspondence of the Grand Orient.—The President's hat in the National Assembly is copied from that of a *Tres Venerable Grand Maitre*.—The scarf of a Municipal Officer is the same with that of a Brother Apprentice.—When the Assembly celebrated the Revolution in the Cathedral, they accepted of the highest honours of Masonry, by passing under the *Arch of Steel*, formed by the drawn swords of two ranks of Brethren.—Also it is worthy of remark, that the National Assembly protected the meetings of Free Masons, while it peremptorily prohibited every other private meeting. The obligation of laying aside all stars, ribbands, crosses, and other honourable distinctions, under the pretext of Fraternal Equality, was not merely prelude, but was intended as a preparation for the destruction of all civil distinctions, which took place almost at the beginning of the revolution,—*and the first proposal of a Surrender*, says Mr. Lefranc, *as made by a zealous Mason*.—He farther observes, that the horrible and sanguinary oaths, the daggers, death heads, cross-bones, the imaginary combats with the murderers of Hiram, and many other gloomy ceremonies, have a natural tendency to harden the heart, to remove the natural disgust at deeds of horror, and have paved the way for the shocking barbarities which have made the name of Frenchman abhorred all over Europe. These deeds were indeed perpetrated by a crew of fanatics; but the principles were promulgated and fostered by men who style themselves philosophers." P. 386.

Though we have complained, that some degree of arrangement and clearness of narration, is wanted in this work, we are far from denying, that much important information is conveyed in it. Some faults of style and expression, have originated in the same precipitation, to which we have attributed the former defect, but the whole does credit to the writer:

credit to his principles and honeſt zeal, and certainly no diſcredit to his powers. If it be true, as we have heard, that a violent clamour and enmity, has already been excited againſt him, by this publication, it is a ſtronger proof than any we have yet heard, or conceived poſſible to be produced, of the exiſtence of ſome ſimilar machinations among us. The ſound Free Maſons cannot be angry with him any more than with M. Barruel, becauſe *they* are not accuſed: nor, were he wholly miſtaken, which he cannot be, would there be any thing in his error to excite anger here, whatever it might do in Germany and France. If, therefore, any are really angry here, it muſt be becauſe he has touched and expoſed their ſecret friends. But "let the ſtricken deer go weep;" we neither know ſuch perſons nor ſuſpect them. If ſuch there be, may theſe publications, at leaſt, deſtroy their power of making proſelytes.

A haſty aſſertion, reſpecting an individual (unknown to us) in p. 485, has been formally retracted by Profeſſor Robiſon, in an advertiſement, ſaying, that on minute examination, he found it deſtitute of foundation. His candour in this reſpect, is undoubtedly favourable to his credit in others. We expect, with ſome impatience, the remaining volume of M. Barruel's work, which we conceive, will amply fill up the ſketch here given, and complete the knowledge of this curious and important ſubject.

ART. XVII. *An Hiſtorical Genealogy of the Royal Houſe of Stuarts, from the Reign of Robert II. to that of King James VI. Taken from the moſt authentic Authors, both Scotch and Engliſh. By the Rev. Mark Noble, F. A. S. of L. and E. Rector of Barming, in Kent, and Domeſtic Chaplain to the Earl of Leiceſter.* 4to. 312 pp. 15s. Faulder. 1795.

GENEALOGY, as well as Chronolgy, muſt be conſidered as among the lights of hiſtory; but the path of the genealogiſt is, for the moſt part, barren and forbidding: the route through which it paſſes is croſſed and embarraſſed, by a multiplicity of relations, which are not traced without arduous labour; and the regular diſcovery of which afford little other recompence to the diligent inveſtigator, than the ſecret ſatisfaction which reſults from the completion of his taſk.

In the work before us, much of this objection is removed. The author appears unwilling to travel himſelf, or to conduct his readers, over the naked ſurface of genealogy. He has, therefore,

therefore, blended a portion of historical matter (and that of an interesting cast) with his Tables of Descent; and has given it a complexion, which will equally recommend it to the historian, and the man of taste.

The author has divided his work into two parts, in their bulk greatly unequal; but serving, at the same time, the purposes of arrangement. The first presents the line of the Stuarts, from their origin in Banquo, Thane of Lochaber, and a distinguished character in the courts of Duncan and Macbeth, to the first establishment of the crown in this family, in the person of Robert II. son of Walter, the eighth High Steward of Scotland. Mr. Noble is unwilling to carry up the genealogy of this family to an earlier ancestry: his reasons for commencing his history in the person of Banquo, are thus judiciously assigned.

"There is not any noble family in this island, nor, perhaps, in Europe, that can be traced higher than the eleventh century, owing to the unlettered ages preceding that period, and the rudeness and constant revolutions that happened both in kingdoms and families: but the perfecting of the feudal system, and the offices of grand sergeancy, made hereditary possessions so strict, that the genealogy of every considerable family became in time to be particularly attended to, as so much depended upon its accuracy. To the commencement then of hereditary fiefs in Scotland, may the history of the Stuarts be carried, but no higher with the least certainty. Some have deduced them from the royal stock; others say that they were only by a female allied to it; but all this is only conjecture, and unworthy the memorialist. That they were, preceding the eleventh century, of considerable consequence, both in rank and possessions, there can be no doubt; but even the names of the ancestors of Banquo, with whom these pages commence, are, and ever will be, unknown. P. 2.

The second part begins with the family of Robert II. The character of this monarch is rendered with great spirit; and equal praise is bestowed upon the prowess with which he distinguished himself in his minority, and the manner in which he benefitted the kingdom upon his settlement on the throne.

"He lost (says Mr. Noble) nothing of the character he had acquired whilst the first subject in the kingdom; he strove rather to serve, than astonish his people by a display of brilliant actions, that, whatever merit they may confer upon the sovereign, are sure to bring no solid advantages to the nation; he found his dominions torn by faction, and impoverished as much as possible, and the object to which a rich and powerful neighbour constantly looked; he therefore turned his thoughts towards repairing the damages Scotland had sustained by her domestic and foreign wars, and to establish that due subordination to the laws, which in anarchy and confusion are generally forgotten; to weaken his enemy he renewed the French league, and took every opportunity to strengthen his own kingdom; by which means he restored

ſtored Scotland to a tranquillity and importance it had never known ſince the death of the heroic Robert I. his maternal grandfather, and firmly eſtabliſhed the crown of an independent kingdom in his own family." P. 20.

Of King James I. ſecond in deſcent from Robert, we have this eulogium.

"James was undoubtedly the wiſeſt prince, not only of his own, but of any other family, that ever ſat upon the throne of Scotland. Educated in the court of Henry V. of England, the moſt powerful ſovereign in Europe, and accuſtomed to the ſplendour of royalty, and to view a well-regulated government, what muſt have been his feelings, when reſtored to that throne which had loſt, whilſt it remained in the hands of his relations, the little luſtre it had ever poſſeſſed? Undiſmayed, however, he determined to brave every danger to effect, what ſeemed almoſt impoſſible, to correct not only the errors of his predeceſſors, but to make his ſubjects happy, in giving them wiſe and equal laws, ſuch as the Southern inhabitants of the iſland were bleſſed with, and to ſoften the rude manners of the Scots, and render them deſerving of his paternal care; ſo that he may be juſtly ſtyled the reſtorer, the civilizer, and legiſlator of his country; and the grief and reſentment Scotland ſhewed at his death, prove the value ſhe entertained for his uncommon worth. The Czar of Muſcovy reformed the manners of his ſubjects, but remained himſelf a barbarian. James was ſkilled in all thoſe accompliſhments that adorned the moſt elegant of his contemporaries; excelling in riding, wreſtling, juſting at the tournaments, archery, and the uſe of warlike weapons: he ſpoke Engliſh and French fluently, and underſtood the Latin language: he was not only a judge of, but a fine performer of muſic, eſpecially on the harp: and Scotland owed the uſe of the organ, in her ſacred edifices, to him; he greatly loved the choral ſervice, and was ſuppoſed the ſweeteſt ſinger in his dominions. James alſo had a taſte for the Muſes, and wrote ſeveral pieces of poetry; he was author of the humourous ballad called 'Chriſt's Kirk on the Grene,' a poetical addreſs to the Princeſs whom he afterwards married, and ſome other things; and he and his Queen introduced many of the elegancies of the Engliſh Court into Scotland, which were alike unknown, and diſreliſhed by a rude people, prejudiced in favour of their ancient uncultivated manners. 'He was,' ſays Abercromby, 'in converſation familiar and eaſy; in deportment grave, but not auſtere; his paſſions were moderate, his religion ſincere, and his courage unqueſtionable. His faith was without ſuperſtition; he founded and endowed a monaſtery at Perth for the Carthuſians, yet knew that exceſs was weakneſs, always expreſſing his opinion of his predeceſſor, K. David I. that he was, from his prodigality to the church, *a ſore ſaint for the Crown.*" P. 91.

In ſketching out the Memoirs of Mary, daughter of James V. and generally known by the title of *Queen of Scots*, the author appears to uſe a juſt diſcrimination. His ſympathy for the ſufferings of this unfortunate female, does not ſuppreſs the exerciſe of his judgment upon her manifeſt indiſcretions.

The

The line is drawn with equal justice to both parties, in the following remarks.

"The misfortunes of Mary in Scotland, arose from having had an education, and having resided in a court, that made her feel a contempt for her subjects, which she could not always conceal: she should either have never trusted, or never dismissed the able, but wicked, Murray; and it was extreme ill policy to confide in Rizzio, and to permit him to behave with an indignant pride and haughtiness to her greatest peers; he even exceeded the King, her husband, in the number of his attendants, and perhaps too in the richness of his wardrobe; such insolence would not have been suffered even in the Gallican court, then the region of favoritism; and though the circumstances of his age, his ugliness, her pregnancy, the silence of her nobles, and Elizabeth's agents, are amply sufficient to exculpate her from any criminality, yet the impolicy of it must have been obvious to every one, and ought to have been seen in the same light by herself; for what body of fierce, independent, and ignorant chieftains, with armed attendants, would ever sit quiet under the insults of a foreign musician, elevated to be a Secretary of State, and ingross entirely the favour of their sovereign, who, contrary to the custom of her country, admitted him into private select parties in her bed-chamber. The marriage of Darnley, and giving him the title of King, which she was not legally authorised to do, was another imprudent step; but the surrendering her hand to Bothwell was such a mistake, that it was impossible she could ever recover; and she ought to have seen the studied plan laid by him and his adherents; a plan which the latter formed merely to ruin her. She should never have rested until she had brought Darnley's murderers to justice; she should have called upon her people to assist; called upon France, upon all Europe, to espouse her just cause: this would have raised her character, and established her authority; the guilty would have fled, and thus herself and Scotland would have been freed from their greatest enemies, enemies that never rested until they had effected her ruin: but Mary seemed never to know when it was proper to punish, or to pardon. After having called forth the just resentment of Elizabeth in assuming her title and the arms of England, she should not only have given her every possible satisfaction, but have restrained herself from any attempts against the Queen in her dominions, as it gave occasion for Elizabeth to counterplot her, with that advantage that a rich sovereign has over a poor one. Mary was equal in dissimulation to Elizabeth, but inferior in judgment; the one had been nursed by prosperity, the other had studied mankind,—had drank of the bitter cup of affliction: but in nothing was the Scottish Queen so blameable as in her religious conduct; tolerant above her contemporaries, yet was she prevailed upon to join in that detestable project of exterminating the reformed, and by imprudently betraying the important secret, she made her ruin desirable by all those who were attached to the reformation; and it would have been the greatest bar to her succeeding to the English throne, the great object of all her care. These causes effected her ruin in Scotland; and her intermeddling with the affairs of Elizabeth, kept alive, and riveted that jealousy which Mary had raised in her

her breaſt whilſt in France; it multiplied misfortunes upon her, ſo that both the Engliſh Queen and her miniſters equally ſought, and wiſhed, her ruin; for to the one ſhe ſeemed a moſt dangerous enemy, and the other dreaded finding in her their future ſovereign, an implacable miſtreſs; and the parliament, even the nation at large, had ſuch a dread of a renewal of the horrid cruelties they had experienced in the days of Q. Mary I., that they beheld the perſon, and claim of the Scottiſh ſovereign, as fraught with the utmoſt danger; inſtead, therefore, of compaſſionating falling majeſty, of lamenting the misfortunes of Mary, they urged, they almoſt demanded, that ſhe ſhould be ſacrificed to their common ſafety. It is true they viewed her as an adultreſs, and a murderer; for her cruel brother and his partizans had aſperſed her as ſuch, and not only they, but all Chriſtendom, believed the infamous falſehood; yet the Engliſh hated her more as the conſpirator againſt their ſovereign, and as the enemy of their religion, than on account of her ſuppoſed crime againſt K. Henry her huſband. In a country where ſo little regard was had to the royal dignity, at a period, when the Chriſtian world was divided between the contending intereſts of the antient ſuperſtition, and the ſtrenuous advocates for a reformation,—when ſuch adepts in diſſimulation employed their minds againſt her repoſe, can it be wondered that Mary was unable to ride out the ſtorm? A parallel between her and Elizabeth cannot be drawn, without, in imagination, we place Mary upon her throne, and ſeat Elizabeth upon that of Scotland: in that caſe, her beauty, elegance, good ſenſe, and clemency, would have won, we may ſuppoſe, every heart, and probably ſhe would have been thought not an exalted character as a politician, yet her name would have been tranſmitted to poſterity in the faireſt and moſt amiable light: and, poſſibly, had Elizabeth been called to preſide over the then uncultivated people of Scotland, inſtead of the admiration with which hiſtorians deſervedly ſpeak of her, ſhe might not even have been able to retain the ſovereign power, but might have "*fell* from all her greatneſs." P. 224.

Our readers will have perceived, from the different extracts laid before them, that this work of Mr. Noble, is entitled to the reſpectful attention of the public. Profeſſing only to trace the line of genealogical deſcent, it is naturally confined in its narrative part to brief and narrow materials. The genealogical part is executed with a minuteneſs, which fulfils with credit the author's deſign. The only defect we have diſcovered, is an omiſſion of authorities in ſome caſes, where, for the inſtruction of hiſtorians, it ſeemed important, that the ſources of information ſhould be adduced. Theſe caſes, however, are by no means numerous. The generality of facts, as well as the table of genealogy, are produced from documents ſufficiently notorious and unqueſtionable; and the volume may be conſidered, as furniſhing a uſeful ſupplement to the works already exiſting upon Scottiſh Hiſtory.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 18. *The Country Parſon, a Poem. By John Bidlake.* 8vo. 1s. 6d. Cadell and Davies. 1797.

We have before commended the productions of Mr. Bidlake's Muſe; and, on the preſent occaſion, he has diverſified, and rendered intereſting, a ſubject far from novel. The following is his deſcription of a pariſh clerk:

The ſurplice next, of ſnowy white, he holds,
And round the good man's ſhoulders lightly throws,
Or amply ſpreads, or ſmooths the wrinkled folds,
Then to his throne with pomp elate he goes;
And then, the pray'r begun, with vocal noſe
Amen he cries, or pſalms repeats, full loud
King David's pious praiſe, or Iſrael's woes;
Or leſſon reads, of oratory proud,
Scarce, in his mind, the parſon equal is allow'd.

But who, in humble verſe, ſhall dare relate
The pride of clerk, who fingers' ſeats aſcends,
The pſalm he names, and pitches all in ſtate,
And to the quire melodious aid he lends;
Where each, diſdaining to be loſt, now blends
With other voice his own Stentorian ſounds,
The ſcreaming treble ſhrill with baſe contends,
Loud for pre-eminence fierce ſtrife abounds,
Diſcord preſides, and diſmal all confounds.

ART. 19. *Select Epigrams. In Two Volumes.* 12mo. 7s. 1797.

This cannot well fail to be found an entertaining publication; but it might have been rendered more meritorious, on the part of the editor, by diligence in endeavouring to obtain epigrammatic productions of greater novelty. To this remark, the following ſpecimens of the work, are perhaps, exceptions.

THE WORM DOCTOR.

Vagus advanc'd on high, proclaims his ſkill,
By cakes of wond'rous force, the worms to kill:
A ſcornful ear the wiſer ſort impart,
And laugh at Vagus's pretended art;
But well can Vagus, what he boaſts, perform
For man, as Job has told us, is a worm.

BY THE SAME AUTHOR.

Thoſe epigrams you moſt commend,
That with a turn leaſt thought of end;
Then ſure a tip-top one you'll call,
That which concludes with none at all.

ON READING THE STORY OF ULYSSES'S ESCAPE FROM THE SYRENS.

When Emily, ſweet maid, appears,
More dang'rous charms ſurpriſe;
What then avails to ſtop our ears,
Unleſs we ſhut our eyes.

BAD AND WORSE.

My wife's ſo very bad, cried Will,
I fear ſhe ne'er will hold it;
She keeps her bed.——Mine's worſe, ſaid Phil,
The jade has juſt now ſold it.

ART. 20. *Poems. By T. F. Dibdin.* 8vo. 117 pp. 3s. 6d. Booker. 1797.

This is not the Mr. Dibdin, whoſe verſatile, and ſeemingly inexhauſtable talents, amuſe the public at the "Sans Souci," as will ſufficiently appear by the following lines.

TWICKENHAM MEADOWS.

To paint the beauties, and to tell the fame
Of Twickenham Meads, affords a pleaſing theme.
&c. &c.

PASTORAL I.

The roſy morn had ſhed her bright'ning ray,
And gradual mellowing tints, had ripen'd into day.

PASTORAL II.

'Tis here he lies; at Sherwood, now no more;
Ay me, he's gone—the play of life is o'er.

LAURA TO CECILIA.

The dye is caſt, misfortunes haſte to flow,
Boſwell's the man, the ſource of all my woe!
&c. &c. &c. &c.

ART. 21. *Engliſh Lyricks.* 8vo. 60 pp. 2s. 6d. Cadell and Davies. 1797.

It has been often our duty to remark, that the laws by which poetry are to be judged, are in themſelves of the ſevereſt character. Poetry being deſigned to convey information under the moſt pleaſing and attractive forms, it is eſſential to its effect, that the execution ſhould be managed with the greateſt addreſs, and the niceſt attention to accuracy and preciſion. In the ſtrict application of theſe rules to the lyricks before us, we apprehend that they would be found wanting. It is, however, but juſtice to ſay, that, if they fail in correct-

neſs,

ness, they are not destitute of that feeling and spirit which give value to light and unfinished compositions. A vein of poetry runs through the lesser pieces, and gives them a title to praise, which cannot be with so much justice assigned to the irregular Odes. The simplicity and pathos which animate the following stanzas, will convey to the public a favourable impression of the author's Muse.

"FOR THE BLIND ASYLUM, LIVERPOOL.

Stranger, pause—for thee the day
Smiling pours its cheerful ray,
Spreads the lawn, and rears the bower,
Lights the stream, and paints the flower.

Stranger, pause—with soften'd mind,
Learn the sorrows of the Blind;
Earth and seas, and varying skies,
Visit not their cheerless eyes.

Not for them the bliss to trace
The chissel's animating grace;
Nor on the glowing canvas find
The poet's soul, the sage's mind.

Not for them the heart is seen,
Speaking thro' th' expressive mien;
Not for them are pictur'd there
Friendship, pity, love sincere.

Helpless, as they slowly stray,
Childhood points their cheerless way;
Or the wand exploring guides
Fault'ring steps, where fear presides.

Yet for them has Genius kind
Humble pleasures here assign'd;
Here with unexpected ray,
Reach'd the soul that felt no day.

Lonely blindness here can meet
Kindred woes, and converse sweet;
Torpid once, can learn to smile
Proudly o'er its useful toil.

He, who deign'd for man to die,
Op'd on day the darken'd eye;
Humbly copy—thou canst feel—
Give thine alms—thou canst not heal." P. 32.

DRAMATIC.

ART. 22. *Fiesco; or the Conspiracy: a Genoese Tragedy. Translated from the German of Frederick Schiller, Author of The Robbers, &c. By G. H. N. and J. S.* 8vo. 228 pp. 3s. 6d. Johnson. 1796.

The name of Schiller has attained a celebrity, not only with German, but also amongst English readers, which stamps a reputation

upon every production that bears his name. The foundation of this drama, is laid in a very celebrated epoch of Genoese history: and the poet has employed the full energy of his extraordinary genius in painting the characters which appear in the piece. To those who have perused (and who has not) the former productions of this writer, it will be sufficient to say of the drama before us, that it is in every respect worthy of the author's fame. The same ardent and copious imagination—the same vigour of thought, and richness of expression, pervade this work, which usually characterize the compositions of this poet. As we do not think it necessary to bestow on this tragedy a more exact investigation, we shall annex to this account, the closing page of the author's preface, as explanatory of his design in composing the poem.

"In my Tragedy of the Robbers it was my object to delineate the victim of an extravagant sensibility; here I endeavour to paint the reverse, a victim of art and cabal. But, however strongly marked in the page of history the unfortunate project of Fiesco may appear, on the stage it may perhaps prove less interesting. If it be true, that sensibility alone awakens sensibility, we may from thence conclude, that the political hero is so much the less calculated for dramatic representation, the more necessary it is to lay aside the feelings of a man, in order to become a political hero.

"It was, therefore, impossible for me to breathe into my fable that glowing life, which animates the pure productions of poetical inspiration; but in order to render the cold and sterile actions of the politician capable of affecting the human heart, I was obliged to seek a clue to those actions, in the human heart itself. I was obliged to blend together the man and the politician, and to draw from the refined intrigues of state, situations interesting to humanity. The relations which I bear to society, are such as unfold to me more of the heart than of the cabinet; and perhaps this very political defect, may have become a poetical excellence." P. ix.

NOVELS.

ART. 23. *Letters of Madame du Montier, collected by Madame le Prince de Beaumont. Translated from the French by Miss Newman. In Three Volumes.* 12mo. 10s. 6d. Hookham and Carpenter, No. 14, Old Bond Street. 1797.

The name of Madame le Prince de Beaumont, is very generally known and respected, as that of an ingenious and virtuous female, who was no less successful in giving instructions to her own sex by her pen, than by her personal superintendance. Among her other writings she produced three novels, of which this is acknowledged to be the best. Miss Newman, by whom they are translated, seems to consider them as letters really collected by the first editor, but there is no doubt that they are a fiction, formed, like the other compositions of Mad. le Prince, for the sake of conveying virtuous and religious instruction. The manners are, however, French, and many of the situations such

in, we trust, will not frequently, if ever, happen to an English wife. We can strongly recommend the translation; as executed in a good style; of its fidelity we cannot speak with certainty, not having the original at hand. It appears by the dedication, that Miss N. is patronized by the Dutchess of York; which of itself forms a presumption in her favour.

ART. 24. *Manfredi, Baron of St. Osmund; an Old English Romance. In Two Volumes. By Sarah Lansdale Tenterden.* 12mo. 6s. Lane. 1796.

We seldom meet with a candidate for fame so very submissive as the present. Should the lash of criticism fall heavily on her, she declares; that "she will renounce all kinds of writing either in prose or poetry." We should be sorry to have it upon our consciences to have caused so violent a resolution. The lady seems to be a disciple of Mrs. Radcliffe, and to describe horrors and spectres, in a style which approaches already to the height of the terrific. Nevertheless, it is possible that better occupations might be found, than that of describing such scenes.

ART. 25. *The Contradiction. By the Rev. William Cole.* 8vo. 5s. Cadell and Davies. 1796.

A very dear book, indeed; *which*, to say the truth, it would be at sixpence, nay, at a penny.

ART. 26. *Maurice, a German Tale. By Mr. Schultz. Translated from the French.* 2 *Vols.* 12mo. 6s. Vernor and Hood.

We were disgusted with the commencement of this work, which is low and indelicate; but it improves as it goes on, and is, on the whole, an entertaining tale.

ART. 27. *Azemia, a Descriptive and Sentimental Novel, interspersed with Pieces of Poetry. By Jacquetta Agneta Mariana Jenks, of Bellegrove Priory, in Wales. Dedicated to the Right Honourable Lady Harriet Marlow. To which are added, Criticisms anticipated.* 12mo. 7s. Low. 1797.

A similar, and a successful attempt, to ridicule the style of modern novel writers, we noticed in our last vol. p. 75. This is probably by the same pen. But the idea was exhausted in the first attempt; and there is little of peculiar wit and humour in Azemia, to give a new point to the satire. Some of the poetry, however, is an exception to the above remark, and is well, and even happily executed. We shall subjoin, in proof of this assertion, a Sonnet to a Mopstick, which may rival the celebrated Meditation on a Broomstick, and may serve also as a very fair model of the greater part of the sonnets that are spun by modern rhymers.

ELEGIAC SONNET TO A MOPSTICK.

Straight remnant of the spiry birchen bough,
That o'er the streamlet wont perchance to quake

Thy

Thy many twinkling leaves, and bending low,
Beheld thy white rind dancing on the lake,
How doth thy preſent ſtate, poor ſtick! awake
My pathos; for, alas! even ſtript as thou
May be my heating breaſt, if e'er forſake
Philiſto this poor heart, and break his vow.
So muſing, on I fare with many a ſigh,
And meditating then on times long paſt,
To thee, lorn pole! I look with tearful eye,
As all beſide the floor-ſoil'd pail thou'rt caſt:
And my ſad thoughts, while I behold thee twirl'd,
Turn on the twiſtings of this troublous world.

ART. 28. *The Sorrows of Edith; or, the Hermitage of the Cliff: a deſcriptive Tale, founded on Facts. In Two Volumes. By Mrs. Burke, Author of Ela: or, a Deſcription of the Heart, &c.* 12mo. 6s. Croſby. 1796.

The Sorrows of Edith, are ſuch as muſt naturally intereſt the ſympathy of others; and the very eaſy and unaffected manner in which they are detailed, will give them a title to attention and reſpect. The writer appears to have ſtudied, with ſucceſs, the general features of character; and her deſcriptions and ſentiments are ſuch, as convey a faithful repreſentation of human viciſſitudes; and contribute, in their concluſions to morality and virtue.

ART. 29. *The Ruins of Avondale Priory. A Novel. In Three Volumes. By Mrs. Kelly, Author of Madeline; Abbey St. Aſaph, &c.* 12mo. 9s. Lane, 1796.

The novel before us, is entitled to no mean place among the better productions of this deſcription. The characters which enter into its narrative are rendered intereſting, by the events in which they are involved, and the unaffected language in which they are repreſented. The firſt volume receives an additional value, from a pathetic ballad interwoven with the hiſtory. The ballad is inſcribed, "The Fate of Athwold and Elfrida." The two cloſing ſtanzas are expreſſed with a peculiar and poetical ſimplicity, p. 146, vol. i.

"In one low grave they both repoſe;
Yet oft a penſive ſhade
Is ſeen to glide among the tow'rs,
And with the twilight fade.

Oh! be their early fault forgot,
The ſoft offence forgiv'n;
And let the erring world remit,
What pardon meets in heav'n!"

Soft offence, is objectionable; but the reſt is well. In a preceding ſtanza, (p. 144) *forefend*, which means forbid, is uſed in a ſenſe directly oppoſite.

ART.

ART. 30. *The Mystery of the Black Tower. A Romance. By John Palmer, Jun. Author of the Haunted Cavern.* 12mo. 3s. Lane. 1796.

It appears essential to romance, that the scenes it describes, should either be remote from the times in which we live, or the people with whom we converse. The first of these rules has been obeyed by Mr. Palmer; and he has thrown his scenery back into the reign of Edward the Third, an æra of chivalry and warlike enterprise, perfectly favourable to his design. His conception of the subject is, in other respects, sufficiently just: and by the introduction of a facetious Welch Squire, he has enlivened the solemnity of his graver scenes, with occasional flashes of humour. The romance is certainly executed with ability; and discovers such talents for that species of composition, as may be said to merit the protection of the public.

MEDICINE.

ART. 31. *A Dissertation on the Use and Abuse of Tobacco, wherein the Advantages and Disadvantages attending the Consumption of that entertaining Weed, are particularly considered. Humbly addressed to all the Tobacco-Consumers in Great-Britain and Ireland; but especially to those among religious People. By Adam Clarke.* 8vo. 32 pp. 6d. G. Whitfield, City-Road. 1797.

This is a serious and well-meant exhortation against the use of tobacco, which the author considers as not only injurious to health, but destructive of morality and religion. "What I have done," he says, "I have done in the fear of God, and with the simple desire of being useful to my brethren; I have sometimes spoken ironically; sometimes sarcastically; but always with *deep seriousness and concern*. In short, I have done what I could to render odious and detestable a custom which, I think, every thing in heaven and earth discountenances." After a short and pleasing account of the introduction of tobacco into Europe, the author gives a gleaning of the opinions of various writers, for and against its use. The arguments of the latter of course prevail. He concludes with an earnest exhortation against its use, as sinful, and contrary to the will of Providence.

It is remarkable, that most of the writers who have opposed the use of tobacco, appears to have been animated with a zeal that menaced nothing less than its total extirpation. Helvigius, a physician of Ratisbon, who flourished about the end of the last century, relates, from his own observations, as he say*, a story of two Dutch merchants, who died apoplectic immediately after smoaking, the one seventeen, the other eighteen pipes of tobacco. On opening their heads, in the one the brain was entirely wasted, in the other a portion of brain was found of the size of a walnut, covered with a thin film of a leaden

* Johannis Helvigii Obs. Phys. Med. p. 166.

colour,

colour. This man doubtleſs, if he had not taken ſo large a doſe, would alſo have ſurvived the total loſs of his brain! King James entitled his philippic againſt it, *A Counterblaſt to Tobacco*. The very name of the book ſeemed capable of driving the weed out of the country. Doctor Cohauſen, a phyſician alſo of the laſt century, ſeemed more likely to ſucceed in decrying it. He deſcribes the paſſion for ſnuff as a diſeaſe, to which he gives the name of *pica naſi*, and, in a grave ſtyle of irony, preſcribes *ſecundem artem*. But neither virulence nor humour prevailed; and the paſſion, or faſhion, continues with unabated force. Neither do we believe the endeavours of the author before us will be more ſucceſsful. We may indeed reaſonably conclude, that the phyſical miſchief attending the uſe of tobacco, in any of the forms in which it is commonly taken, is not conſiderable; as, in the ſpace of more than two hundred years, no very well authenticated accounts have come to light, to favour the opinions againſt it: and though ſeveral hundred bodies are annually diſſected by our anatomical profeſſors, we hear of no inſtances of men whoſe brains have been obliterated, or tarniſhed by ſmoaking.

DIVINITY.

ART. 32. *The Eternal Filiation of the Son of God, aſſerted on the Evidence of the Sacred Scriptures, the Conſent of the Fathers, and the Nicene Council. By the Rev. Froſham Hodſon, M. A. Fellow of Brazen-Noſe College, Oxford.* 8vo. 81 pp. 2s. Rivingtons, &c. 1796.

Attempts to remove ſcriptural difficulties by new interpretations, when propoſed with modeſty and piety, deſerve to be candidly heard, and ſoberly diſcuſſed. Of this kind was Mr. Hawtrey's Hypotheſis concerning the Son of God; of which we ſpoke accordingly, in our ſixth volume, p. 394, with reſpect towards the author, and without entering into controverſy as to the doctrine. His opinion is, that the *Λόγος* or *Word* is eternal; but that it was only by his incarnation that he became the *Son* of God. This notion was firſt oppoſed by the Biſhop of Cheſter, in a ſermon, preached before the Univerſity of Oxford; (Brit. Crit. vol. vii. p. 317.) and is now more fully attacked by the author of the preſent tract, who writes, however, avowedly under the eye, and with the approbation of the Biſhop. It was chiefly from the conſideration of the language of the New Teſtament, the moſt direct and concluſive mode of oppoſition, that the Biſhop of Cheſter drew his arguments againſt the hypotheſis of Mr. Hawtrey. The next authority, in point of ſtrength, is the interpretation put upon the ſcriptural doctrine, by the early fathers of the church; and this part is taken up by Mr. Hodſon. The chief point laboured by this author, with reſpect to the language of ſcripture, is to prove that *πρωτότοκος πάσης κτίσεως*. Coloſſ. i. 15. implies *priority*, not *pre-eminence* of birth; and this, indeed, he argues with conſidor-

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* Diſſertatio de Pica Naſi, J. H. Cohauſen, M. D.

able

able acuteneſs. Many paſſages very appoſite, and of great ſtrength, are adduced by Mr. Hodſon from the fathers; and, though Mr. Hawtrey, in a poſtſcipt to the following tract, ſeems inclined to treat this part of the argument ſlightly, we cannot think it unimportant. Where deciſive words of ſcripture are not to be found, the opinions of thoſe who derived them, by a very few ſteps, from the apoſtles, are very ſtrong authority. The words of Athanaſius, taken by Mr. Hodſon for a motto, appear as if they were expreſsly written againſt Mr. Hawtrey. "Ἔστιν ἄρα ὁ λόγος υἱὸς, οὐκ ἄρτι γεγονὼς, ἢ ἀνομασθεὶς υἱὸς, ἀλλ' ἀεὶ υἱός. "The word is therefore the Son, not lately begotten, or named Son, but always the Son." Mr. Hodſon, who is ſaid to be a young man, deſerves the higheſt commendation, for the diligence and acuteneſs with which he has handled this argument.

ART. 33. *A particular Enquiry into the Doctrine of the Eternal Filiation; being a Sequel to the Appeal to the New Teſtament, in Proof of the Divinity of the Son of God. By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordſhire.* 8vo. 102 pp. 2s. Rivingtons, &c. 1796.

Subſequent enquiry and conſideration ſeem to have confirmed Mr. Hawtrey in his opinion, that the Word was not properly to be ſtyled *the Son*, before he became incarnate. The ſame interval has produced in us a very different effect. We are convinced, that if this had been the true interpretation of the paſſages adduced by Mr. Hawtrey, the term Λόγος, or *Word*, would be more frequently found in the language of the apoſtles, inſtead of υἱὸς, *Son*, where he is mentioned as exiſting before his incarnation. It is clear to us, that it would not always be ſaid, that "God ſent *his Son* into the world," if the expreſſion was not ſtrictly correct; if the truth was, that God ſent not his Son, but his Word, who, when he arrived at the place of his miſſion, then firſt became his Son. It is clear to us, that when our Saviour ſpeaks of himſelf, in his human nature, he ſtyles himſelf the Son of Man; when in his divine nature, the Son of God. When he ſays, "The ſervant abideth not in the houſe for ever; *but the Son abideth ever*," (John viii, 3, 5.) he implies that the Son is eternal, as a Son. "As the Father knoweth me, ſo I the Father," (John, x, 15.) ſeems to imply, that their mutual knowledge of each other, as Father and Son, was eternal. Many other arguments, of the ſame kind, may be drawn, from the perpetual uſe of the term Father, by our Lord, throughout his diſcourſes in St. John's goſpel, which are the ſtrongeſt authority that can be imagined; particularly where he ſays, "Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was." (John, xvii, 5.) For we cannot conceive, how his glory could be the ſame then, and before the foundation of the world, if he ſtood not in the ſame relation as *Son* at both times. Add to this, that there is no other name for the firſt perſon in the Trinity, as diſtinguiſhed from the Word and the Holy Ghoſt, but the Father; conſequently, if we deny that the Son was eternal, as a Son, we deny the very name of the *Father*, till the Word became incarnate. Many more arguments we could accumulate;

absolute; but it is not for us to enter at large into controversy; we wish only to prove, that we have thought carefully on the subject; and have not decided against the doctrine of the present tract, novel as it is, without due consideration.

It is true, as Mr. Hawtrey alledges, that great advantage is gained against the Arians, by denying that the Eternal Word was the Son, before he came into the world; but we must not give up the doctrine of scripture in order to find an answer to cavillers; and the Arians, perhaps, may not still be satisfied, when we have new modelled one of the articles of our faith to please them. As this is no light matter, we could wish that some learned divine, who has sufficient leisure, as well as ability, for the discussion, would enter deeply into it; would examine all the arguments of Mr. Hawtrey, many of which we conceive to be very vulnerable; and all the scriptural authorities, with a complete investigation of the doctrine, in its nature and consequences. Mr. H. now asserts (p. 52,) that Photinus held the same opinion with himself. This single authority, in the whole history of Christianity, ought to be fairly discussed. In a word, a question of this magnitude should be brought, if possible, to a decision. Church authority, however, is clearly against the present writer; and he appeals, solely and finally, to scripture. Let that source then be completely examined, and the answer to him formed accordingly. We have thrown out some hints; let those who have more leisure do more.

ART. 34. *A Letter to the Rev. Mr. Ralph Churton, M. A. Rector of Middleton Cheyney, in Northamtonshire, on his Address to his Parishioners. From Francis Eyre, of Warkworth, Esq.* 8vo. 104 pp. 2s. 6d. Coghlan, No. 37, Duke-street, Grosvenor-square. 1795.

When we mentioned Mr. Churton's reply to this Letter, we conceived that it had been circulated without regular publication, as it had not fallen under our notice. Possibly it was not advertised. It was afterwards sent to us, by a friend of the author, mislaid, and then purchased. "Post tot discrimina rerum," it comes forward at length for its due share of attention. Mr. C. had said, that the scriptures *alone* are sufficient for salvation. Mr. Eyre contends, that *tradition*, and the interpretation of the *Catholic* church, are necessary, in addition to the scriptures. This is the old question, so long agitated between Protestants and Catholics; and which, if we could concede, we should be no longer Protestants. The quotations here adduced from English divines, must be taken in a latitude, far beyond the intention of the authors, if they be construed to set tradition and authority above the letter of scripture. With respect to the church assuming the name of *Catholic*, we may say, that we know she has made some additions to the faith so monstrous, that we cannot trust her in any thing. The subsequent arguments, on disputed interpretations, are neither new, nor of great force. With respect to the various sects of Protestants, we assert, that it is better to err in seeking the truth, than to acquiesce in hopeless unity of error. An attempt is then made, to defend the practice of praying in Latin. The second chapter takes up the topics of Transubstantiation and Saint-Worship. On these subjects, which

have

have occasioned so many volumes, Mr. E. shows himself well read; but, in answer to his authorities, in favour of Transubstantiation, we would refer him to the many passages, cited from the fathers against it, by Tillotson, in his 26th sermon. With respect to the withholding the cup, he repeats, p. 96, the old fallacy, "that the blood must be in the body;" but is it possible to deny, that Christ equally commanded the bread and the wine to be taken? and if so, what human authority shall reverse his command? It is not, however, for us, in the compass we can allot to them, to take up these controversies; and, though many authors have treated of them, we cannot refer to so immediate a reply, to the topics here discussed, as Mr. Clayton's Answer to this Letter. See Brit. Crit. vol. ix. p. 319.

ART. 35. *A Short Essay on the Christian Religion, descriptive of the Advantages which have accrued to Society, by the Establishment of it, as contrasted with the Manners and Customs of Mankind, before that happy Period. To which are added, A few occasional Remarks on Philosophers in general; as also on some of the Objections started against the Christian Religion, by the fashionable Writers of the present Age. The whole proposed, as a Preventative against the pernicious Doctrines, which have overwhelmed France with Misery and Desolation. By a sincere Friend of Mankind.* 8vo. 140 pp. 2s. 6d. Coghlan. 1795.

This essay, which is published without a name, we understand to be also the production of Mr. Eyre. In treating of the subjects announced in his title, he takes up separately, 1. The acts repugnant to moral virtue and decency, which were authorized by the laws and principles of the ancients. p. 12. 2. Their inhumanity towards their slaves. p. 35. 3. The combats of gladiators. p. 38. 4. The extortions of their usurers. p. 43. 5. The convulsions of their states, and assassination of their princes. p. 47. 6. The extravagance of their idolatry. p. 54. He then turns to the excellence of the Christian religion, which he vindicates with effect, from various topics. Here he undertakes to contrast the true character of Julian, with the laboured panegyrics of Voltaire, and other antichristian writers; as, in the former part, he had incidentally defended the Emperor Constantine the Great, from their aspersions. He next takes up the cause of the Christian martyrs, against the same antagonists; and shows, both that their *sole* crime was their religion, and that the persecutions against them were carried to the utmost excess of cruelty. In adverting to the sufferings of these Christians, and the motives for their patience in sustaining them, he takes occasion also to mention the inhuman barbarity exercised against the French Bishops, and other clergy, at the revolution, and their pious fortitude under all attacks. In both these productions, Mr. Eyre proves himself a reading and a thinking man; and, though we are not likely to agree with him, on the matters of controversy between his church and that of the Protestants, we give him, very readily, the fullest credit, for sincerity as well as piety.

ART.

ART. 36. *The Diſtempers and Decay of the World, and Repentance the only Remedy. A Sermon, preached on the Occaſion of the late Faſt, March 8, 1797, at Taviſtock-Chapel, Broad-Court, Long-Acre, and at St. Andrew's, Holborn. By the Rev. Walter Harper, Miniſter of the ſaid Chapel, and Joint-Lecturer of St. Andrew's Church.* 8vo. 19 pp. 1s. Rivingtons. 1797.

A ſtrong declamation againſt the corruptions of the age, with a ſuitable exhortation to repentance and amendment. We are not ſuch paſſionate admirers of the rhetorical figure called *antithefis*, as to be pleaſed with the following paſſages:—"God has brought our *houſes* low, that he might bring our *hearts* low." "The *meaſure* of iniquity ſeems to be nearly full. Good reaſon, then, *tears* of contrition ſhould empty it apace, when ſin fills it ſo faſt. Either ſuch *tears* muſt flow, or God's 'roll of curſes' will fly. Either men muſt *turn*, or God will overturn. Either the '*fallow-ground* of our hearts muſt be broken up,' or the land will be broken down." P. 14.

ART. 37. *Univerſal Benevolence. A Sermon preached in the Pariſh Church of Caſtor, in the County of Lincoln, on Wedneſday, December 28, 1796, before a Friendly Society of Tradeſmen and Artificers, and publiſhed at their Requeſt. By the Rev. Samuel Turner, A. M. Chaplain to the Right Hon. the Earl of Scarborough, &c.* 8vo. 18 pp. 6d. Lincoln and Nottingham; and Scatcherd, London. 1797.

It cannot be a matter of wonder, if a ſet of neutral critics ſhould differ in their judgment concerning a literary work, from a company of friendly tradeſmen and artificers. How much we differ in the caſe of this ſermon, it is not neceſſary to ſtate. We need only to ſay, that, if we had been among the hearers of it, ſuch is its *mediocrity* in point of compoſition, the motion to requeſt the publication of it, would neither have been made, nor ſeconded, by *us*.

ART. 38. *A Sermon, occaſioned by the Death of William Tayleur, Eſq. delivered at a Meeting of Unitarian Diſſenters, in Shrewſbury, upon the Fifteenth Day of May, 1796. By Theophilus Houlbrooke, LL. B. F. R. S. E.* 8vo. 26 pp. 1s. J. M'Creery, Liverpool. 1796.

A very honourable tribute of reſpect to the memory of "an amiable, venerable, excellent, old man." Mr. Tayleur was born and educated in the eſtabliſhed church, and intended for the miniſtry in it; but departed from it "after a reſearch of 40 years." We commend highly his diligent enquiry; though we lament the iſſue of it, and think that it was rather ſincere, than ſucceſsful. If he found the gloomy doctrines of *Calvin* "in the eſtabliſhed creed," he found, or fancied, what we look for in vain; and if he could not find in ſcripture the doctrines of the Atonement and the Trinity, we truſt, that thouſands have been more fortunate in their reſearches. This diſcourſe is written with elegance and ability, and with far greater moderation, than is uſually diſplayed in the writings of thoſe who have uſurped the title of *Unitarians*.

ART.

ART. 39. *A Charge at the Ordination of the Rev. Thomas Golding, at Croydon, Surry, on Wednesday, October 19, 1796, by the Rev. Cornelius Winter, of Painswick: And a Sermon on the same Occasion, by the Rev. James Bowden, of Tooting; to which are prefixed the Introductory Addresses By the Rev. Joseph Brookbank, of London. Mr. Golding's Confession of Faith, &c.* 8vo. 56 pp. 1s. 1796.

The piety and zeal of the persons, who bear a part in this service, induce us to regret their separation from the church of England. Mr. Winter's charge, the principal article in this pamphlet, abounds with wholesome instruction; the sermon, by Mr. Bowden, is much inferior.

ART. 40. *Four Sermons on Public Occasions. By C. Fleet, M. A. Rector of Durweston and Bryanston, in the County of Dorset, and late Fellow of King's College, Cambridge.* 8vo. 75 pp. 2s. Easton, Salisbury; Wilkie, &c. London. 1796.

The first of these sermons was preached in King's College Chapel, on the founder's day, 1786; the second, at the visitation at Blandford, in 1794; the third and fourth, at the assizes, at Dorchester, in 1796. They are proper and commendable; but our advice to the author, concerning them, would have been, to rest satisfied with the good effect which they doubtless produced upon his hearers, and with the credit which they procured to himself, from the pulpit.

POLITICS.

ART. 41. *Observations on the Debates of the American Congress, on the Addresses presented to General Washington, on his Resignation: with Remarks on the Timidity of the Language held towards France; the Seizures of American Vessels by Great-Britain and France; and, on the relative Situations of those Countries with America. By Peter Porcupine, Author of the Bone to gnaw for Democrats; Letter to Tom Paine, &c. &c. To which is prefixed, General Washington's Address to Congress; and the Answers of the Senate, and House of Representatives.* 8vo. 38 pp. 1s. Ogilvy and Son, No. 315, Holborn. 1797.

It is a circumstance which cannot be unpleasing to any friends of real liberty and good government; that it is now thought advisable, to reprint in England, all the publications of *Peter Porcupine*. Two of his smaller tracts will be found under our title Miscellanies; and the reprinted edition of his Bone to gnaw for the Democrats, we shall notice in the ensuing article. Peter writes here with his usual spirit. Severe in the extreme, to those who would persuade America to crouch submissively to France; severe against those, who ungratefully deny the transcendent merits of Gen. Washington; and implacable in his aversion to the cruel tyranny established in France, under the hypocritical title of liberty. As a specimen of the force of his pencil in drawing pictures, which, though strong, even prejudice itself can hardly

hardly call caricatures, we shall insert his portrait of the illumination and freedom of France.

"Of the *enlightened* people, now called the French nation, not one out of five hundred can spell his own name. As to religion, four years ago, they were seen kneeling with their faces prone to the earth, blubbering out their sins, and beseeching absolution from the men whom, in a year afterwards, they degraded, insulted, mutilated, and murdered. After changing the catholic worship, at the command of one gang of tyrants, for a worship that was neither catholic nor protestant,—at the command of another, they abandoned all worship whatsoever, and publicly rejoiced, that "the soul of man was like that of the beast." A third gang orders them to believe that there is a God: instantly the submissive brutes acknowledge his existence, and fall on their knees at the sight of Robespierre, proclaiming the decree, with as much devotion as they formerly did at the elevation of the sacred host.

"Politically considered, they are equally *enlightened*. Every successive faction has been the object of their huzzas in the day of its power, and of their execrations in that of its fall. They crowded to the bar of the Convention, to felicitate Robespierre on his escape from the poignard of a woman; and, in less than six weeks afterwards, danced round his scaffold, and mocked his dying groans.—First, they approve of a constitution, with a hereditary monarch, whose person they declare *inviolable* and *sacred*, and swear to defend him with their lives. Next they murder this monarch, and declare themselves a republic, to be governed by a single chamber of delegates. This second constitution they destroy, and frame a third, with two chambers and five co-equal kings. After having spent five years in making war, in the name of Liberty and Equality, upon arms, stars, garters, crosses, and every other exterior sign of superiority of rank, they very peaceably and tamely suffer their masters to dub themselves with what titles they please, and exclusively to assume garbs and badges of distinction, far more numerous than those which formerly existed in France." P. 23.

To this he subjoins that curious feature of submission, their consenting to re-elect the two thirds; to which we may now add their still more extraordinary submission—to the banishment of directors, representatives, journalists, &c. &c. without even the form or shadow of a trial. A thousand times will we repeat, that it is our love of real liberty, which makes us abhor democracy. Peter Porcupine evidently feels the same sentiment.

ART. 42. *A Bone to gnaw for the Democrats. By Peter Porcupine, Author of the Bloody Buoy*, &c. &c. To which is prefixed, a Rod for the Backs of Critics: containing an Historical Sketch of the present State of political Criticism, in Great-Britain; as exemplified in the Conduct of the Monthly, Critical, and Analytical Reviews, &c. &c. Interspersed with Anecdotes. By Humphrey Hedgehog.* 12mo. 175 pp. 2s. 6d. 1797.

When we gave an account of these tracts, in their original form†, we must, in many instances, have excited a curiosity, which could

* Brit. Critic, Vol. ix. p. 201. † Vol. vii. p. 241.

not

not be gratified, as they were not then to be purchased in England. For this reason, we think ourselves bound, thus to announce the present republication. For specimens of the production, and full proof that it deserved to be republished, we must refer our readers to our former article. On the 95 pages prefixed, by Humphrey Hedgehog, we must be silent, a great part of them containing matter of too critical a nature for us to meddle with.

ART. 43. *Thoughts on the Defence of Property. Addressed to the County of Hereford. By Uvedale Price, Esq.* 8vo. 28 pp. 1s. Allen, Hereford. 1797.

Mr. Price very justly states, that "the sudden and total revolution of property in France, has created very just apprehensions in other countries, where they never had existed before: for, the successful invasion of other men's property, and its confirmed possession, are examples and temptations of a very dangerous kind. The loss of property is, in itself, a great evil; but, in times of turbulence, it too often includes every other evil. Property, *then*, marks its possessor as a victim; every degree of it is exposed; for lawless men seize what is at hand,—in the cottage, as in the palace. Rapine soon unites the plunderers into bands;—separate resistance is vain, and the unresisting are not spared. Flight is difficult, is full of danger, and leads only to exile and poverty." P. 3. From the example of France, he contends, that armies alone cannot secure property; and he asserts, that the possessors of it must depend upon themselves, upon their own invincible resistance, if armed and united. For this arming and union, he proposes "a simple, practicable, and constitutional plan;" which is, that in every parish, men possessed of property, should be prepared with arms and horses, (when horses are required) to assist the civil magistrates in suppressing riots and disturbances;" and be ready also to co-operate with the neighbouring parishes, with the whole county, and with all the counties in the kingdom. Mr. P. thinks, that a regular training would not be necessary; but only such a degree of it, as would enable the riders to "make the horses move together." He supports his plan by some very cogent arguments. He replies to the objection, "will it be safe to arm so numerous a body? But his reply is not so full as we could wish. He praises the *yeomanry cavalry*; and we believe with much justice; but he contends, that the offers which they have made, to be employed *out* of their respective counties, render the plan here proposed, more indispensably necessary. In general, we are much gratified by this small tract; but in one point we dissent widely from Mr. Price's plan. He would not have this independent force, even *officered* by government, but controuled only by the laws and the civil magistrate. We would have officers appointed, how little soever they might ordinarily interfere; for, upon any real emergency, there can surely be no doubt of the necessity of officers. Now, a great portion of our civil magistrates are, in some counties, of the *clerical* order; and it cannot be otherwise, while so many laymen of property in the country, well qualified in all respects, are too indolent to act as magistrates; and

others

others are unqualified, by an education, or by manners, not exactly corresponding to their fortunes. But the *reverend* magistrates, would surely be somewhat unfit, for leading an armed force against a riotous mob.

ART. 44. *The Inconsistencies of Mr. Pitt, on the Subject of the War; and the present State of our Commerce; considered, and fairly stated. Addressed, by Permission, to the Right Hon. Charles James Fox. By Thomas Plummer, jun.* 8vo. 90 pp. 2s. Debrett. 1797.

Mr. Plummer builds his argument, concerning "inconsistencies," upon the Reports in Debrett's Parliamentary Register; and he uses, for his corner-stones, these two assumptions;—that the war was voluntarily and needlessly entered into on our part; and, that peace can be restored, commerce revived, and the country saved, only by committing the management of our public affairs to the present Opposition. He extols, among other things, their "political integrity;" and he dedicates his book to Mr. Fox. They, who think the *foundation* of this work firm and good, will pronounce, that the author has erected a very neat and substantial little edifice; others will, perhaps, look upon it as a house of cards, which the breath of a child might overthrow.

ART. 45. *A Letter to the Tars of Old England. By Mr. Pratt. The Sixth Edition.* 8vo. 15 pp. 3d. Debrett. 1797.

This very animated, and well-timed, address to the British seamen, upon their lamentable and unexampled mutiny, which is now almost forgotten in their glory, possesses great merit. It breathes all the energy and spirit of true patriotism; and speaks a language which must affect every heart not wholly corrupted by the poison of insubordination.

ART. 46. *A Letter to the British Soldiers. By Mr. Pratt.* 8vo. 15 pp. 3d. Debrett. 1797.

The steady loyalty which the army discovered against the solicitations of emissaries, and the seductions of bad example, were natural objects of admiration and gratitude to every patriotic mind. Mr. Pratt has given them their well deserved measure of praise; and has strengthened the reproof which he dispensed to the seduced sailors, by the judicious panegyric which he has here bestowed upon the unsullied purity of the military character.

ART. 47. *Strictures on Peace. The Englishman and Reformer, a Dialogue. By Mr. Dunn.* 8vo. 32 pp. Richardson. 1796.

The fanciful, though fascinating idea, of an universal peace, is combated, in this dialogue, with great spirit and judgment. We are not, however, quite satisfied with the reasoning of Mr. Dunn, upon the subject of *national antipathies*. If the desirable event of peace should arrive, it would, in our judgment, be expedient, in order to render that peace useful and permanent, that the *antipathies* previously

viously existing, should be mutually laid aside. This, according to the system of Mr. Dunn (who makes *antipathies* essential to the welfare of nations) would be impracticable and inexpedient. We are perfectly of opinion, in opposition to this theory (though well disposed to the general tendency of his design) that the interests of nations may be respectively pursued by that vigilance and attention which local attachment inspires, without having recourse to those *antipathies* which generate ill-blood, and which sound policy and Christianity equally forbid.

ART. 48. *A Collection of State Papers relative to the War against France, now carrying on by Great Britain, and the several other European Powers. Containing authentic Copies of Treaties, Conventions, Proclamations, Manifestos, Declarations, Memorials, Remonstrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c. &c. Many of which have never before been published. Vol. III. Part I. and II.* 16s. Debrett. 1796.

The utility of a collection of this nature, from time to time continued, can require no illustration. The commencement of this work we noticed in our fourth volume, p. 191. Its extension will probably be continued with that of its object.

ART. 49. *An Oration, delivered on Tuesday, November 29, 1796, at the Great Room, in Brewer-Street, on the Resignation of General Washington; including a short Review of his Life, Character, and Conduct. By John Gale Jones.* 8vo. 33 pp. 1s. Jordan. 1797.

That a character so finished and important as that of Washington, should have excited the admiration of the world, is less a subject of surprise, than that it should have found a detractor in any part of it. Mr. Jones has but expressed the general sentiments of the public at large, in so much of his speech, as regards the legislator of America; and the whole oration, though tinctured, as may be expected, with the leaven of democracy, contains much less of such exceptionable matter, than is usually found in the harangues of these political declaimers.

MISCELLANIES.

ART. 50. *Six Letters on the Subjects of the armed Yeomanry, addressed to the Right Hon. Earl Gower Sunderland, Colonel of the Staffordshire Volunteer Cavalry. By Francis Percival Eliot, Major in the above Corps.* London, printed for the Author, and sold by Egerton. 8vo. Plates. 230 pp. 1797.

It is with peculiar satisfaction, after the opinion which we felt ourselves obliged to give of some parts of Major Percival Eliot's former Letters, that we pronounce the two additional Letters, now first published, to be a very judicious selection from the system of equestrian tactics, which his Majesty has commanded to be practised. Major Percival has corrected one of the chief defects in General Dundas's book, by

simplifying it, and we think he has selected every rule and manœuvre which can possibly be useful, either to the troops of the line, or the irregular corps. It may be doubted, whether still fewer might not have been sufficient. We presume these Letters were in the press before the Major had seen the appendix to Gen. Dundas's publication, containing the review exercise, otherwise, we conclude that he would have thought it right to give the manœuvres there selected; especially as the first seven are ordered never to be omitted at any inspection.

On one point, we regret that Major Percival has not given his instructions in greater detail, because we consider it as one of the most essential points for the preservation and good order of an army. We mean, the mode of conducting a line of march for any considerable distance. As the troops, for whose use the present work is written, do not go out of this kingdom, he would of course, have confined himself to the peculiar circumstances applicable to the nature of this country. The good order and preservation of the horses on a march, depends wholly on the judgment and attention of the officers who conduct it: and it is very possible, by inattention, to render cavalry totally unfit for service, from a march of no immoderate length; while regiments of cavalry, judiciously conducted, are always found to be in better order at the termination of a very long march, made according to the usual easy routes in this kingdom, then they were when they commenced it. In very hot weather, it is absolutely necessary, that the march should commence at a very early hour, but when the days are short, it is better that the troops should not arrive at their destination, 'till the middle of the day, than that they should commence it before day light. The men ought, however, always to reach their quarters before twelve o'clock, and if possible, before eleven, that they may have sufficient time to clean their horses and accoutrements, before they prepare their own dinners.

The great roads in this kingdom are seldom wide enough to admit of marching by ranks of three, (i. e. six in front) but there are very few roads, which will not admit of ranks by two, (i. e. four in front) as it is very essential, on every account, to shorten the line of march as much as possible. They should never be permitted to move off on a smaller front, for no inconvenience whatever arises from reducing fours to files, where an occasional contraction of the space requires it, and forming them up again after it is passed. The line is so extended by file marching, and the men are so very apt to vary the intervals between each file, by sometimes retarding, and at other times accelerating their pace, that the rear is perpetually changing from a walk to a gallop, and back again to a walk, with a sudden halt, which harrasses the horses exceedingly, whereas, in fours, a very small degree of attention is sufficient to keep both ranks and files perfectly well dressed. The commanding officer should generally remain in the rear, from whence he will be best able to observe the line of march, and his principal attention should be directed to keep the pace equal, and the rear well closed up. He should halt and dismount the whole after the first mile, because there will always be some alteration necessary in putting on the baggage, or in the girths, and he should halt them again every four or five miles, to prevent the men from falling out of the ranks, and

galloping their horses afterwards to regain them. He will also find it of great use to change the front, when half the day's march is completed. With these precautions, cavalry will march with great ease, at the rate of six miles an hour, where the roads are good, and the country not mountainous. We have thrown out these hints, because we really think the subject of great importance to the welfare of our cavalry; and we do not recollect to have met with any directions on the subject peculiarly adapted to this country, in any of the many military treatises we have read.

ART. 51. *The Life and Adventures of Peter Porcupine, with a full Account of all his authoring Transactions; being a sure and infallible Guide, for all enterprising young Men, who wish to make a Fortune by writing Pamphlets. By Peter Porcupine himself.* 12mo. 58 pp. 1s. Philadelphia: Printed for, and sold by, WILLIAM COBBETT, at No. 25, North Second-street, opposite Christ Church. London: Reprinted by Wright, No. 169, Piccadilly. 1797.

They who were so certain, that the observations of this author, on the emigration of Dr. Priestley, (Brit. Crit. vol. iv. p. 498.) were manufactured in England, and would not believe our report, nor credit even our positive information, that the real author was a Mr. Cobbett, resident at Philadelphia, (vol. vi. p. 589.) will now, we presume, at length be persuaded, by the assertion of the author himself, Mr. Cobbett is undoubtedly a man of singular merit, an Englishman by birth; but resident in America, since the latter end of 1792. He was born in 1766. His father was a farmer, near Wey-hill, in Surry, under whose eye he was occupied in rural labour, 'till, in 1782, the desire of seeing the world made him attempt to go to sea. He was recalled into the country; but, in 1783, again eloped, and was then placed in London, under an attorney. In this situation he continued, with great aversion to it, for eight or nine months. He then enlisted, as a common soldier, in which station, the efforts he made to acquire some knowledge of grammar, and improve himself in writing and reading, are truly meritorious and extraordinary. His general good behaviour raised him, in the course of about three years, to the rank of serjeant major, in which he served five more, "without ever being once disgraced, confined, or even reprimanded." He then applied for a discharge, which was given him, in the most honourable manner. In proof of this, he has printed a copy of his discharge, and of the orders of the day, respecting him. This was in December, 1791. Between this and March, 1792, he was married, and then went to France. His intention was, however, to go to America, which he fulfilled in the ensuing September. From this period, the most remarkable circumstance of his life has been the publication of his several pamphlets, which, when we consider his origin and mode of education, are still more wonderful than they are without that reference. His courage in publishing tracts so reasonable, and, at the same time, so strong, in a country where multitudes had received the most virulent infection of French principles, is not less than he could have evinced in any military service. He is now, in spite of all attacks, settled at Philadelphia, as a

bookseller, and has published this account of himself, to destroy the calumny of his malicious enemies. He confesses that his original motive for wishing to settle in America, was an inclination to republican principles; of which, however, he seems to have been fairly cured, by the most regular method, that of experiment.

ART. 52. *The Life of Thomas Paine, interspersed with Remarks and Reflections. By Peter Porcupine; Author of the Bloody Buoy, &c. &c.* 12mo. 60 pp. 1s. Philadelphia, printed: reprinted for Wright. 1797.

This tract, professes to be little more than an abstract of the life of Paine, which was published here, under the name of F. Oldys. The author has added a few pertinent and original observations; and evinces a strong detestation of the mischievous disposition, and principles of that too-famous adventurer.

ART. 53. *An Answer to Mr. Paine's Letter to Gen. Washington; or Mad Tom convicted of the blackest Ingratitude, including some Pages of gratuitous Counsel to the Author of the "Cause and Consequences, &c." By P. Kennedy, Esq. The Second Edition.* 8vo. 55 pp. 1s. Rivingtons. 1797.

The virulent attack alluded to in this pamphlet, upon the character of Gen. Washington, has met with universal reprobation, even among those who are least willing to admit the possibility of error in the author of the Rights of Man. To such an attack, it seemed scarcely necessary to oppose any counter-statements. The approbation of a country which he had served, and of Europe which he had astonished, was sufficient to rescue so exalted a character from the licentious imputations of a man, who had lost the esteem of his own country, without conciliating that of any other. Mr. Kennedy has yielded to the exasperation of his feelings upon this occasion; and employed a language, in which anger has as great a share as argument. The sentiments expressed in his pamphlet, are such as the subject would naturally call forth.

ART. 54. *Analysis of Paley's Principles of Moral and Political Philosophy. By C. V. Le Grice. The Second Edition, corrected and enlarged.* 8vo. 94 pp. 2s. 6d. Lunn, &c. Cambridge; Robinsons, London. 1796.

As Mr. Paley's Principles of Moral Philosophy are made a regular book of exercise in the University of Cambridge, this exact analysis of them may be useful to some students, who are unwilling to take the labour of drawing up such a one for themselves. But of all such exercises the chief advantage is derived from the act of making them, and is not to be imparted, in any comparable degree, to other persons. Such a sketch may, however, serve as a more copious index, or table of contents, and may thus be useful to those who have occasion to make references to the larger work.

ART. 55. *A Treatise on the Theory and Practice of Seamanship, containing General Rules for manœuvring Vessels, with a moveable Figure of a Ship, so planned, that the Sails, Rudder, and Hull, may be made to perform the Manœuvres according to the Rules laid down. To the above is added, a Miscellaneous Chapter on the various Contrivances against Accidents, and a System of Naval Signals; the whole forming a useful Compendium to the Officer, to instruct him when young, and to remind him when old. The Second Edition, corrected and enlarged. By Richard Hall Gower, in the Service of the Honourable East-India Company.* 8vo. 174 pp. 7s. bound. Robinsons. 1796.

These very copious writers of title-pages save us, in some respects, the labour of analysing their works. How long it is since the first edition appeared, we are not informed; but Mr. Gower complains heavily, that a considerable part of it was unfairly reprinted by another person. In this edition, the system of naval signals is said to be new; as well as much other matter.

ART. 56. *Grammaire Angloise comparée avec la Grammaire Françoise; dans laquelle les Principes et les tours des Phrases, des deux Langues, sont raisonnés d'une manière tres-nouvelle, et prouvés par des Exemples assez nombreux pour éclaircir toutes les Difficultés qui pourroient se rencontrer. Ouvrage nécessaire à ceux qui veulent apprendre l'Anglois, avec facilité; et d'autant plus utile à ceux qui enseignent ou étudient le François, que le Mode Subjonctif, et le Mode Infinitif, avec à ou de, s'y trouvent, pour la première fois, ramenés à des Causes aussi naturelles que sensibles. Par Nicolas Salmon, Auteur d'un ouvrage, intitulé The complete System of the French Language; d'un autre intitulé A Footstep to the French Language; d'un Dictionnaire Etymologique, intitulé Stemmata Latinitatis, &c.* 8vo. 296 pp. 4s. Dilly, Elmsly, &c. 1797.

Amidst the very numerous Grammars of French and English, now appearing, we cannot have a doubt, that a work by Mr. Salmon, must deserve particular attention. His *Stemmata Latinitatis*, a Latin Etymological Dictionary, reviewed by us, in Vol. viii. p. 264, was a work of such peculiar acuteness, so extensive research, and great utility, as could not fail to mark the compiler as a man very singularly qualified to investigate the properties and idioms of languages. In the present work, Mr. Salmon appears abundantly to display the same qualities, and certainly discusses many difficult points, with an acuteness, which has not before been employed upon them. This book is intended chiefly to instruct the French in learning English; but it may also be recommended to the youth of our own country, who have made a certain progress in the study of French; as a book which will not only assist them in that pursuit, but improve also their knowledge of their own language. We have no doubt also, that, as the title-page announces, the French may find remarks, respecting the language of their own country, at once novel and important. We have seldom seen a book, which contained so much, within so small a compass. As a proof of the remarkable diligence of the author, let any one peruse his rules, for that almost insuperable difficulty

culty to the French who ſtudy Engliſh, the pronunciation of *th*, page 6—10.

ART 57. *Guide pour la Langue Angloiſe, et pour la Langue Francoiſe, dans lequel on a reuni deux grands Advantages, l'utile et l'agreeable; en Phraſes détachés, mais dont le Fil ne ſe perd pas, afin que l'on puiſſe mieux ſentir le Méchaniſme, le Genie, et les Beautés de chacune des deux Langues; à la Suite de quoi ſe trouve le Développement d'un grand Principe peu connu, &c. Ouvrage néceſſaire a ceux qui étudient l'Anglois avec ou ſans un Maitre; ainſi qu'à ceux qui enſeignent ou étudient le Francois. Par Nicolas Salmon, Maître de Langues, Auteur de, &c.* 8vo. 180 pp. 2s. 6d. Dilly, Elmſley, &c. 1797.

With all his merit, Mr. Salmon has too much of the puffing ſtyle, in his enormouſly long title-pages. This guide is a proper companion for the grammar. The author now and then makes uſe of a word, not ſtrictly Engliſh, as *Epidemy*, in p. 9; but, in general, he certainly ſhews a correct knowledge of both languages. We could have wiſhed, that he had not fallen into the *epidemic* rage of giving political leſſons, as in his firſt leſſon. The laſt twenty pages of this book, are employed in an attack upon M. l'Abbé de Leviſac, who has alſo publiſhed a grammar.

ART. 58. *An Introduction to Botany, in a Series of familiar Letters; with Illuſtrative Engravings. By Priſcilla Wakefield, Author of Mental Improvement*; Leiſure Hours, &c.* 12mo. 184 pp. 3s. Newbery, &c. 1796.

The deſign of this little volume, is to cultivate in young perſons, a taſte for the beauties of nature; and to lead, by the eaſieſt and moſt familiar ſteps, to a knowledge of botany. With this view, the author has compriſed her inſtructions in the form of letters, from a young lady to her ſiſter. The ſtyle is clear and agreeable; the examples well ſelected; and, for a more complete elucidation, are added, ſeveral plates, engraved with neatneſs and clearneſs.

It is to be lamented, that many errors of the preſs have crept into the work: they pricipally relate to the names of plants, and more eſpecially the Latin names, as *Tonicera* for Lonicera, *Rubria* for Rubia, *Cuſcula* for Cuſcuta, *Vibumum* for Viburnum, &c. &c. &c. Among the Engliſh names, we remarked *Groſefoot*, inſtead of Gooſefoot, *Whitebear* for Whitebeam, &c. &c. At p. 25, for *unfolds*, we ſhould read enfolds, and at p. 39, *Silicle* for Silide. In the plate facing p. 37, the engraver has erred in fig. 11, which being intended to elucidate the claſs Dodecandria, ſhould, of courſe, have been furniſhed with twelve ſtamens, whereas, it is repreſented with eleven only.

ART. 59. *Letters on ſeveral Subjects, from a Preceptreſs to her Pupils, who have left School; addreſſed chiefly to real Characters, and deſigned for the Uſe of Young Ladies, from Sixteen to Twenty Years of Age.* 12mo. 138 pp. 2s. 6d. Newbery. 1797.

A very ſenſible, and very ſuitable book, for thoſe whom it is intended to intereſt and inſtruct. We are happy to ſee, that, amidſt all

* See Brit. Crit. vol. vi. 445.

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the dissipation and frivolity of the age, there are many who do not think their time lost, or abilities misemployed, in enabling the youth of both sexes to withstand the allurements which, beginning in folly, terminate in vice.

ART. 60. *Dissertations, and Miscellaneous Pieces, relating to the History and Antiquities, the Arts, Sciences, and Literature of Asia. By Sir William Jones, John Elliot, Esq. Lieut. Francis Wilford, and others. Vol. III.* 8vo. 6s. 6s. Vernor and Hood. 1796.

Having before taken notice of the original work from which this selection is taken, we can only say, that this volume is judiciously compiled, and must be very acceptable to those who, from the scarceness, as well as the expence, must find it a matter of difficulty to obtain the quarto publication printed at Calcutta.

ART. 61. *Roman Conversations; or, a short Description of the Antiquities of Rome, interspersed with Characters of eminent Romans, and Reflections, religious and moral, on Roman History. By the late Joseph Wilcocks, F. S. A. The Second Edition, corrected; with a Preface, containing some Account of the Author: also a Translation of the Quotations, a General Index, and a Plan of Rome. In Two Volumes.* 8vo. 16s. Bickerstaff. 1797.

The reader will find an account of the first edition of this work in the second volume, p. 74, of the British Critic. From what we have there said, it will easily be supposed, that it gives us no slight satisfaction to see so entertaining, and useful a performance, proceed to a second edition. We again recommend these conversations to all who wish to see a well-methodized description of Roman characters and manners. This edition has also the additional advantage of a life of the author; and what, in such a work, is of no small utility, a correct and copious index.

ART. 62. *Travels in North America. By M. Crespel. With a Narrative of his Shipwreck, and extraordinary Hardships and Sufferings, in the Island of Anticosti; and an Account of that Island, and of the Shipwreck of his Majesty's Ship Active, and others.* 12mo. 186 pp. 3s. Low. 1797.

The island of Anticosti is famous for shipwrecks. It is situated at the entrance of the River St. Lawrence; and an agreeable account of its produce and extent, and, what is of more importance, its true geographical position, will be found in this little volume. The narrative, though this is not mentioned in the title-page, was first published in French, by M. Crespel, and is very affecting; but the description of the island is by Mr. Wright, who wintered at Anticosti, and surveyed the island, by order of government.

ART. 63. *An Occasional Supplement, to the Appendix chiefly, of Plain Reasons for a general Reform of our Charities.* 8vo. 47 pp. Stockdale. 1797.

We have delivered our opinion, in a former part of our work (vol. ix. p. 450) upon the *Plain Reasons* of this author; and the remarks

marks there made will equally apply to the Supplement before us. The obſervations have in them too much of local and particular allu-ſion, to become generally intereſting; though ſome ſtrictures upon abuſes are interſperſed, which may, with equal juſtice, be referred to the mal-adminiſtration of charitable funds throughout the kingdom.

ART. 64. *Illuſtration of Mr. Hume's Eſſay concerning Liberty and Neceſſity; in Anſwer to Dr. Gregory, of Edinburgh. By a Neceſſitarian.* 8vo. 44 pp. 1s. 6d. Johnſon. 1795.

With the premiſes and concluſions of Mr. Hume's Eſſay, few of our metaphyſical readers are (we apprehend) unacquainted. Dr. Gregory, in the firſt volume of his Philoſophical and Literary Eſſays, undertook to controvert the doctrine of Mr. Hume, by the *reductio ad abſurdum*. The writer of theſe Illuſtrations enters into an elaborate and cloſe inveſtigation of the mode of reaſoning adopted by Dr. G. and offers many chemical analogies in ſupport of the conſtant conjunction of cauſe and effect, in the ſenſe in which it is uſed by Mr. Hume. Without receding from any part of our own opinion (in which we unite with Dr. Gregory) we are yet ready to admit the acuteneſs of this writer, in his own ſpecies of reaſoning. But we do not conceive that the bulk of our readers would be inclined to accompany us, in inveſtigating the force and propriety of his concluſions.

ART. 65. *Proceedings at a General Court-Martial, holden at the Aſſembly Rooms in the City of Canterbury, on Friday, the 13th of May, 1796; and continued, by Adjournments, until the 1ſt Day of July, 1796, inclusive. By the Order of General the Duke of Richmond; upon an Appeal made by Captain Archibald Morriſon, of the Weſt-Middleſex Regiment of Militia, from a Regimental Court-Martial, of which Lieut. Col. Brettell, of the ſame Regiment was Preſident, holden at Dover, by Order of Col. Nicholas Bayley, the Commanding Officer of that Regiment, on the 15th Day of February, 1796 (and continued by Adjournments) to hear and determine the Complaints made to the ſaid Colonel Bayley, by Serjeant John Harold, and others, of the ſame Regiment, againſt the ſaid Captain Archibald Morriſon.* 4to. 71 pp. 3s. 6d. 1796.

Captain Morriſon, the appellant in this trial, had appeared in a public aſſembly at Deal with ſtringed ſhoes. This was deemed, by his commanding officer, a violation of regimental etiquette; and, upon Captain M.'s refuſing to obey an order, from Col. Bayley, to leave the room, he was put under arreſt. For breaking this arreſt, and other collateral offences, Capt. M. was brought to trial before a regimental court-martial; and upon theſe, as well as ſome other charges, brought by non-commiſſioned officers, was convicted. The trial, upon an appeal to a general court-martial, is the ſubject of the preſent report. Our duty will be ſufficiently diſcharged in ſtating, that the ſentence of the regimental court-martial, upon every charge brought by the non-commiſſioned officers, was reverſed; and the ſame fate attended every article, but one, in the charges preferred by Colonel Bayley. The whole appears to have done away every imputation,

tation that lay against Capt. M.; and to have left room for a surmise, that the prosecution might originate in other motives than those of supporting military discipline, and regimental laws.

ART. 66. *An Introduction to the Knowledge and Practice of Gardening. By Charles Marshall, Vicar of Brexworth, Northamptonshire.* 12mo. 443 pp. 5s. Rivingtons. 1796.

This book of gardening has a more scientific form than Mawe's, and is more calculated for gentlemen gardeners. The Calendar, printed at the end, will be very useful; and we altogether recommend the book as convenient in its size, and as being very judiciously arranged.

FOREIGN CATALOGUE.

FRANCE.

ART. 67. *Introduction à l'étude des monumens antiques, par* A. L. Millin, *Conservateur du Muséum des antiques, Professeur d' histoire et d' Antiquités.* L'an 4 (1796); 72 pp. 8vo.

ART. 68. *Introduction à l'étude des pierres gravées.* L'an 4; 68 pp. 8vo.

We doubt not but it must already be known to many of our readers, that with a view to form the taste, and promote the knowledge of antiquities, a course of lectures is read every half year, in the National Museum, at Paris. In order to facilitate this study to his hearers, and to supply them with an useful directory adapted to his lectures, Mr. *Millin* intends to draw up a particular introduction to each department of archæology, of which we here announce the first *cahier*. The design itself of delivering a course of lectures in the very saloons where a large and valuable collection of antiquities is preserved, can not certainly but be highly approved, and is deserving of general imitation. But then the persons employed to superintend the whole, should be as active and well-informed, as it appears from the different pieces for which the public is indebted to him, that Mr. M. is. Both his *Homeric Mineralogy*, and his *Elements of Natural History*, clearly show that he possesses one of the indispensably necessary qualifications of a good antiquarian, in his intimate acquaintance with natural history; as his *Monumens de la France* evince the extent of his historical knowledge, to which the *Magazin Encyclopédique* also, of which he is the conductor, bears still further testimony.

The *first* of these articles is intended, as the title itself expresses, to be a general introduction to the study of antiquities, and may be considered as the prolegomena to the whole. The divisions of the subject, adopted by the author, are into, 1. Architecture; 2. Painting; 3. Sculpture; 4. Engraving on stone; 5. Mosaic work; 6. Vases; 7. Instruments,

Inſtruments, or Implements; 8. Coins; and, laſtly, 9. Inſcriptions. Some had included painting, ſculpture, and moſaic work, under the heads of *Iconography* and *Toreumatography*, and had, not without ſome impropriety, regarded ſtatues, bronzes, and buſts, as appertaining to the former of theſe claſſes; we, however, approve, on the whole, of the preſent diſtribution into *nine* parts, though we do not conceive them to be here arranged in the eaſieſt and moſt natural order. In conformity to the progreſs of cultivation itſelf, we ſhould have begun with the inſtruments and vaſes; which ſhould, we think, have been immediately followed by ſculpture, together with the arts derived from it, as engraving, and the formation of coins, and inſcriptions; after which, we ſhould have referred moſaic work to the article of painting, concluding the whole with the architecture of the ancients. The author next treats of the uſe of archæology, which, in our judgment, he confines within too narrow bounds, when he ſays, that its object is to ſecure us againſt the impoſitions frequently practiſed by the dealers in theſe articles. Of theſe, beſides ſuch as are more generally known, Mr. M. adduces ſome remarkable examples which have fallen within his own knowledge. Thus ſome ancient remains of this kind have been indebted for their preſervation to a pious error; as, for inſtance, where a Valentinian on the Croſier, in the Holy Chapel, has been taken for St. Louis; the well-known *Achates Tiberianus*, for an aſcenſion of St. John the Baptiſt; and a bas-relief, on which Neptune and Minerva are repreſented in the moment of the Creation of the horſe and olive-tree, for Adam and Eve, with the forbidden fruit. But as heretofore theſe ſuperſtitious notions had contributed to prolong the exiſtence of ſuch ancient relics, ſo were they, on the contrary, under the Vandaliſm of Robeſpierre, not unfrequently the cauſe of their deſtruction. In a church at Pui-de-Dome, an Iſis of Baſaltes, with an Horus on her lap, had for ſome centuries been honoured by the inhabitants, as a repreſentation of the Virgin Mary. It had been brought, like many other ſimilar figures, which are found in churches under the denomination of *vierges noires*; by the Cruſaders from the eaſt. It has lately, however, been deſtroyed by theſe new Iconoclaſts, as a real madonna. We muſt own ourſelves, likewiſe, to have been much pleaſed with the author's geographical plan, for the ſtudy of archæology, ſince nothing can be more truly ridiculous, than to begin here alſo with Spain. At the ſame time, we muſt obſerve, that the tranſition ſhould, in our opinion, have been made immediately from Aſia Minor to Magna Græcia, and Sicily, and from thence to Etruria, before he had proceeded to give an account of the ſtate of the arts in Greece properly ſo called, and in Athens. For ſo long as in the hiſtory of the Grecian people, as well as in that of the arts, the flouriſhing colonies of Sicily, and of lower Italy, are not made immediately to follow the Ionic Hiſtory; and till we are convinced that in Syracuſe, Agrigentum, Croton, Thurii, Sybaris, &c. the elegant arts, as well thoſe which reſpect language, as thoſe of a more mechanical kind, had attained a degree of perfection which we could hardly have conceived, antecedently to the epocha aſſigned to them by Pliny, and the writers to whom he refers, in Greece ſtrictly ſo called, ſo long muſt our hiſtory of the arts unavoidably appear confuſed, unconnected, and incomplete.

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The author, having given a *Catalogue raisonné* of the principal works on the subject of Archæology, next proceeds to sketch out a scientific classification of the different objects, according to the plan recommended by *Heyne*, in his excellent eulogium on *Winkelman*. In this undertaking *Linnæus* should be followed as a model, the synonymies and places where each object was first discovered, and is still to be found, as also the best representations of them in prints, being pointed out; to which should likewise be added, a concise, but satisfactory estimation of the merit of the execution, with an account also of the restorations. The Introduction concludes with a short list of the most remarkable museums and collections, in which we are sorry to find a confirmation of the account, which had been contradicted by some of the public papers, that when the Abbey of St. Germain was destroyed by fire, in the year 1795, not only the valuable library, but likewise the choice collection of antiquities, particularly that of the celebrated *Montfaucon*, perished together with the building.

These general prolegomena are followed by the author's *Introduction to Glyptography (l'étude des pierres gravées)* in which he shows himself to be a person who has not derived his information merely from the descriptions given by others, and from books of prints, but from the actual contemplation of the originals themselves. It must be allowed, indeed, that he has had, in this department, some very eminent predecessors; such as *Mariette* and *Natter:* and he has likewise availed himself of the works of still more modern writers; as *Bracci, Raspe, Eckhel*, &c.; more especially in the accurate list which he has drawn up of the persons who have distinguished themselves in this art, whose names are found on gems, in pp. 33—47.

But a particularly valuable part of this introduction, is the Glyptographic Lithology, p. 8—18, where the author has, in a sufficiently methodical and luminous manner, brought together, under one view, the results of the discoveries of modern mineralogy combined with antiquarian investigation. It is much to be regretted, however, that he knew nothing, beyond the titles, of the works of *Lessing* and *Brückmann* on this subject; and that he appears never to have heard of the very important observations of *v. Veltheim* relative to it.

GERMANY.

ART. 69. *Ideen über die Politik, den Verkehr und den Handel der Vornehmsten Völker der Alten Welt.* i. e. *Ideas concerning the Policy, the Intercourse, and Commerce, of the principal Nations of the ancient World. Vol. II. Asiatic Nations.* By A. H. L. Heeren, *Professor of Philosophy, at Gottingen, &c.* 8vo. 800 pp. Gottingen. 1796.

Whilst the page of history, and the annals of our own times, present us with little more than the detail of wars, depredations, and bloodshed, and instances of treachery, cruelty, imbecillity, and whatever can afflict and degrade human nature, it must be a great relief to the generous mind, to turn to a work, the object of which is, to celebrate the

the arts of peace, and to delineate the firſt dawn and progreſs of civilization, commerce, and the tranquil intercourſe of former times. Such is the publication now before us, the purport of which is, to direct our attention excluſively, to objects that tend to improve, and not to deteriorate the condition of Man. Conſcious that his materials, however carefully and labouriouſly collected, muſt in many inſtances prove ſcanty, and in ſome, perhaps, inaccurate, the author contents himſelf with the modeſt title of general *Ideas* on the ſubject; truſting, that good men may be induced to purſue the career, if not retroſpectively, at leaſt by preferably commemorating the laudable and ſalutary exertions of their own times.

This firſt volume of this work, was publiſhed in the year 1793, and relates to the policy, &c. of the African nations, the Carthaginian, Æthiopians, and Ægyptians, down to the time of Alexander. The preſent involves what concerns the Aſiatic nations, the Perſians, Phœnicians, Babylonians, and Scythians, during the ſame period, *i. e.* from about the year 600, to 330 before Chriſt. In a well-written introductory ſection, the author delivers general obſervations on the geographical and phyſical ſtate of the continent of Aſia, conſidered at large, which are illuſtrated by a chart, drawn up by the author, from the beſt documents he could obtain. Theſe muſt be particularly attended to, as many important inferences, concerning the fate of nations, are deduced from the invariable data of nature. Two great chains of mountains, the Altai and the Taurus, croſs this continent, from weſt to eaſt, and branching out into various ſecondary ridges, ſuch as the Caucaſus, the Ural, and that which penetrates ſouthward to Cape Comorin, form collectively, what the author is pleaſed to call a wide ſpreading web, or net-work. The height and poſition of theſe mountains, determine the origin and courſe of the great rivers. Thoſe that bend to the north or eaſtward, have little or no reference to this work; but the Tigris, the Euphrates, the Indus, and the Ganges, have at a very early period, attracted population, and influenced the condition of thoſe nations, who ſeated themſeves on their fertile borders. The direction of the two principal ſeries of mountains, points out three diſtinct races of men. The tribes to the north of the Altai, deprived of every comfort, and almoſt of every neceſſary, were precluded from numerous aſſociations, by the ſcantineſs of their means of ſubſiſtence, and looked for enjoyments congenial with their nature, only on the the other ſide the grave. Thoſe between the two chains, a lofty country, with abundance of paſture, but without trees, collected in numerous, but wandering hordes; and from their multitudes, and the vigour induced by their habits, were ſoon prompted, if not compelled, to foreign excurſions, which led to certain and eaſy conqueſts. The ſouthern nations, whom the propitiouſneſs of their ſoil and climate, and hence the greater ſoftneſs of their perſonal conſtitutions and manners, ſoon led to permanent and accumulated habitations, and to agriculture and manufactures, would rapidly dwindle into a comparative degree of effeminacy, which muſt, ere long, have rendered them unable to cope with the more hardy paſtoral tribes, that would inceſſantly infeſt their northern limits. Much illuſtration is derived from theſe local conſiderations. The forms of government that obtained in the

the different ſtates which gradually extended over the moſt hoſpitable regions of this wide continent, appear to have been uniformly of the deſpotic kind. This phænomenon our author endeavours to account for, 1. by their origin, which as far as our records go, has uniformly been conqueſt; 2. by their enormous extent, the more mighty conqueror, ever graſping at the acquiſitions of thoſe leſs powerful or fortunate; while the vigour neceſſary for preſerving the tranquillity of large and numerous provinces, may ſtill appear, notwithſtanding the new-fangled doctrines of modern Theoriſts, unfriendly to if not incompatible with any great degree of civil liberty; and 3. by the influence polygamy, which as it diſſolves the ties of conjugal affection, and weakens thoſe of parental tenderneſs, will harden men into domeſtic tyrants, who, when they happen to bear a ſway, will be little diſpoſed to ſuffer any controul to their abſolute will. Hence the maxim is advanced, which perhaps may bear ſome further diſcuſſion, that no free government can exiſt, where polygamy prevails. A general ſurvey is next taken of the principal articles of the ancient commerce of Aſia, which was chiefly carried on by caravans, whoſe tracks and principal ſtations are here amply deſcribed. Here an enquiry is made into the ſite of the gold mines, that firſt ſupplied that precious and pernicious ore, the reſult of which, as confirmed by ſubſequent documents, is, that the ſeat of the moſt ancient population and commerce of Aſia, was the region north of India, extending over Bactria, and part of the leſſer Bukaria, to the limits of the deſert of Cobi, and the foot of the Altai. The ſeveral articles of clothing, the ſilk, wool, cotton, furrs, &c. are next enumerated; nor are the drugs, ſpices, and perfumes, paſſed over in ſilence. This introduction cloſes with a general ſurvey of the ancient languages of Aſia, their genius, extent, and duration. The Sanſcrit and Chineſe, however ancient and prevalent, did not, however, as might be expected, come within the author's plan.

The firſt, and the moſt copious chapter, relates to Perſia. It conſiſts of two ſections; the firſt treating ſpecially of the geographical and political ſtate of the different parts of that vaſt empire, as diſtinguiſhed into the diſtricts governed by the ſeveral Satraps. This we know includes the greateſt part of Southern Aſia. The author begins with the weſtern provinces, Aſia Minor, Syria, and Phœnicia; next come thoſe between the Euphrates and Tigris; then the nations between the Tigris and Indus; and, laſtly, the Perſian provinces between the Indus and Ganges, whoſe limits cannot be accurately determined. In his ſurvey of this extenſive tract, the author neceſſarily meets with the far-famed ruins of Perſepolis, a monument which has hitherto baffled the reſearches and ſagacity of the moſt expert antiquaries. Being aware that, if well underſtood, they would not fail to throw much light upon the origin, manners, and progreſſive cultivation of the ancient inhabitants of the interior of Aſia, he ventures a new explanation, the reſult of which is, that they are, in fact, the ſplendid remains, not of the reſidence, as had been generally ſurmiſed, but of the magnificent ſepulchres of Cyrus, and his immediate ſucceſſors, with ſome additional ſtructures, manifeſtly erected in ſubſequent times, by the Saſſanidæ and Caliphs. The remarkable ſculptures on the rocks are explained from paſſages in the Zend a Veſta

Vesta, and the Indian fragments of Ctesias. These fragments, which have been generally considered as a tissue of fabulous, and, perhaps, allegorical conceits, appear, from this interpretation, to contain a system of Bactrian Mythology; and, according to this, even the monsters that frequently occur, receive a satisfactory interpretation. It is hence inferred, that the ancient Persians derived their manners, as well as their mythology, and style of architecture, not from Media, as many have conjectured, but from Bactria, or the northern parts of India. We leave this elaborate part of the work with reluctance, to recommend to the notice of the inquisitive reader the section on the Indian provinces, where, among the mountains of Cashmir, we find an aristocratical, if not a democratical form of government, which, it appears from Arrian, existed in the time of Alexander; and, from a late traveller (G. Forster's Journey from Bengal to England) seems to have continued even to this day.

The second section of this chapter treats of the interior government (we can hardly call it constitution) of the Persian empire. The author enters fully into this investigation, conceiving that, if duly developed, it would serve as an introduction to the knowledge of all the great states that arose in ancient Asia, among which there always prevailed a singular uniformity. He has here endeavoured to divest himself of the impressions derived from the contemplation of the history of the European states, which, considering the disparity of efficient causes, would oftener mislead than illustrate. The great Asiatic empires were mostly founded by wandering pastoral tribes *(Nomades)* who brought no constitution but their irresistible power. The questions are here agitated at large, how was a polity first instituted? How did it operate in its progress? What are we, in fact, to understand by *Eastern despotism?* How far was it limited by laws? How far by religion? The laws of Zoroaster, which are proved to be prior to Darius, both assist in, and receive some illustration from, this inquiry. The privileges and power of the monarch, his civil establishment, and private life; the administration of the provinces, and authority of the Satraps. The state of the finances, concerning which we have never had any satisfactory information; the military ordinances, and œconomical habits, are all heads here circumstantially treated of. The Eastern and European nations have started from very different points in their various institutions; no wonder, therefore, that they should be found to differ so much in the establishment they have produced.

The chapter on the Phœnicians, not a conquering, but a republican, commercial, maritime people, founder of numerous colonies, contains matter of much curious, and to us not trivial import. That on the Babylonians also, who, it seems, carried on a coasting trade to the East-Indies, before the origin of the Persian monarchy, and an extensive commerce, by means of caravans, to the Phœnician harbours, and to the interior parts of the continent as far as Thibet, and, probably, even China, is no less interesting and pertinent. Lastly, the Scythian wandering tribes afford a picture of a quite different state of society; their travelling hordes having, according to Herodotus, been frequently seen on the banks of the Caspian and Euxine, and, probably, on the very confines of modern Russia.

We

We lament that the limits we are obliged to prescribe to our accounts of foreign literature, have prevented our enlarging somewhat more on this valuable work. That in so wide a field of enquiry, on subjects so distant and recondite, some mistakes have not escaped the industry and acumen of the writer, we will not undertake to affirm. But, admitting whatever may be objected on this head, we do not hesitate to recommend the work as particularly worthy the attention of this commercial and polished nation. As such, we cannot help thinking it deserving of a translation; which, were it to fall into able hands, might no doubt be materially improved, by various information to be derived from publications, which either were not published, or had not reached the author, when he put forth his work; and still more so, were our able and candid geographer, Major Rennell, and perhaps the author himself, to co-operate in the improvement of the work; we have reason to augur, that neither of them would withhold their assistance.

A third and last volume is promised, which is to relate to the policy, &c. of ancient Europe. Considering the abundance of materials to be met with relating to this branch of the subject, we cannot but look forward with pleasure to the entertainment we expect to derive from the prosecution of the author's labours.

ART. 70. *Commentationes theologicæ editæ a* Jo. Casp. Velthusen.—Christ. Theoph. Kuinoel—*et* Ge. Alexandro Ruperti. Vol. III. 1796. 509 pp. l. 8vo. (1 Rixd. 12 gr.)

The articles contained in this new volume of a very judicious selection of Theological Dissertations, are, 1. Franc. Volkm. Reinhard *diss. de Christo suam, dum viveret, resurrectionem prædicente.* Viteb. 1784; 2. A Letter, by D. F. *Ruckerisfelder*, to Prof. *Lubbers*, on the famous Vatican MS. of the N. T. (B. in Wets. and Griesb.); 3. Guil. Frid. Hufnagel *diss. de Psalmis prophetias Messianas continentibus.* Sectio I. et II. Erlang. 1783—4; 4. Frid. Sam. Winterberg. *dissertatio de tabernaculis æternis ad* Luc. XVI. 9; 5. *D.* Storr. *de fontibus Evangeliorum* Matthæi *et* Lucæ. Tübingen, 1794; 6. Explanation of Eph. v. 6—14, by Prof. *Kuinoel*; 7. Two Dissertations, by Velthusen, *de legibus Dei non simpliciter arbitrariis*, Helmstädt, 1780: to which is annexed, 8. Another, by Herm. And. Pistorius, *de legibus divinis non a mero Dei arbitrio proficiscentibus*; 9. 10. *Ad voces quasdam versionum Græcarum veterum interpretum Proverbiorum* Salomonis *Observationes, by Prof.* Loesner, Leipzig, 1761; 11. The second part of *Prof.* Schnurrer's *Observationes ad vaticinia* Jeremiæ, Tübingen, 1794; and, lastly, *An Exposition of the 1st and 2nd Chapters of the Prophecy of* Habakkuk, by *Ruperti*, who had before very ably explained the 3rd chapter, in the second *Fasciculus* of his *Symbolæ ad interpretationem S. Codicis*, which we take this opportunity of recommending to the notice of our readers.

ART.

ART. 71. S. Th. Sömmerring *de corporis humani fabrica Latio donatè ab ipso auctore aucta et emendata. T. I. de Ossibus. T. II. de ligamentis Ossium*; 431 and 72 pp. in 8vo. Frankfurt on the M.

The translator of this generally approved, and very useful book, is Prof. *Cloſſius* of Tübingen, who appears to be, in every respect, perfectly equal to the undertaking. We shall only add, that the corrections of, and additions made to it, by the author himself, which are considerable, give it greatly the advantage over the original German work. *Jena ALZ.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Dr. H. may be assured, that our article on his publication was written without the slighteſt degree of hostile intention; as indeed is proved by the praises which it contains. If we differed from him in one point, it was only as persons having generally the same intention with himself. What we said, we still think ourselves able to prove; but we deem it best, on all accounts, to avoid altercation.

LITERARY INTELLIGENCE.

We announced, some time ago, an intended poem, by *Mr. Pye*, on the origin and progress of Navigation. It is said that it is now nearly completed, and will close with a splendid apostrophe, commemorating our late glorious naval victories.

Mr. Franklin promises a history of Hindostan, from the time of Aurenzebe to the present period.

Miss Stockdale, we are told, has sacrificed to the Muses; and her first production is to consist of poems, entitled "The Effusions of the Heart."

We hear also of a volume, containing Six Sermons, to be published by the *Rev. G. S. Townley*, Chaplain to the Lord Mayor.

THE

BRITISH CRITIC,

For NOVEMBER, 1797.

Beware what ſpirit rages in your breaſt,
For ten inſpir'd ten thouſand are poſſeſt. ROSCOMMON.

ART. I. *The Hiſtory of the County of Cumberland, and ſome Places adjacent, from the earlieſt Accounts to the preſent Time: comprehending the local Hiſtory of the County; its Antiquities; the Origin, Genealogy, and preſent State of the principal Families, with Biographical Notes; its Mines, Minerals, and Plants; with other Curioſities, either of Nature or of Art. Particular Attention is paid to, and a juſt Account given of, every Improvement in Agriculture, Manufactures, &c. By William Hutchinſon, F. A. S. Author of the Hiſtory of Durham, &c. Vol. II.* 4to. 708 pp. Fine Paper, 15s.; Superfine Demy, 18s. 9d.; Medium Vellum, 1l. 2s. 6d Jollie, Carliſle; Law, &c. London. 1797.

THIS is the concluding volume of a work, ſome account o which we gave in our Review for July laſt (p. 69) and it is but doing juſtice to the author to ſay, that we have peruſed it with equal, if not greater ſatisfaction, than the preceding. Not that we diſcover more diligence and attention in the execution; but that the ſea-ports, and coal-works, the romantic ſcenery around the lakes in the neighbourhood of Keſwick, the account of Carliſle, and the ſurpriſing revolutions which that city has experienced, and the part of the county in gene-

ral, deſcribed in this volume, are, of themſelves, more intereſting.

In our report of the firſt volume of this important county hiſtory, we contented ourſelves with a brief outline of the publication; our readers, we flatter ourſelves, will now be pleaſed with a more minute detail of the work; and to ſuch of them as are not particularly acquainted with the diviſions of the county, it may be neceſſary here to remark, that it is divided into five wards: viz. *Allerdale Ward above Darwent*, *Allerdale Ward below Darwent*, *Cumberland Ward*, *Leath Ward*, and *Eſkdale Ward*. Theſe diviſions are diſtinctly marked out, in a beautiful and correct map of the county, which accompanies the work. The greateſt part of *Eſkdale Ward*, a ſmall part of *Cumberland Ward*, *Leath-Ward*, and a part of *Allerdale Ward above Darwent*, are deſcribed in the firſt volume. The author continues his tour along the ſea-coaſt, commencing with a ſhort account of the pariſh of *Hale*, in which neighbourhood is a romantic hill, called *Wotobank*; and as he conſtantly endeavours to gather up ſuch etymologies as may ſerve to elucidate, he here introduces a poem, entitled *Edwina*; which, though not fully hiſtorical, leads to a conjecture why the place alluded to was ſo called.

This elegiac tale, which is ſaid to be the haſty indeed, but elegant effuſion of Mrs. Cowley's pen, is founded on the following very idle, but traditionary ſtory:

"A lord of Beckermont, and his lady and ſervants, were one time hunting the wolf; during the chaſe this lord miſſed his lady: after a long and painful ſearch they, at laſt, to his inexpreſſible ſorrow, found her body lying on this hill, or bank, ſlain by a wolf, and the ravenous beaſt in the very action of tearing it to pieces, till frightened by the dogs. In the firſt tranſports of his grief, the firſt words that this ſorrowful huſband uttered were, *woe to this bank*, ſince vulgarly called *Wotobank*."

The deſcriptions in this poem are, indeed, highly poetical, and the numbers, in general, harmonious. We regret that the piece is too long for our inſertion.

The pariſh of Egremont ſucceeds, with a ſhort deſcription of the ruins of the caſtle, and a genealogical table of the Lords of Allerdale. Egremont is one of the greater baronies, known formerly by the name of the Barony of Copeland; it was given by Randolph de Meſchines (to whom the Conqueror granted the whole territory of Cumberland) to his brother, William de Meſchines, who ſeated himſelf at Egremont, and erected a caſtle there, upon a ſharp-topped hill, and thereupon called the ſame *Egremont*; and, in diſtinction of this his baronial ſeat, he changed the name of Copeland to that of the

Barony

barony of Egremont, under which he made all his inferior grants to be holden. After poſſeſſing this eſtate, with great power, for ſeveral years, it deſcended to the families of Lucies, Multons, and Percies, and is now the property of the Earl of Egremont. It was an ancient borough, diſfranchiſed at its own petition, as it is ſaid, to avoid the expence of repreſentation in Parliament. The ordonances of Richard Lucy, for the government of the borough, made about the time of King John, point out to us the cuſtoms of that diſtant age; and ſeveral ſingularities are to be obſerved in this curious record.

In the account of Whitehaven (the principal ſea-port in this county) we have a remarkable inſtance of the moſt rapid progreſs of improvement, and advance in population, trade, and navigation. In 1633, it is ſaid, the town conſiſted of only nine or ten thatched houſes, but now can boaſt of upwards of 16,400 inhabitants. By a printed liſt, found in the cuſtom-houſe, it appears that, in 1685, there then belonged to that port 46 ſhips, containing 1871 tons. By another liſt, in 1790, it is ſtated, that 216 ſhips belong to Whitehaven, containing, upon an average, 160 tons each. The ſail-cloth manufactories, roperies, ſhip-building, &c. which are ſo cloſely connected with a maritime ſituation, flouriſh in proportion to the general proſperity; and the great increaſe of ſhipping and commerce here (which is alſo, in ſome degree, applicable to the other ſea-ports on the coaſt of Cumberland) is principally attributed to the great attention paid to the coal and home trade by the Lowther family. The coal-works at Whitehaven, which are ſaid to be the moſt remarkable of any in the world, are particularly noticed; and the method of delivering the coals into the ſhips is ſingular, and, we may venture to ſay, almoſt peculiar to this port.

"The depth of the creek, which forms the haven beneath the adjoining banks, affords a means for the waggons bringing the coals from the works, to approach the very haven; they are received into a gallery or ſtaith, built of wood, projecting over the quay; immediately beneath which, the veſſel, that is taking in her lading, lies at any ſtage of the tide: and the waggon-bottom ſtriking out, in a few ſeconds of time delivers the coals into a conductor or trough, by which they fall into the ſhip's hold; theſe are called *hurries*: ſo that there is no hand-heaving, as is the caſe in other coal-ports. Eight or ten veſſels, of near 200 tons burthen, are loaden in a tide, at the ſmall expence of ten ſhillings each." P. 53.

This elaborate, and well-written, account of Whitehaven, and the coal-works, concludes with a pedigree, and ſhort hiſtorical notes, of the family of Lowther, of Lowther in Weſtmoreland; and is accompanied with a large ſheet plan of the

town and harbour; engravings of St. Nicholas, St. James, and Trinity Churches; also a small view of the harbour, and one of the castle, the present mansion of the Earl of Lonsdale.

After a detailed account of the parishes, within the limits of *Allerdale Ward above Darwent*, which border more immediately on the sea-coast, and a well-written description of the town of Cockermouth, and the ruins of the castle there, Mr. H. makes his further progress, from *Whinlatter-Road*, leading from Keswick to Whitehaven, &c. We were much pleased with the following descriptive view, which we will present to our readers.

"The steeps and alpine passes of *Whinlatter* form an ascent of five miles, up stupendous heights, by a winding path, contrived in an excellent manner, passing round the foot of the mountains, and taking the course of every little valley, to render the advance more gradual.

"In some parts you catch the prospect of small recesses, where some cottages stand in a solitude, romantic and highly pastoral: in other parts you look down from such tremendous precipices, on whose brink you are travelling, that, from the windows of a carriage, the aspect and situation are alarming. The lake of Bassenthwaite looks from thence like a gloomy abyss; and the vale above Keswick, with the lake of Darwentwater, appeared to us as enchanted ground; where the scene seemed realized which was imagined by the ingenious author of the Tale of the Prince of Abyssinia, in which the young hero of his narrative was held, secluded from the busy world, by encircling mountains.

"Skiddaw, shrouded with vapours, appeared to nod his drowsy head; and innumerable eminences, one behind another, pushed their fronts to the view, and crouded the horizon with enormous objects. From this pass, where the road becomes more level, you are inclosed by mountains on each hand, at whose feet the path lies, and whose summits are not to be reached by the traveller's eye, who passes so immediately under them, as they rise almost perpendicularly. A fine verdure covers most of them, and they afford excellent sheep-walks; others are barren, bleak, and *shivery*, sending down continued streams of sand, slates, and stones, with every shower of rain. The contrast makes these vast objects agreeable to the eye. Suddenly you emerge from this gigantic scene into the beautiful vale of Lorton, where, as Mr. Gilpin observes, 'all is simplicity and repose. Nature, in this scene, lays totally aside her majestic frown, and wears only a lovely smile.' P. 120.

The descriptions of Crummock, Buttermire, and Lowswater Lakes, afford us a pleasing view of every thing deserving of notice in this wild and sequestered region.

The author conducts us next to Workington, a sea-port of some antiquity, and, in fact, once the chief haven in the county. Like Whitehaven, and the other sea-ports in this county, Workington has increased rapidly of late years, containing

taining about twelve hundred houſes. Many of the new buildings are handſome. About one hundred and ſixty veſſels belong to this port; the chief trade, in exports, is in coals for Ireland; the imports are timber, bar-iron, and flax. But the coal trade is of the greateſt importance. Between five and ſix hundred perſons are employed in the coal-works; the chief of which belong to Mr. Curwen.

The roperies, and ſail-cloth manufactories, here alſo, are on a very extended ſcale: an iron-foundery is alſo carried on, at a little diſtance from the town, with every convenience for an extenſive iron manufactory. It is with peculiar ſatisfaction that we notice the inſtitution of Diſpenſaries, and thoſe benevolent and praiſe-worthy aſſociations, known generally by the name of Friendly Societies, to be particularly countenanced, and liberally ſupported, at Whitehaven, Workington, Cockermouth, and other populous towns in this county. The account of Workington is accompanied with a half-ſheet plan of the town, and two views of Workington-Hall; and concludes with genealogical tables of the families of Curwen and Chriſtian.

The pariſh of Croſthwaite ſucceeds; where the delightful lakes, and the rugged and towering mountains of Keſwick, the wild ſcenery in Borrowdale, and the famous black-lead, or wad-mines there, not equalled in the world, are particularly noticed, and a number of views given. In the account of the lake of Darwentwater, Mr. H. throws the deſcriptions, given by former writers, into notes; and as the beauties of the Cumberland lakes may be beſt eſtimated by a compariſon with other celebrated ſcenes of like nature, he quotes the account of the lake of Killarney, or Loch-Lene, in Ireland, from the different writers who have deſcribed it. Copious extracts from Dr. Smith's Hiſtory of the County of Kerry, Derrick's Letters, and Mr. Pennant's Account of Loch-Lomond, complete the comparative reference. Among a great variety of pleaſing ſcenes, deſcribed in this part of the volume, the following excurſion upon the lake, by moon-light, will, we preſume, be highly amuſing to our readers.

"The romantic ſcenes upon the lake, induced us to take a boat at night, under the favour of the moon, which was near the full. We began our voyage ſoon after the moon was riſen, and had illumined the top of Skiddaw; but, from the intercepting mountains, had not (within the aſcent of an hour) reached the lake; we were ſurrounded with a ſolemn gloom; the ſtillneſs of the evening rendered the waterfalls tremendous, as they, in all their variety of ſounds, were re-echoed from every cliff. The ſummits of the rocks, when they began to receive the riſing rays, appeared as if crowned with turrets of

ſilver,

silver, from which the stars departed for their nightly round. As the gloom below grew deeper, objects around us seemed to rise to view, as surging on the first morning from Chaos. The water was a plain of sable, studded over with gems, reflected from the starry firmament; the groves, which hung upon the feet of the mountains, were wrapt in darkness; and all below was one grave and majestic circle of Skiddaw,

> 'till the moon,
> Rising in *cloudy* majesty, at length
> A *parent** queen unveil'd her peerless light,
> And o'er the dark her silver mantle threw.'

When the long-protracted shades [which] the mountains cast on the bosom of the lake, shewed the vastness of those masses from whence they proceeded; and, still as the moon rose higher in the horizon, the distant objects began to be more illumined, and the whole presented us with a noble moon-light piece, delicately touched by the hand of Nature; and far surpassing those humble scenes, which we had often viewed in the works of the Flemish painters.

"Mists began to arise on the lake, and by reason of the air, which bore them aloft, being confined, and eddying within the deep circle, they were whirled round, and carried upwards, like a column, which, as soon as it approached the rays of the moon, had a most wonderful appearance, and resembled a pillar of light.

"The moon's mild beams now glistened on the waters, and touched the groves, the cliffs, and islands, with a meekness of colouring, which added to the solemnity of the night; and those noble and romantic objects struck us with reverence, and inspired the mind with pious sentiments and ejaculations. It was observable, that, by day, we were incessantly communicating our raptures and surprise on each new wonder that opened to our view—we now enjoyed them in silence.

"Every bay and promontory assumed an appearance different from what it had by day-light; the little dells which wind round the feet of the mountains, as they were shadowed by intercepting objects, or silvered by the moon, afforded most enchanting scenes, where we could have wandered long with delight.

"Where the lake narrows, and runs up in a creek, towards Borrowdale, the rocks looked tremendous, almost shutting us in from the face of heaven; the cliffs were struck with scanty gleams of light, which gained their passage through the interstices of the hills, or chasms in the rocks, and served only to discover their horrible overhanging fronts, their mighty caverns, where the water, struck by our oars, made a hollow sound; their deformed and frowning brows, the hanging shrubs, with which they were bearded, their sparkling waterfalls, that thrilled from shelf to shelf; the whole half seen, and half concealed; leaving imagination at large, to magnify the images of

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* In the original "clouded" and "apparent." Why Mr. H. made these changes we cannot say. *Rev.*

their

their grandeur and ſtupendous magnificence. The opening of the vale of *Newlands* was particularly beautiful." P. 198.

It would greatly exceed the ſpace which we can allot to it, to give, in detail, the particulars of each pariſh, many of which will be found highly intereſting. It will be ſufficient to obſerve, that the parochial accounts are written, in general, upon the ſame plan as thoſe in the preceding volume; the pariſhes of Bromfield, Lebergham, and Caldbeck excepted; which were furniſhed by a gentleman, a native of Bromfield, who has incorporated Houſman's Notes on the Soil, Produce, &c. &c. with his own obſervations. In our account of the firſt volume of this hiſtory, we noted the propriety of this plan; and the reader, by compariſon, may form an idea of its advantages. The notes, however, are judicious and conciſe; and, as they now ſtand, may more eaſily be referred to by the mere local reader.

The country in the vicinity of Carliſle, and the ancient and modern ſtate of that city; a deſcription of the caſtle and cathedral, and ſhort hiſtorical notes of the prelates, in regular ſucceſſion, with a map of the city, and a variety of views, conſtitute a very intereſting part of the volume. An account of the diſpenſary, and Dr. Heyſham's obſervations on the bills of mortality, with tables of population, deaths, &c. appear accurate and minute.

Having briefly noticed the parochial and deſcriptive parts of this volume, we muſt next give our readers ſome account of the antiquities diſcovered in this county; of which there are, perhaps, a greater number and variety remaining, than are to be met with in any other diſtrict in the kingdom. Bridekirk-Font, (a curious piece of antiquity) has, for ſome time, attracted the attention of our moſt learned antiquaries. Mr. Hutchinſon collects into one view, whatever has been ſaid by former writers, on this important ſubject; and, from the compariſon, deduces his own concluſions, as to its original intention and antiquity, accompanied with an accurate engraving. The altars, dedicated to *Belatucader*, (a number of which have been diſcovered in this county) have been the ſubject of ſome learned diſſertations, which are here quoted. Mr. Pegge's ingenious remarks, publiſhed in the *Archæologia*, convince us, that *Belatucader* was a Cognomen, or provincial name of Mars, and not another name for Apollo.

A Roman ſtation, near Ellenborough, ſuppoſed, by Warburton and Horſley, to be the *Viroſidum* of the Notitia, furniſhes ſix plates of altars, &c. It appears, by the authority of the Notitia, that the *Cohors ſexta Nerviorum* was ſtationed here; though Mr. Horſley, and other antiquaries of known abilities, ſay,

ſay, that no inſcription of that Cohort has yet been diſcovered at this ſtation. Here Mr. Hutchinſon very pertinently remarks the uncertainty there is, of fixing the proper name of every ſtation, by the inſcriptions found there.

"For," ſays he, "like modern garriſons, it is probable the troops would not continually remain in one and the ſame ſtation. We do not read of their making any permanent property in lands, the chief diſtinction of a ſettled abode; when they were removed, they certainly would move with them their holy things; for no people appear to be more attached to their religious maxims and ſacred offices. Some of theſe, on the entire deſertion of a ſtation, have been ſecreted, and are now diſcovered by accidental means. They had a religious abhorrence of thoſe who did not profeſs the ſame tenets; (much more it is to be regretted than we have againſt thoſe who deny the Chriſtian revelation) and, conſequently, they would feel the moſt pointed jealouſy of the pollution of their conſecrated altars, in the hands of the Picts and Scots.

"It may be alledged, that moſt of the dedications come to our knowledge, were only temporary and perſonal; and the veneration for ſuch would laſt no longer, than the life of the perſon by whom it was erected, or the occaſion, from which the immediate conſecration aroſe; but that is raiſing an uncertain and unreaſonable poſition; the devotees of the ſame deity, or rather attribute of the univerſal Jove, would venerate, and, perhaps, uſe the altars, erected by predeceſſors; otherwiſe, the land muſt have been filled with their religious monuments; or, there were few devotees." P. 279.

The Roman antiquities diſcovered at Aſpatria and Arcleby-Hall, at Old Carliſle, Wigton, Stanwix, Netherby, &c. are particularly noticed, and afford a great fund of amuſement to the curious reader.

Among the biographical notes in this volume, we obſerve many of conſiderable importance; and ſome relating to men, once conſpicuous in the more eminent ſtations of life. Archbiſhop Grindall, we find, was born at Kenſingham, a village within the pariſh of St. Bees, in the year 1519. Archbiſhop Sandys, was born in the town of St. Bees, where, we are told, his father was a juſtice of peace, three or four years before Grindall was born at Kenſingham. The biographer remarks, that "the intimacy that ſubſiſted between them, as well as the ſimilarity of their characters and fortunes, is extraordinary. They were at ſchool, and at the univerſity together: Sandys ſucceeded Grindall as Biſhop of London; and afterwards, as Archbiſhop of York; in ſhort, they paſſed through life in various fortunes, both of proſperity and adverſity, as brothers." Among many other perſons, natives of this county, who have been diſtinguiſhed for their literary abilities, we find Tickell, the ſtateſman and poet; Sir Joſeph Williamſon, a perſon of great

great eminence in the last century; Dr. Hudson, a learned critic, and publisher of many valuable editions of classics; Dr. Dalton, an eminent poet and divine; and Doctors Joseph and Bolton Simpson, two brothers, of considerable reputation in the learned world. Biographical anecdotes of these and many other respectable persons; of some remarkable for their eccentricity of character; and of others, for their extraordinary attainments in literature, are furnished, under the signature of *Biographia Cumbriensis;* in language and sentiments, at once candid and liberal, perspicuous and concise. As a specimen of this part of the work, we will make a short extract, from the conclusion of the life of *Robert Egglesfield*, Confessor to Philippa, Queen consort of Edward III. and founder of Queen's College, Oxford.

"It is much to be lamented, that of this unparalleled benefactor, so little is known. Enough, however, is known, to convince us, that he was a zealous friend to virtue and happiness; that his judgment was equal to his piety; and that his liberality was unbounded. How highly he was esteemed, by those great princes, the third Edward, and his illustrious consort, the ample aid which they afforded him, towards the completion of his favourite project, at a time too when the royal treasury was exhausted by contiual wars, sufficiently evinces. And, it is to be remembered, that whatever was his interest in the court of Edward, it seems never to have been employed for the purposes of private emolument, or self-aggrandizement. What he received from the crown, he gave to the public, and he gave it in his life-time. Retired from the scenes of splendour and military preparations, he was contented to spend the evening of his days in the superintendence of the family he had adopted; and to be buried at the expence of that society, which owed its own support to his bounty."

We agree with the compilers of this history, who

"Are free to declare it as their opinion, that, when the characters of those worthies, to whom Cumberland has given birth, shall be duly appreciated, and their comparative excellencies ascertained, one of the first names, in the order of merit, will be that of *Robert Egglesfield*."

The exemplary conduct of the late *Rev. Dr. Graham*, of Netherby, as exhibited in the following piece of biography, is worthy of attention, and we wish it were more generally imitated.

"At the time, when he (Dr. Graham) succeeded to the estate, (of Netherby) the greatest part of those who lived upon it, from accidental circumstances, were considerably behind the rest of England in civilization and industry. The act of union had, indeed, put an end to the dreadful scenes of blood and rapine, which, for so many ages, had harrassed the borders; but the ideas of those scenes were still fresh in the minds of the people; some of the actors in them were, perhaps,

yet alive; and it cannot be imagined that ſuch perſons, habituated from infancy to war and plunder, or even their children, continually hearing of the exploits of their fathers, could ſuddenly ſink down into the peaceful condition of huſbandmen or artizans.

"Hence agriculture was conſidered, not as a ſource of wealth, but merely as a means of exiſtence; and other employments were reſorted to, more congenial to the inclinations of the inhabitants. Unhappily, the ſtate of the country at that time, afforded but too eaſy a mode of employing themſelves as they wiſhed; the heaths in *Eſkdale* abounded with game; and the vicinity of the *Iſle of Man*, then under a ſeparate juriſdiction with the reſt of the kingdom, held out a ſtrong temptation to illicit traffic. The conſequences are obvious; their hours were devoted, either to the unprofitable amuſements of the field, or to the pernicious practice of ſmuggling: while they were thus immerſed in idleneſs or vice, they could give little attention to their farms, or their families: and hence, the whole of this fine country, exhibited nothing but the appearance of neglect and barrenneſs, and its inhabitants, that of profligacy and want. Upon Dr. Graham's coming to the eſtate, he determined to make a radical reform; he ſet out upon a ſyſtem, and to that ſyſtem he invariably adhered. To influence the manners of the tenants, whom he found upon the eſtate, he ſhewed, by a uniform line of conduct, that lazineſs or vice, ſhould have nothing to hope for from him; but that induſtry and honeſty might, upon all occaſions, be ſecure of his protection and indulgence; he ſtrove to diſcourage that litigious ſpirit, which will always be met with amongſt the reſtleſs and idle; and took every means in his power, to put an end to thoſe diſorders, which local circumſtances had heightened or produced.

"To inſtil into the riſing generation more induſtrious habits, and more proper ſentiments, he beſtowed every attention upon the ſchools eſtabliſhed in different parts of the eſtate, to which the tenants were expected to ſend their children regularly; and, in a few years, he had the ſatisfaction of ſeeing upwards of five hundred young perſons conſtantly inſtructed at them.

"To place, in the moſt ſtriking light, the advantages of a mode of cultivation, different from the one then practiſed, he annually took conſiderable tracts of land under his own management, and by employing perſons really ſkilful in the buſineſs, brought his grounds into ſuch a ſtate of fertilization, as could not but excite the attention of his tenantry; and thus, during the time he held the eſtate, upwards of five thouſand acres of waſte lands were converted into paſtures and corn fields: every exertion, on the part of his tenants, to follow his example, was eagerly ſeconded by him; he encouraged them, by every inducement, to practiſe greater neatneſs, to exhibit greater activity, and to proſecute their agriculture purſuits, upon a more enlarged plan. As his farms became vacant, he rebuilt the houſes and offices in a more ſubſtantial manner, ſurrounded the fields with ſufficient fences, and obliged the new occupier to keep the whole in a proper condition. He raiſed the rents, indeed, but it was gradually and judiciouſly, and in ſuch a manner, as only to operate upon the farmer, as a ſtimulus to greater punctuality, and more conſtant attention; a certain proof of which is, that notwithſtanding the increaſed rents, ſcarce one old

tenant

tenant of any respectability, quitted his farm. For the convenience of the neighbourhood, he erected corn-mills, upon an extensive scale, where every farmer was sure of an immediate sale for the grain, which he had in hand. He patronized, with equal judgment and success, the markets and buildings at Longtown; and by constructing the little harbour of *Sarkfoot*, he afforded to all the people, an easy means of exporting their superfluous produce, and of importing whatever they might find necessary for themselves.

"These were some of the methods used by Doctor Graham, for the improvement of his estate, and their effects were fully answerable to his most sanguine expectations.

"Instead of an half cultivated waste, he lived to see his property assume the appearance of a rich and fertile domain, provided with roads, and adorned with plantations. Instead of miserable hovels and poor villages that once disfigured his prospect, he saw comfortable dwelling-houses, and a neat market-town. The rent-roll of the estate was more than quadrupled, and yet, the wealth of the tenants was increased in a still higher proportion. The number of inhabitants was augmented by above a third, but their value, as citizens, was augmented in a ratio, which is incalculable; they were changed from being idle, to be industrious; from wretched cottagers, grovelling in dirt and poverty, into contented husbandmen, and opulent farmers; still more, they were changed from loose and ignorant barbarians, even quarrelsome and disorderly, into a peasantry, peaceable and regular; a peasantry, perhaps, more intelligent, and better educated, than most others in the island. Such have been the effects of Doctor Graham's exertions. If an enlightened historian * thought it a subject, of which the greatest of the Roman Emperors might justly boast, that, "he found his capital built of brick, and left it constructed of marble," what praise is due to an individual, in a private station, who has been able to meliorate the appearance of a country, and to improve the morals of its inhabitants." P. 555.

Although the present article has been imperceptibly drawn to an unexpected length before we dismiss it, we must observe, that this work is not wholly confined to the County of Cumberland, but extends to many things, worth the reader's notice, in its vicinity.

Brougham-Hall and Castle, Arthur's round Table, and several other antiquities on the borders of Westmoreland, are described, with plates, in the first volume. The district of Furness, in Lancashire, also affords much entertaining matter. We enumerate, in the whole of this work, no less than 76 copper-plates, which are generally well, and always accurately executed, and which will be found highly illustrative of the several subjects described.

* Urbem adeo excoluit, ut jure sit gloriatus marmoream se reliquere, quam lateritiam accepisset. Suet. de vita Augusti.

Notwith-

Notwithſtanding the great advance in the price of paper, ſince the propoſals for this hiſtory were firſt publiſhed, the price to ſubſcribers has not been increaſed; though we are told that many ornaments and additions, not originally intended, have ſwelled the work more than 100 pages beyond the ſtated number. The price to non-ſubſcribers is ſomewhat advanced: and a ſupplementary part, containing ornamented plates, vignette, title-pages elegantly engraved, and a valuable natural hiſtory, ſcientifically arranged, is publiſhed at a very trifling additional expence. The natural hiſtory is a diſtinct article from the work; the natural productions of the county, being fully detailed in the account of the ſeveral pariſhes or diſtricts.

We have been the more particular in our report of this work, as we eſteem it a very important topographical publication, executed in a manner highly creditable to the literary abilities of the author; nor can we doubt, that the diligence and induſtry of the proprietor, in thus completing the work, will equal the moſt ſanguine expectations of ſubſcribers; as he certainly merits the countenance and favour of a generous public.

ART. II. *Greenfield Hill: a Poem, in Seven Parts. 1. The Proſpect. 2. The flouriſhing Village. 3. The burning of Fairfield. 4. The Deſtruction of the Pequods. 5. The Clergyman's Advice to the Villagers. 6. The Farmer's Advice to the Villagers. 7. The Viſion, or Proſpect of the future Happineſs of America. By Timothy Dwight, D. D.* 8vo. 183 pp. 3s. 6d. New-York, printed by Childs and Swain, 1794. London, ſold by W. Button, Paternoſter-Row.

THE Muſes ſeem with difficulty to have made their way acroſs the Atlantic; nor do we recollect to have heard of any writer in America, who has made ſo ſucceſsful attempts to court them thither, as he whoſe production is now before us. In the year 1785, he publiſhed a complete Epic Poem, in eleven books, entitled "The Conqueſt of Canaan," which was reprinted here in 1788*. Had our undertaking commenced early enough to comprehend a publication of that period, we ſhould have expatiated with pleaſure on that very able effort. It is written in rhyme with great care, much

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* For Johnſon, in St. Paul's Church-Yard.

variety,

variety and harmony of measure, with considerable invention and conduct of the subject. The greater part of the books contain more than a thousand lines, yet there is little languor to be found in them, and much less inequality than might be expected. The style is also, in general, polished and correct. As the book is, we believe, but little known in this country, our readers will, probably, be pleased to see a specimen of it, though not immediately the subject of our critique. We shall select, for various reasons, a Hymn to the Sun, which appears in the second book, verse 39.

"O Thou, whose bursting beams in glory rise
And sail, and brighten through unbounded skies!
The world's great Parent! Heav'n's exalted King!
Sole source of good! and life's eternal spring!
All hail! while cloth'd in beauty's endless ray,
Thy face unclouded gives the new-born day!
Above all scenes is plac'd thy heav'nly throne;
Ere Time began, thy spotless splendour shone:
Sublime from East to West thy chariot rolls,
Cheers the wide earth, and warms the distant poles;
Commands the vegetable race to grow,
The fruit to redden, and the flow'r to blow.
This world was born to change; the hand of Time
Makes and unmakes the scenes of ev'ry clime.
The insect millions scarce the morn survive,
One transient day the flowery nations live:
A few short years complete the human doom,
Then pale Death summons to the narrow tomb.
Lash'd by the flood, the hard rocks wear away,
Worn by the storm, the lessening hills decay;
Unchang'd alone is thine exalted flame,
From endless years to endless years the same;
Thy splendors with immortal beauty shine,
Roll round th' eternal heav'n, and speak thy name divine.
When thy bright throne, beyond old Ocean's bound,
Thro' nether skies pursues its destin'd round,
Lost in th' ascending darkness, beauty fades;
Thro' the blank field, and thro' the woodland spreads
A melancholy silence. O'er the plain
Dread lions roam, and savage terrors reign.
And when sad Autumn sees thy face retire,
And happier regions hail thy orient fire,
High in the storm imperious Winter flies,
And desolation saddens all the skies.
But when once more thy beam the North ascends,
Thy light invigorates, thy warmth extends:
The fields rejoice, the groves with transport ring,
And boundless Nature hails the sky-born spring.

Nor

Nor even in Winter's gloom, or Night's ſad reign,
Darts the warm influence of thy beams in vain.
Beyond the main ſome fairer region lies,
Some brighter iſles beneath the ſouthern ſkies,
Where crimſon War ne'er bid the clarion roar,
Nor ſanguine billows dy'd the vernal ſhore:
No thundering ſtorm, the days bright face conceals,
No ſummer ſcorches, and no froſt congeals;
No ſickneſs waſtes, no grief provokes the tear,
Nor tainted vapours blaſt the clement year.
Round the glad day-ſtar endleſs beauties burn,
And crown'd with rainbows, opes th' imperial morn:
A clear unbounded light the ſkies diſplay,
And purple luſtre leads the changing day.
O'er conſcious ſhades, and bow'rs of ſoft repoſe,
Young breezes ſpring, and balmy fragrance blows.
The fields all wanton in ſereneſt beams,
Wake fairer flowers, and roll diviner ſtreams,
Through the long vales, aërial muſic roves,
And nobler fruitage dyes the bending groves.
Thro' ſpotleſs nations, as the realm refin'd,
Thy influence there ſublimes th' immortal mind;
Its active pinions ſwift thro' nature roam,
Loſe the low world, and claim a nobler home.
Their limbs, of endleſs life, with glory crown'd,
New youth improves, and glowing charms ſurround:
On the bleſs'd ſhore thy ſplendors love to ſhine,
And raiſe thy Sons, each hour, to raptures more divine."

To a few lines, and a few expreſſions, in this paſſage, ſtrict criticiſm might make objection; but the whole is full of animation, and of poetry. Of a ſimilar character is the chief part of that Epic Poem. The ſmaller production, which now appears, is far from being equally correct, but diſplays, in one reſpect, a greater variety, as the ſeven parts are compoſed in three or four different meaſures. Of his original deſign, with ſome reaſons for the imperfection of the execution, let the author ſpeak for himſelf.

"When the writer began the work, he had no deſign of publiſhing it; aiming merely to amuſe his own mind, and to gain a temporary relief from the preſſure of melancholy. Hence it was dropped, at an early period; when other avocations, or amuſements preſented themſelves. The greater part of it was written ſeven years ago. Additions have been made to it, at different periods, from that time to the preſent—This will account for the dates of ſeveral things mentioned in it, which would otherwiſe ſeem to be improperly connected.

"Originally the writer deſigned to imitate, in the ſeveral parts, the manner of as many Britiſh Poets; but finding himſelf too much occupied, when he projected the publication, to purſue that deſign, he relin-

relinquished it. The little appearance of such a design, still remaining, was the result of distant and general recollection. Much of that nature, he has rejected, and all he would have rejected, had not even that rejection demanded more time than he could afford for such a purpose. These facts will, he hopes, apologize to the reader, for the mixed manner which he may, at times, observe in the performance." P. 7.

The first book is in blank verse, and contains not a little of genuine poetry. We shall cite the close of his character of a village pastor: the whole is rather too long for insertion.

" All virtue's friends are his: the good, the just,
The pious, to his house their visits pay,
And converse high hold of the true, the fair,
The wonderful, the moral, the divine:
Of saints, and prophets, patterns bright of truth,
Lent to a world of sin, to teach mankind,
How virtue, in that world, can live, and shine;
Of learning's varied realms; of Nature's works;
And that bless'd book, which gilds man's darksome way,
With light from heaven; of bless'd Messiah's throne
And kingdom; prophesies divine fulfill'd,
And prophesies more glorious, yet to come,
In renovated days; of that bright world,
And all the happy trains, which that bright world
Inhabit, whither virtue's sons are gone:
While GOD the whole inspires, adorns, exalts,
The source, the end, the substance, and the soul.

" This too the task, the bless'd, the useful task,
To' invigour order, justice, law, and rule;
Peace to extend, and bid contention cease;
To teach the words of life; to lead mankind
Back from the wild of guilt, and brink of woe,
To virtue's house and family; faith, hope,
And joy, t' inspire; to warm the soul,
With love to GOD, and man; to cheer the sad,
To fix the doubting, rouse the languid heart;
The wandering to restore; to spread with down,
The thorny bed of death; console the poor,
Departing mind, and aid its lingering wing.

" To him, her choicest pages Truth expands,
Unceasing, where the soul-intrancing scenes,
Poetic fiction boasts, are real all:
Where beauty, novelty, and grandeur, wear
Superior charms, and moral worlds unfold
Sublimities, transporting and divine.

" Not all the scenes, Philosophy can boast,
Tho' them with nobler truths he ceaseless blends,
Compare with these. They, as they found the mind,

Still

Still leave it; more inform'd, but not more wise.
These wiser, nobler, better, make the man.

" Thus every happy mean of solid good
His life, his studies, and profession yield.
With motives hourly new, each rolling day,
Allures, through wisdom's path, and truth's fair field,
His feet to yonder skies. Before him heaven
Shines bright, the scope sublime of all his prayers,
The meed of every sorrow, pain, and toil.

" Then, O ye happy few! whom GOD allows
To stand his messengers, in this bad world,
And call mankind to virtue, weep no more,
Though pains and toils betide you: for what life,
On earth, from pains and toils was ever free?
When Wealth and Pride around you gaily spread
Their vain and tranfient splendour, envy not.
How oft (let virtue weep!) is this their all?
For you, in sunny prospect, daily spring
Joys, which nor Pride can taste, nor Wealth can boast;
That, planted here, beyond the wintery grave
Revive and grow with ever vernal bloom.

" Hail these, oh hail! and be 't enough for you,
To 'scape a world unclean; a life to lead
Of usefulness, and truth; a Prince to serve,
Who suffers no sincere and humble toil
To miss a rich reward; in Death's dark vale,
To meet unbosom'd light; beyond the grave
To rise triumphant, freed from every stain,
And cloth'd with every beauty; in the sky
Stars to outshine; and, round th' eternal year,
With saints, with angels, and with CHRIST, to reign." P. 25.

The second book is an evident imitation of Goldsmith, and actually begins with a parody on the first line of his Deserted Village. A short extract will evince the spirit of this part.

" Yes! let the proud despise, the rich deride,
These humble joys, to Competence allied:
To me, they bloom, all fragrant to my heart,
Nor ask the pomp of wealth, nor gloss of art.
And as a bird, in prison long confin'd,
Springs from his open'd cage, and mounts the wind,
Thro' fields of flowers, and fragrance, gaily flies,
Or re-assumes his birth-right, in the skies:
Unprison'd thus from artificial joys,
Where pomp fatigues, and *fusiful* fashion cloys,
The soul, reviving, loves to wander free
Thro' native scenes of sweet simplicity;
Thro Peace' low vale, where Pleasure lingers long,
And every songster tunes his sweetest song.

And

And Zephyr hafte, to breathe his firſt perfume,
And Autumn ſtays, to drop his lateſt bloom:
'Till grown mature, and gathering ſtrength to roam,
She lifts her lengthen'd wings, and ſeeks her home." P. 32.

The third book, and two or three more, are in the couplet verſe of eight ſyllables; the fourth is in the ſtanza of Spenſer; and the laſt, like the ſecond, in heroic couplets.

Greenfield Hill, on the whole, is evidently not corrected with the care beſtowed on the Epic Poem; many unauthorized words, and even ſome imperfect verſes, may be found; but ſtill the ſpirit of a real poet pervades the compoſition. For the ſentiments, they are in general good, moral and pious; except that the author, with a prejudice not, perhaps, unpardonable in an American, takes every opportunity to exaggerate the evils of ſociety in Europe, and to extol the ſimpler manners of his country: not conſidering, as it appears, that many of the virtues which he aſcribes to the political freedom of America, ariſe rather from the growing and improving ſtate of ſociety, in a country not yet fully inhabited, than from any peculiar wiſdom or felicity in its public inſtitutions. We could not, however, in juſtice, deny to Dr. Dwight a particular notice, as the firſt poet of any diſtinguiſhed rank who has appeared, as far as we know, among the Engliſh colonies in America.

ART. III. *Medical, philoſophical, and vulgar Errors, of various Kinds, conſidered and refuted. By John Jones, M. B.* 8vo. 213 pp. 4s. Cadell and Davies. 1797.

ALLURED by the title of this work, we ſat down with expectation of receiving much pleaſure from its peruſal, but ſoon found ourſelves miſtaken; as the author, inſtead of refuting popular errors, which really do abound on medical ſubjects, has amuſed himſelf frequently with cavilling at opinions, which ſcarcely exiſt but in his own imagination; with raiſing phantoms for the pleaſure of hunting them. In the liſt of opinions, ſtigmatized by him as erroneous, we find alſo ſome of a ſpeculative nature, upon which, perhaps, no decided opinion can be given; and others, which he has miſtakenly called errors, but which are, in reality, well known and eſtabliſhed truths. For inſtance,

"*That digeſtion is performed* [illegible] *ſtomach.*" P. 35.—"I think," the author ſays, "the ſto[illegible] is principally deſigned for

for a repository for our food, that we might not be under a conſtant neceſſity of eating; and that the ſmall inteſtines contribute the moſt towards digeſtion." But the numerous experiments of Spalanzani might have convinced Mr. Jones, if there had been any doubt on the ſubject, that the ſtomach is not only intended as a repoſitory for our food, but for digeſtion likewiſe.

"*That the itch is a diſorder of the blood, which requires, for its perfect cure, a proper regimen, bleeding, purging, and a long courſe of ſweeteners of the blood,*" &c. This is ſurely no popular opinion, as is evinced by its cure being almoſt conſtantly undertaken, and indeed effected, in a few days, by the application of ointments, with ſulphur or mercury, or both combined.

"*That horſe exerciſe muſt be improper for invalids,* from an obſervation of Hippocrates, that it brought on ſwollen legs." Exerciſe on horſeback is ſo far from being thought injurious to invalids in this country, that it is the approved and conſtant remedy recommended to convaleſcents, and is even often attempted where the party is too weak to bear the fatigue; ſo that the prejudice appears rather to lie the contrary way, if it be poſſible to think too favourably of this ſalutary remedy.

"*That the air ſurrounding a houſe infected with the plague, has been, in ſome caſes, ſo contaminated, that birds, in their flight over it, had dropt down dead.*"—"This is not true," the author ſays, "it being a well-aſcertained fact, that no infection can be communicated from even an infected perſon, without touching him, or ſomething he has touched." Yet Mr. J. may aſſure himſelf, that infection may be communicated, without coming into contact with infected perſons, or their clothes. We ſpeak not here of the plague, of which, it may be hoped, we ſhall have no more experience in this country; but in the ſmall-pox this fact has been clearly proved, and even the diſtance at which the infection may be communicated aſcertained; which, if we miſtake not, has been found to be about three or four feet. To Doctors Percival and Haygarth we are indebted for this curious piece of natural knowledge, to whoſe ingenious obſervations on the ſubject we refer our readers.

"*That the colon is the ſeat of the colic,*" p. 36. This is ſo far from being a vulgar error, that we might, perhaps, ſafely affirm, that not one in a thouſand, of thoſe who talk of the colic, knows that a certain portion of the inteſtinal tube is denominated the colon. But this author's argument, to prove that it is not the ſeat of the colic, is too curious to be omitted. "I rather think," he ſays, "that the duodenum moſt generally is the ſeat of colic, from its being laxer, wider, thinner, and weaker, and becauſe of its curvature, &c." Now the author has here given a deſcription of the colon, which is the largeſt,

that is, the widest of the intestines; and the pain in a fit of colic being usually felt along the course of the curve, or arch, of the colon, is the reason why physicians and anatomists have given that name to the disease.

"*That vomiting is caused by the contraction and action of the muscular coats of the stomach.* Upon a dog's being opened, while in the act of vomiting, it appeared," he says, "that the stomach itself was quiescent, and only compressed by the action of the diaphragm and muscles of the abdomen." Since this singular theorist has deprived the stomach of the faculty of digestion, we are not surprised that he should deny it also the power of vomiting, or ejecting its contents. Perhaps he is of the opinion of those philosophers, who considered the stomach as the seat of the soul, and might think it an indignity to that sovereign of the microcosm, that any menial business should be performed in her presence. Yet, we think, he might have allowed her the power of feeding herself, or that of turning a troublesome inmate out of doors, in case her attendants should be absent, asleep, or otherwise engaged.

We may seem to be more diffuse in our observations on this work than it deserves; but when it is considered, that the number of erroneous opinions, on medical subjects, actually existing, is considerable, it will be thought a pity that the stock should be augmented. The dogmatical manner in which this writer lays down his doctrines, is also calculated to mislead, not the common people, indeed, who probably will never either see his book, or hear of his opinions, but scholars, and persons of a studious turn, who, not being conversant in medical, or anatomical speculations, may naturally enough be supposed to give credit to the assertions of a gentleman, who says, that he composed this piece as employment for his leisure, or to amuse and while away his time during his sickness, after having been actively employed, in the practice of physic, more than fifty years. The errors we have hitherto noticed are of a speculative nature, and could have no material ill effect; we shall now mention a few of a more dangerous tendency. After some not very pertinent observations on the custom of drinking plentifully, in order to assist the operation of emetics and purges, which is no vulgar error at all, the propriety of doing it, or not, depending upon the views of the prescriber, the author says, p. 38,

"I will risk my reputation in being the first person that ever set his face against a very great absurdity, which has hitherto never been suspected of being such, viz. an absolute necessity of a very strict regimen, and making a *wonderful fuss* about confinement to *one's warm*

room, and *clothing one's self* warmer than usual, on the day a purge is taken."

We do not mean to dispute with this gentleman any part of the reputation that may accrue from this discovery. But though he, with several others, may, as he says, have bathed twenty times on the evening of the day on which he has taken a purge; yet we can assure our readers the experiment is very dangerous, and might be attended even with fatal consequences.

"*That the umbilical rope often brings on a hernia umbilicalis.* Never," the author says, "when cut close to the body, as it always ought to be." P. 63. What the author means by the umbilical rope occasioning a rupture of the part, it is not easy to understand; but the direction he gives to cut the navel-string close to the body of the child, is very dangerous indeed; as, independently of the hazard of hæmorrhage, or effusion of blood, which would be considerable, should the practice of tying the navel-string in this manner prevail, inflammation would frequently arise, which, in a majority of cases, would destroy the life of the child. Upon further reflection, we believe the author meant to censure an erroneous opinion, the reverse of what he has mentioned. An opinion prevails, among some good women, that rupture is sometimes the consequence of leaving too long a navel-string; but this is not the case, as it always drops off at the same point, namely, within about half an inch of the abdomen of the child, which would still be the case if the whole of the cord were left. The only inconvenience from suffering it to remain long is, that it is dirty, and difficult to keep out of the way; but it should always be left about five or six inches long. The author's idea of influenza (p. 81), that it is no more than a common catarrh, is wrong. It has been proved to be infectious, and been traced, in its progress from one country to another, with great accuracy. For this information, we refer our readers to Dr. Gilchrist's ingenious essay on the subject, published in the third volume of Essays Physical and Literary, in the year 1771, and to the first volume of Medical Communications, published in the year 1784, where this very curious point has been diligently investigated, and treated with great ingenuity.

"It may not be amiss," this author says, "to observe, that, in our diet, one kind of food is supposed diuretic, another cathartic, or the like," &c. But surely there is no absurdity in this observation. Asparagus is known to be diuretic, and betrays itself by a peculiarly offensive odour that it very speedily imparts to the urine. Spinage, and some other boiled herbs,

herbs, gently relax the bowels; yet no one doubts they are both salutary and nourishing. Speaking of the folly of habituating ourselves to taking purging drugs, to remove a costive habit, he says, "the intestines, when drawn out of their folds, are forty feet long." This is, we believe, to be about twice the length they are ordinarily found to have: indeed, if we consider that the cavity, in which they are contained, is not two feet long in the tallest persons, such a length of canal, as he supposes, distended with aliment, could hardly, by any contrivance, be contained there. But, in many places, the author shows that, in his fifty years practice, he has totally forgotten his anatomical lessons.

"*That the heat we find in the earth is solely to be ascribed to the heat of the sun.*" No one, we believe, ever attributed the heat of the water at Bath, or the eruptions of Mount Vesuvius or Ætna, to the sun.

We shall put down a few more of the notions the author stigmatizes as erroneous, without commenting upon them.

"*That filings of steel, unless soon purged off, must injure the intestines.*"—"*That all fevers have certain exacerbations, called critical days.*"—"*That, after the cure of an intermittent, a purge will renew it.*"—"*That the diabetes is a disorder of the kidnies.* Dissections," he says, "prove it to be a disorder of the liver." Doctor Rollo says it is an affection of the stomach. "*That bronchotomy is a safe operation.*"—"*That boiling water is always of the same heat.*"—"*That matter is divisible in infinitum.*" We could increase our list with a hundred other opinions; some of which this hardy author sets down as errors, though they are well established and acknowledged truths; others, speculative opinions, which, if they do not admit of demonstration, are not, however, to be discarded upon the mere assertion of one dogmatizing writer, who shows so little sound knowledge. We can safely assure him, that he has little chance of being classed with Doctors Primrose and Brown, who, in the last century, wrote with so much learning and ingenuity on this subject. Let us add, as a general remark, that to hazard notions, unsupported by experiment, proof, or truth, on the credit of pretended knowledge, is less pardonable in medical, than in almost any other science; the consequences being injurious to health, and frequently destructive to life.

ART. IV. *The History of the Reign of George the Third, King of Great Britain, &c. from the Conclusion of the Seventh Session of the Sixteenth Parliament, in 1790, to the End of the Sixth Session of the Seventeenth Parliament of Great Britain, in 1796. By Robert Macfarlan, Esq.* 8vo. 649 pp. 9s. Evans. 1796.

THOUGH the difficulty of producing an impartial history of very recent events, is generally acknowledged, and is certainly considerable, yet we must, of necessity, concede to this author, that the objection arising from that circumstance, should be received with great limitation: and that, in many instances, the most valuable historians extant, are those who have written of their own times. He mentions Sallust and Tacitus; but the same may be said of Thucydides, Xenophon, Cæsar, Thuanus, Clarendon, and many others, of every age and country. How far he is capable of adding his name to that illustrious list, the judgment of the public must ascertain. He certainly has an independence of manner, which frequently does him honour. He gives, as a particular plea in favour of such histories, in this age and country, the publication of the parliamentary debates; "a practice," he says, "for which the public is indebted to the hazardous perseverance of the writer of this volume." This is an anecdote which, to us, stands in need of illustration. The third volume of the present history, then anonymous, was formerly reviewed by us, (vol. iv. p. 179) with some retrospect to the two preceding; the first of which appeared in 1771*, the second in 1782. We then gave, upon the whole, a commendation to the author, which we do not now find occasion to retract.

The most material transactions in England, and in that part of Europe connected with its engagements and its wars, are here given with minuteness; and all the great questions of policy, foreign and domestic, which were agitated during these important sessions, are, for the most part, detailed in brief and perspicuous abstracts of those debates in which they were discussed. As a writer, Mr. Macfarlan is extremely unequal; his style is sometimes florid, and inflated to a degree of puerility; sometimes rather coarse; at others, it is manly, strong, and dispassionate. An example of his best manner will be found in the following extract, which closes the volume.

"Thus I terminate an attempt at a concise history of an eventful period, pregnant with important debates on questions of war and peace, of civil and religious liberty, of external regulation and internal policy, disgraced by discord, sedition, and treason, and insa-

* We then said 1773, by mistake.

mous

mous for a ſanguinary war, novel in its origi
and in its concluſion threatening as great a
and political ſyſtem of Europe as was effected
even by the introduction of Chriſtianity. Th
monſtrous revolutions in France and Holland
and two others in Poland and Belgium ſwalle
monſter, Deſpotiſm; fire and ſword render cr
and populous diſtricts deſerts; and ſavage ferocit
make humanity ſhudder, and dread the return
times, when the ſcourges of God, and the deſtro
Huns and Scandinavians, ravaged the world.
three ſovereigns periſh, one by the piſtol of an aſſa
axe of rebels, and a third by the poiſon of traito
throned and impriſoned, and ſeveral degraded, e
tives; the ſcaffolds polluted with the blood of two
and the ſtreets and ſquares disfigured by the mangle
torious nobles, with reſpect to whom confiſcation,
maſſacre, are become matters of ſuch daily occurrenc
to be intereſting. He has ſeen the needy and profli
vermin on the wealthy and induſtrious; a barbarous
nating a beneficent nobility, with their abuſed famil
cutting off the hand by which it was fed; a fair-earn
a reproach, and conſpicuous virtue certain deſtructi
through terror, aſſaſſinating their maſters, and depend
rectors, and thoſe who had no enemy, ſtabbed by thei
has beheld religion derided as ſuperſtition, ſanctity defa
evity, temples and altars defiled, and ſuch of their miniſt
the murderous daggers of perſecution, doomed to indig
niſhment. Yet even France, in the midſt of this deplo
tion, diſplayed examples of virtue. Many preferred
exile to the forfeiture of their honour. Prieſts could not
by wealth to wound their conſcience; and venerable prela
ſerve the lives of their clergy, offered to ſacrifice their ow
followed their huſbands into dungeons, and mothers the
into foreign lands. Even females in the agonies of torture,
be induced to accuſe their friends, and men in the laſt extr
hibited a fortitude not unworthy of Cato.

"But, had the age been elſewhere ever ſo degenerate, th
of Britain would have redeemed its character; for, on her h
ſhore, every ſpecies of misfortune met with an aſylum. A
tions of religious antipathy, and ancient enmity, were over
by the cries of diſtreſs, and wretchedneſs was a ſufficient rec
dation to the benevolence of her generous ſons. All deſc
joined in the holy act of relieving miſerable ſupplicants; a
public treaſury ſtill ſupports the fugitive outcaſts with the ſam
rality and perſeverance which it diſplays in maintaining the
and independence of Europe." P. 647.

Of this writer's own particular views, it is altogether
eaſy to deliver a report. He ſeems to arrogate to himſ
privilege of exerciſing a judgment independent of party
tinctı

tinctions; and his history will, probably, therefore, fail of affording thorough satisfaction, either to the advocates, or the adversaries, of the present war. For one peculiarity (that of omitting the titles of Mr. and the distinctions of rank, which might be thought, perhaps, a symptom of democratic sympathy, and is, in our opinion, at least, an offensive affectation) he has deemed it necessary to make some apology. This apology he rests upon "an attachment to classical purity, and an aversion from feudal barbarism;" but a plea, which sets up one private opinion, against the general taste and practice, will hardly be received with favour. We consign his volume, with these brief remarks, to the superior tribunal of the public judgment, as forming part of a work, from which, in conjunction with others of the same class, the materials of future histories may be hereafter extracted. The typography of this volume is so singularly incorrect, that, in some parts, it does not seem to have had any revision.

ART. V. *Travels through Germany, Switzerland, Italy, and Sicily. Translated from the German of Frederic Leopold Count Stolberg. By Thomas Holcroft. Two Volumes.* 4to. 3l. 3s. Robinsons. 1797.

MR. Holcroft, whose diligence in translating is indefatigable, gives the reader, in a preface, a short sketch of the character of this work, and of the information which may be expected from it. It might have been as well, perhaps, if he had favoured us with some slight detail of his author, and of the place he holds in the estimation of his countrymen. We transcribe, from Mr. Holcroft's preface, two sentences as being just in the main, and though somewhat unexpected from his pen, well deserving the attention of many persons in the present day. "Justice is the due of every man, and he who should forbear to demand his due, or he who should demand it with violence, anger, and irritability, would be alike immoral." We do not, however, wholly subscribe to the above as an aphorism; a good man will not demand his due, if the doing so will produce greater inconvenience to the public peace, than convenience to himself; but living in a mixed state of good and evil, he will patiently tolerate his share of the latter. The following may be admitted without any qualification: "in the progress of research there must be conflict, but there need not be acrimony."

The

The original author enters immediately upon the subject of his work, which is in the form of letters. He first proceeds to Dusseldorf, thence to Darmstadt, Schaffhausen, &c. &c. in his way to Berne; from Berne he goes on to Lausanne, and Geneva; from Geneva to Turin, Genoa, Pavia, Milan, Florence, Pisa, and Rome. The description of these places occupies the first volume, which is nearly divided between the cities first enumerated, and Rome.

Nor much of novelty can be expected from these volumes, the reader must consequently look for the sources of his amusement, to the ingenuity with which familiar subjects are discussed, and the judgment and taste with which they are selected. And, in this instance, he certainly will not be disappointed, as Count Stolberg seems to have travelled with a mind well stored with erudition, with a strong desire of information upon every important subject, and a determination to investigate whatever was likely to pay the efforts of his diligence. He travelled also, as it should seem, with good old prejudices about government, religion, and, morals, and doubtless, if he now lives, must be heartily mortified at finding those states about whose laws and manners he exercises his power of argument, and curiosity of investigation, confounded with the huge and heterogeneous mass, which the new-fangled principles of the French Republic, have reduced to a temporary state, by them miscalled equality.

We insert the eighth letter, as a specimen of the author's manner, for no other reason, than that we suppose the public curiosity naturally directed to the residence of a Princess, so long and so deservedly the favourite of the English nation.

"We left Karlsruh on the 16th. Our road led us back to Durlach; and afterward, through delightful meadows, to Pforzheim. The people were busy about their second hay harvest. In these fruitful parts, the grass is three times mowed each season. Their pastures must not only be very fruitful, but the hay very excellent; for its odour was much stronger than that of the north of Germany. It reminded me of the hay harvest in Switzerland.

"Pforzheim lies on the Ens, in a pleasant valley. In the territory of Baden, the fertility of the earth and the industry of the inhabitants seem to vie with each other.

"Würtemberg does not appear to me to be so fruitful by far, though equally well cultivated: neither are the roads there so charming, as in Baden. We passed the castle of Hohenasperg; in which the Duke has kept poor Schubart imprisoned for these ten years, no man knows why: although he was enticed to quit Ulm, in which free imperial city he was settled; and although he was born a Burgher of the imperial city Aalen.

"We visited the military academy in Stutgard. The Emperor Joseph the Second invested it with the privileges of a university. In the

the upper class, the sciences that appertain to the four faculties are taught. The number of tutors is a hundred and forty-three. Instruction is amply communicated; and few seminaries equal this, either in scholastic or military science.

"Whether a dignified spirit inspires the whole? Whether true humanity finds its way into the halls, and chambers of the students? And whether a military education be promoted in the best manner? are questions which all who visit this university must ask. The custom of giving each student a cartel of the faults he has committed, which he is to shew the Duke when he visits the academy, who dictates whatever punishment he thinks proper, appears to me to be very pernicious. And the more so as the youth keeps this memorandum for weeks; till the sum of his offences brings upon him a severe punishment. May not this tend to embitter his temper? Or make him cowardly; perhaps melancholy; perhaps shameless?

"We saw two hundred and seventy-five boys and youths eat in a spacious hall. Why is there a separation made, at the table, between the son of a citizen and of the noble? It is not wise to oblige youth to remark the inequality of rank, before they have learned to distinguish the harmony which this inequality produces. By these means, youth easily adopt the pernicious opinion that, being better born than others, they are better men.

"Four young princes eat at a separate table. Eight scholars, in reward of their good conduct and assiduity, eat and sit without distinction of rank at another table. Does not this regulation itself likewise tend to nourish the pride of birth? Is not that aversion which the citizen is so apt to conceive against the noble, and which is no less injurious than the arrogance of high birth itself, thus increased? The marks of distinction too, called orders, which these eight youths wear? Woe to that education which excites a desire of that which true philosophy, and dignity, teach us to despise!

"Day scholars included, the number of students is about five hundred. Nearly three hundred board in the house; and almost one half of them at the Duke's expence. The pay for the others is small: two hundred florins for boys of eight years old; five hundred for those of fifteen and upward; and the intervening ages in proportion.

"They are well maintained, well fed, and well clothed. Their uniform is blue, with black trimmings. They are daily obliged to bathe in the garden, which is large and shady, in summer; and, in winter, in a capacious house bath. Each scholar has a small plat of ground to himself. The collection in natural history is a good one; and, if the students desire it, they have able masters to instruct them not only in the sciences but in the arts: and several good painters and engravers have been educated here.

"We visited the Solitude; a country seat built by the Duke. The way is pleasant: it lies up a steep hill, leaving the town below in the valley, surrounded by vineyards, and orchards; and then leads through a beautiful forest, where the tame but proud stag is seen grazing.

"The palace and the garden are situated in a place which was formerly a wilderness. Travellers are not admitted into the palace: though

though, as they pass, the glass doors of the ground floor are open. An old tapestry, about an ell broad, is thrown over cross laths, within the door, to prevent entrance; and the traveller is left with that curiosity excited which the guide refuses to gratify. You may well suppose we proceeded no farther than the first door.

"There is a large terrace in the front of the palace; from which the view is extensive. Some say that sixty-eight, others that eighty-two, towns and villages may be seen from it, through a telescope. This prospect is deficient in water.

"The garden is very large; but, in the laying of it out, art rather than good taste has been consulted. The trees have been left to their own growth: the shrubs are cut in straight walks in all directions; and are overgrown by high hedges, as if it were to conceal their miserable condition.

"The orangery consists of about fifteen hundred trees, most of them very large. Without doubt, were they planted in a valley, with a southern aspect, they would be more beautiful. The genius of constraint is every where perceptible. Their branches are forced and bound in all directions: so that the appearance of each tree is that of a round ball, on the top of a high pole.

"We were shewn, with great triumph, a large pine tree; round which netting was thrown, to a considerable height, as a cage for the birds. They might have procured themselves this pleasure with an aviary formed of less trees: but this pine must be brought hither, at great expence; the earth entirely round its root, and drawn in a waggon by eighteen pair of oxen; which waggon, when the tree was transplanted, was buried under the root. I own I should have left this place in a very ill humour, had not I perceived, behind a high clipped hedge, some lofty oaks; to which we repaired.

"This place is called the Five Oaks: but of one there are now no remains; and of another little more than the root. Such monuments of antiquity deserve to have their legends; and there is something unusual in the history of this latter tree.

"During the autumn of the year 1755, when the earthquake happened at Lisbon, the storm that accompanied it, which was felt over all Europe, blew one of the oaks down; though its roots were entangled with the others. The three that remain are the finest trees I ever saw: two of them bear deep and honourable marks of the lightning on their bark; though it did them no farther harm. All the three are flourishing; and may well have defied a thousand autumnal storms. At the time when the garden was laid out, a scaffold for dancing was built from the topmost arms of these trees. But this is falling to decay. How quickly have these giants of the forest, which storms and tempests could not conquer, overcome this petty mockery!

"For some years, this place has been neglected. The Duke's attention was soon drawn from it, by his new plans for Hohenheim. However, it has cost large sums; and will cost still more. Hohenheim is not shewed to strangers: at least not when, as at present, the Duke is absent. Neither foreigners nor natives must see it, without a special permission.

We

"We left Stutgard early; and in the evening reached Ulm. The roads of Würtemberg are excellent. This day's journey was very pleasant. We travelled all morning beside the Neckar; through districts as fertile as they were delightful.

"The small imperial town of Eſslingen lies on this river; which waters a beautiful valley that abounds in green paſtures, tall fruit trees, and fruitful fields. The Neckar wine of theſe parts is very good. Woody hills ſurround the vale; and, at a diſtance, the ſummits of that chain of mountain which is called Rauhe Alp, and which is a part of the Swabian Alps, are ſeen. We afterwards ſaw theſe hills approaching to the right; and other ſeparate mountains on the left: while the light played on the churches, and the ruins, which we perceived on the latter.

"Among theſe hills, Hohenſtaufen riſes, in circular beauty to the eye: reminding the German patriot of its noble antiquity. This was the cradle of our Kings and Emperors, from the Swabian line: a line equally renowned in hiſtory for its genius, its courage, and its misfortunes. Near Giſslingen, we travelled two leagues over theſe hills; which we long ſaw behind us: but, our road lying through a deep rocky valley, we loſt ſight of them.

"From this valley, the road conſtantly aſcends; till we arrive at Ulm. How much higher muſt the ſource of the Danube be than that of the Rhine! How many provinces muſt it water, before it arrives at the ſea!

"When we were a few leagues from Ulm, we perceived the Glaciers of Switzerland; which can frequently be ſeen to the diſtance of forty leagues: but the ſky in that direction was cloudy.

"We ſpent a day at Ulm, in company with my friend Miller; with whom I had lived a year at Göttingen, and whom ſixteen years ago I had viſited here with my brother. After ages will admire and love the noble ſimplicity of his poems; and, in them, the excellent heart of the poet. My grandchildren ſhall tell their playfellows they were written by the man I had the happineſs to call my friend. He ſhewed us the Danube, with its fertile and lofty ſhores, from the ramparts.

"From this place, eighteen years ago, I turned a wiſtful look to the ſunny glaciers of Switzerland; which I had juſt left. I now once more ſaw them from the ramparts; and likewiſe from the tower of the cathedral.

"This cathedral, as well for its ſize as for the height of its gothic towers, is one of the largeſt in Germany. From theſe towers the courſe of the Danube may be traced, to a great diſtance. This river, though ſo far from the ocean, has a character of greatneſs; which ſhews it to be the firſt river in Europe." Vol. i. p. 34.

It does not appear that much will be found in the deſcription of Rome, which may not be ſeen recounted, with equal taſte and intereſt, by Dr. Smith, in his late entertaining volumes. The mixture of claſſical citation, as ſuggeſted by the objects which attracted the travellers curioſity, conſiderably enlarges the volume; but, in ſuch a work as the preſent, it

ſeems

seems somewhat misplaced. The classical reader already knows it all; the reader of inferior accomplishments looks for something else. We dispute the truth of the translator's note, at p. 486, and really do not think the mobs of London, and other great cities, *equally harmless*. At the conclusion of his observations, he seems to make a distinction between *harmless* and *placid* mobs, but we do not exactly see what he means.

The account of Naples, at the conclusion of the first volume, is entertaining and spirited; the following anecdote is particularly curious:

"The principal wants of the Neapolitan are supplied by benevolent nature; without requiring him scarcely to stretch out his hand. Abstemious in eating and drinking, the clothing he needs is trifling, the fuel none, and he can even live without a habitation. The class of people called *Lazaroni*, some of whom you meet with even in Rome, are here computed at forty thousand. Many of these live in the open air; and at night, or in bad weather, take shelter under gateways, porticos, the eaves of houses, or under the rocks. They cannot easily be persuaded to work, while they have the smallest coin in their pocket. They think not of making provision for to-morrow. The serenity of the climate, and the ever generous, ever fruitful lap of earth, sympathise with their joyous hilarity. Their blood flows lightly through their veins: with care they are unacquainted. Should any one offer money to a Lazaroni, when he is not pressed by necessity, he raises the back of his hand to his chin, and tosses his head upwards, being too idle to speak, in token of refusal; but, if any thing delights him, I do not speak of his passions, which may be kindled and extinguished as easy as a fire of straw, if he be invited to partake any pleasure, no man is more talkative, more alert, more full of antics, than himself.

"These people have wives and children. At present, there is one among them whose influence is so great, that they call him *Capo de gli Lazaroni*: the chief of the Lazaroni. He goes barefoot, and in tatters, like the rest. He is the orator for the whole body, when they have any thing to demand of the Government. He then generally applies to the *Eletto del Popolo*: the representative of the people; a kind of tribune, as far as such an office can exist in an unlimited monarchy, like that of Naples. He likewise appeals to the King in person. The demands of the Lazaroni are moderate: they have a sense of right and wrong: which the people seldom want, when they are not misled. To disregard any just remonstrance of this people, or not to comply without stating the grounds of refusal, would be dangerous. They love the present King; and I am assured that, in case of necessity, he might depend upon their assistance: of this, however, he is in no need.

"Before the King last year made a journey to Germany, Nicola Sabbato, for so is the present chief of the Lazaroni called, made him a speech. He lamented that the King should be absent so long from his people; yet rejoiced in a journey that should afford pleasure to a prince,

prince, who took so much satisfaction in the good of his subjects. "We are," said he, "thirty thousand strong; and, in your absence, we will preserve the peace of the country. You certainly have nothing to fear from any man: but, should any one have the insolence to spread inflammatory opinions, we will tear him into as many pieces as we are men; and each of us will have a morsel of him to smoke in our pipes."

"During the absence of the King, this Nicola Sabbato visited the Princes and Princesses; that, as he said, he might give the people an account of their welfare. He likewise visited the prime minister, Mr. Acton; and, on one occasion, came to him breathless, demanding to speak to him. "I have just seen a man," said he, "in the dress of a pilgrim, in the great square, who is distributing French hand-bills; the meaning of which neither I nor any of us yet understand; and he is kissing a stone, which he has brought from the ruins of the Bastille. He will certainly excite an insurrection. We would have thrown him into the sea, but I wished first to hear your opinion; though, I think, we ought to have thrown him into the sea."

"The minister had much difficulty to make him conceive that a preliminary enquiry was necessary. He continually returned to the necessity of throwing the orator into the sea; and, when the minister told him he would send soldiers to put the man in prison, Nicola replied, "There is no occasion for soldiers; I will undertake that business."

"The man accordingly was taken to prison, by the Lazaroni. The contents of the hand-bill were entirely seditious. The insurgent was one of those emissaries that were sent, by the too provident care of the French clubs, over Europe; to enlighten, improve, and make the people happy. He had disguised himself like a pilgrim, and was subject to the gallows, according to the common rights of nations; but the Government only thought proper to banish him to the island of Maritima; one of the Ægades, on the west side of Sicily.

"The Lazaroni are devoted to the present King. A body of many thousand men, who have nothing to lose, may reasonably be dreaded; and may keep a tyrannical King in very wholesome awe. A despotic constitution may perhaps need a remedy like this: the terror of which shall preserve a balance between itself and a power that is equally blind and unwise. A free constitution requires order; for order is the foundation of freedom. Bodies of people, like the numberless Lazaroni of Naples, or the hags of the halls, the fish-wives of Paris, could not exist among a people that should be truly free.

"The streets are uncommonly crowded: yet the crowd is much less inconvenient here than in other cities. The coachmen too are less insolent than such gentlemen usually are; when, mounted upon their throne, they look down with contempt on the multitude beneath. However, the number of coaches is so great, that the foot-passenger must be continually on his guard: which it is difficult to be, stunned as the ear is by the rolling of the carriage wheels. Yet the coaches are much less dangerous than the little one-horse cabriolets, which are driven through the city by the young gentlemen, who imagine that the foot passenger should vanish before them as easily,

and

and instantly, as the yielding air before the breath of their snorting horses.

"There is great ostentation here of carriages and horses: which last are justly famous. They are small, but beautiful, full of fire, and are treated with cruelty. Nothing is so highly displeasing, in the Italians, as the manner in which they treat their animals.

"Horace called this city *otiosa Neapolis*: the indolent Naples. I, and my fellow travellers, were lately taking a walk on the sea shore; when a great crowd of men and women made us imagine there was something extraordinary in agitation. All pressed forward to the same place; for curiosity is catching, and we got into the midst of the throng. The object of enquiry was a fishing boat, the people of which were dragging up a large net; and the spectators were in eager expectation to know how many fish had been taken. Had a man of war, after a sea-fight, returned to harbour, and had the mothers, wives, brothers, and sisters, all crowded together on the strand, to enquire how many of their dearest relations were on board, or how many were cut off, the emotion in their countenances could not have assumed a more animated appearance. The draught of fish was found not to be very great; and the people retired in a disconsolate manner, with very evident tokens of disappointment." Vol. i. p. 475.

The reader will reflect, with some regret, at least the reader who, to use the translator's phrase, is an admirer of the old order of things, that the present situation of the King of Naples is very different from what it was when Count Stolberg visited his dominions.

The second volume commences with a description of Mount Vesuvius, Solfatara, the Grotta del Cane, and other curious objects, in the neighbourhood; to which the same remark applies that we made before, on the description of Rome, its palaces, paintings, &c. The excursions to Pæstum, and afterwards to Taranto, Gallipoli, and Oppido, are more interesting, because seldom visited by curious travellers, and, of course, with the exception of Pæstum, less frequently described. We transcribe the following anecdote of the Sword-Fish, seen by the author in his passage to Sicily.

"Early in the morning, before we left Scylla, we were invited, by a person of the place to whom we had brought a letter from Naples, to come on the sea-shore and view a *pesce di spada*, or sword-fish, which had been caught in a net during the night. This fish is larger than a man; and its under jaw is long, hard, and pointed, like the broad point of a lance: and its no less hard upper jaw extends the length of more than an ell and a quarter, like a broad two-edged but pointed sword.

"This fish wages remorseless war against another kind of fish, called the *cane del mare*; but which has nothing in common with the sea dog. A sword-fish, and a *cane del mare*, were last year, both together, cast upon the shore. The former had run the latter through and through

through; but the victor could not disengage himself from the vanquished, and with him was obliged to die. The sword-fish is highly esteemed, and we thought it peculiarly well tasted. The Calabrians fish for it at this season of the year, and take great delight in the sport. Little boats put to sea, and a man is stationed either on shore, upon a rock or tower, or upon a mast, where he watches the approach of a sword-fish. The moment he discovers one, he waves a napkin; and the fishermen row toward it, armed with hooked lances. If they are fortunate enough to strike it, they keep it fast by a running line, which is tied to the lance; till, at last, the fish, after much struggling and bleeding, is brought to the boat. We saw a man stationed on a mast, and the fishermen in their boats, surrounding him, full of expectation.

"The princes of Scylla oblige their vassals to give them the best morsel of the sword-fish; and a tenth part of the other fish that they take. Loud complaints of this have long been made; and a commission has once been appointed, to enquire into the right of this exaction: but it was ineffectual. The present prince continues to compel the poor fishermen to comply with his demands; although, occasionally, several abuses of this kind have been abolished by the King.

"The sword-fish is a fish of passage. It visits the coast of Calabria in May, June, and a part of July; and afterwards the coast of Sicily, where this mode of catching it is likewise practised." Vol. ii. p. 201.

Count Stolberg then proceeds, according to the general route of travellers, to visit Syracuse and Ætna. He comes back to Messina, whence he returns to Naples. The remarks on the oppressions of the poor, on the trade and agriculture of Sicily, the habits and manners of the people, if they have not the advantage of novelty, evince a good understanding, and a feeling mind, and entitle the writer to our warmest praise. From Naples we are carried back to Rome; whence excursions are made to Tivoli, Loretto, the treasures and curiosities of which latter place are described. Quere, where are they at this moment?

We next accompany the author to Venice; and a long chapter, or rather letter, is occupied with the detail and description of its Doge, magistracy, nobles, population, &c. Eheu dum Fortuna fuit!

An account of Vienna and Dresden concludes the work. A very good and copious index is added to these volumes; the utility and importance of which, in every work of magnitude, is so obvious, that we never fail to regret its absence. The translator has done his part reasonably well: we see some few vulgarisms, which we should hardly have expected from a writer of Mr. Holcroft's experience; and some passages, which, we conceive, might be corrected, if we had the original at hand: we meet with notes, also, which do not always appear to us the most pertinent. With respect to the plates, we are not told whether any accompanied the original

original work; probably not: we rather think them added by the publiſhers, as an embelliſhment to the tranſlation. They are very unequal in point of execution, and chiefly copied from Piraneſi, Stuart, and others.

ART. VI. *Jonah, a faithful Tranſlation from the Original: with philological and explanatory Notes. To which is prefixed, a Preliminary Diſcourſe, proving the Genuineneſs, the Authenticity, and the Integrity of the preſent Text. By George Benjoin, of Jeſus College, Cambridge.* 4to. 198 pp. 15s. Lunn, Cambridge; Rivingtons, &c. London. 1796.

NOT attending to ſuch reports as have caſually reached our ears, we ſhould be puzzled what to conclude, from the contents of this book, concerning the tenets and intentions of its author. In ſeveral paſſages he profeſſes an anxiety in behalf of Chriſtianity, and the place to which he belongs denotes an adherence to that faith: yet he is every where an advocate for the ſuperior authority of the Jewiſh Rabbis. On the other hand, he profeſſes to endeavour "to place in the cleareſt point of view, the baſis of Chriſtianity; the ſacred contents of the Old Teſtament;" P. 2. and laments the want of "an improved verſion of the Holy Scriptures; than which," he ſays, "I am certain, nothing can be more eſſentially beneficial to the cauſe of Chriſtianity." P. 3. The value of the work muſt, however, depend upon its intrinſic merit; and though the knowledge of the origin, or prejudices of the author, might help us to a right determination of words and opinions, which bear an equivocal interpretation, we ſhall be content to remark on what is clear and obvious to our underſtandings.

The contents of this work are as follow:

	Page
"A Preliminary Diſcourſe.	1
An Hiſtorical Account of the Hebrew Language, and of the Manner in which it has been preſerved ever ſince the Time of Ezra, &c. &c.	26
A Copious Deſcription of ſuch Hebrew Manuſcripts as are written according to the Rules of Ezra, &c. . . .	33
A New Plan for an authorized New Verſion of the Sacred Writings.	67
A Diſſertation upon the Book of Jonah; comprifing a Deſign for a Tranſlation, to which Tranſlators ſhould adhere; and Anſwers to ſome Queſtions and Objections that have been ſtated concerning that Book.	73

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The Tranſlation: repreſenting the Original, the Tranſlation, the old Verſion, and the literal Meaning and Arrangement of the Hebrew. 89
Notes upon the Book of Jonah, accounting for every rendering in the Tranſlation that differs from the old Verſion. . . 137
All the Verbs which occur in the Book of Jonah, in their original Formation, and their Roots explained. . . . .
A Chronological Abſtract of the Jewiſh Hiſtory, deſcribing the Times in which their learned Men lived, &c. &c. . .
A General Index. . . . . .

We will ſpeak in order of the principal matters which ſeem worthy of obſervation.

The Preliminary Diſcourſe treats chiefly on the defects of our preſent tranſlation of the Bible; the neceſſity of an improved verſion; of the ſtudies requiſite to the work; of perſons* who have made partial attempts to accompliſh this purpoſe, their errors, and miſtaken ideas.

We cannot here omit to remark, what a dangerous uſe deſigning men may make of the indiſcriminate cenſures, which the preſent rage for new tranſlations is perpetually caſting upon the verſion of the Bible now in common uſe. Ignorant minds may be alarmed at theſe aſſertions, and may eaſily be brought to imagine in the groſs, that their Engliſh Bible, in its preſent ſtate, is not true, nor worthy of belief. If any one ſhould be terrified at the great names brought forward by this author, thoſe of Lowth, Newcome, Kennicott, Blayney, &c. let him remember, that the ſuggeſtions of theſe writers were made in times of leſs turbulence and danger than the preſent; otherwiſe they would probably have been more qualified and guarded than they are. That a complete correction of the eſtabliſhed

* "Few men have more ſtrenuouſly endeavoured to facilitate and urge this arduous and important undertaking, than that learned and venerable advocate for ſacred literature, Archbiſhop Newcome, the Primate of all Ireland. When ſo good and great a man *opens and leads* the way," &c. P. 2. Mr. B. here mentions Archbiſhop N. in proper and reſpectful terms. But why him, in particular, we are quite at a loſs to conceive. His Grace is as inflexible in his idea of the text having been corrupted, as ever Biſhop Lowth or Dr. Kennicott were. Then, as to his Grace's *opening the way*, it is not accurate. Dr. Kennicott firſt conceived the idea of the text being corrupted, and was confirmed in it by Dr. Lowth, who recommended to him to compare 2 Sam. xxiii. 8. with 1 Chron. xi. 11. Of all theſe "venerable learned of the age," Dr. Kennicott is the leader, Biſhop Lowth came next, the learned Dr. Blayney followed him, and then, at length, Archbiſhop Newcome.

tranſlation,

translation, rather than a new version, is an object of desire to the friends of religion, we have always been ready to concede; but that it is a necessity which presses, or that sacred criticism is yet so far advanced as to furnish all the means that may be expected, we, without hesitation, deny. The present version may answer every pious purpose, till times more tranquil, and a more complete preparation of materials, shall enable it to be undertaken once for all.

Mr. B. says, with truth, and concludes with accuracy, that the Scriptures have stood every mode and species of attack; and, remaining unhurt, must be considered as divine. This we consider as a proof of their divinity, at least as satisfactory as the miraculous interposition, gratuitously supposed by the Jews, and implicitly received by him, by which God is asserted to have guided the hands of transcribers, and to have prevented the possibility of error. The Jews are great advocates for this supposed miracle. They say, also, that when Jonathan wrote his paraphrase, God vouchsafed him the most profound silence. "Ne muscam quidem illi, aut avem impunè advolâsse, sed eas fulmine continuo ictas fuisse, ne quam scriptori molestiam facesserent." "That not even a fly, or a bird, could direct its flight to him with impunity, but they were instantly destroyed by lightning, lest they should give the smallest disturbance to the writer*."

The stated qualifications of Mr. B. for his present work, may teach his readers what they are to expect from his lucubrations. He has studied *Hebrew*, he says, *fifteen years*, and *English nine*† (p. 2); and with great gravity proceeds: "With sincerity do I wish, that every translator who may hereafter make his appearance upon the stage of learning and religion, may be possessed of the two requisites, which, of all other, are most essential; I mean, a critical knowledge of the language he will attempt to translate, and, at least, a competent knowledge of that into which he is to make the translation." P. 2. And, in good truth, Mr. B. adheres most strictly to these *simple* rules, having, to all appearance, read nothing but the Jewish commentators, and a *few* of the *English* treatises of Durell, Lowth, Blayney, Geddes, Newcome, Kennicott, &c. &c. Yet, with this shallow stock, he ventures very hardily to arraign, in the most contemptuous manner, the astonishing labours of our most polished scholars. Nothing but the great respect in which Bishop Lowth was ever held, induces this author to desist from *frequent* animadversions upon him (p. 65).

* ". Kennicott Dissert. gen. § 12.

† He is, we understand, a native of Holland.

Notwithstanding this consideration, he treats him with the most supercilious air; in pp. 16, 17; and though he confesses, "that he never yet has had an opportunity of comparing his translation of Isaiah with the original, with due attention," (p. 19) still he insinuates, that he has done material injury to the cause which he defended (p. 18). As to Dr. Kennicott, and his patrons, ignorance and blind error are charged upon them with the most unlimited freedom (pp. 24, 25). We own we were not aware, when we read Mr. Benjoin's professions of his "own consciousness of insufficiency;" of "being at a loss how to apologize for his seeming presumption;" and of "claiming indulgence from the candour and discernment of the learned world;" (p. 2) that we were so soon to meet with the most arrogant censures on such men as Lowth and Kennicott—"Superior talents (to use Mr. B.'s own expression) exposed to the insult and ridicule of the inferior." P. 10. The charge brought against Bishop Lowth, for rendering the word יהוה JEHOVAH, is such as must provoke a smile. That a proper opinion may be formed of Mr. B.'s *superior* judgment, we shall here insert his censures on this subject.

"First, יהוה is not one distinct word, but three words united. Each of these words is expressive of a distinct tense, namely, the past, the present, and the future. These three tenses being comprised in these letters, the eternity of God is represented to the mind in one view, and in the most striking light. The following Analysis will, I think, clearly elucidate the above exposition. The four letters as they are before us, thus, יהוה become, by the arbitrary power of the third letter, the ו, the third person singular of the future tense, יהוה Yihejeh, *shall* or *will be*. The three last letters are יהוה Hoveh, *is*. The fourth, first, and second letter, make יהוה Hajah, *was*." P. 19.

"What renders the impropriety still more obvious is, that these four letters יהוה which, in the original, are ever INSEPARABLE from each other, should, when rendered "Jehovah," which is the true pronunciation of them*, be *divided* in the translation. We find "JE" ending one line, and "HOVAH" beginning the next. Sometimes "JEHO" is the end of one, and "VAH" begins another line. When *the word* is uttered, and the original character represents itself to the mind, a division becomes *degenerating*." P. 20.

There are other matters in this section which deserve notice; but they will fall in very readily with our remarks upon the other parts of the work.

Let us now consider the author's Historical Account of the Hebrew Language, &c. and here we beg leave to premise, that the

* "Provided the ו be pronounced like v."

whole

whole matter is an old controversy revived, and lies within a very narrow compass. It is the credit of the Jewish Rabbis, opposed to that of learned Christians. Mr. B. rests all matters upon the veracity of the testimony of Jewish writings. They are questioned by the reflecting Christian; so that there is nothing new in the business. But controversies, long since litigated to the finest ramifications of argument, are again brought forward, as if they were *novum quid atque inauditum*. We are not surprised at this. It is no uncommon thing for men in a confined circle of life, or who enter late upon important studies, to find truths new to them, and, perhaps, to their unlettered acquaintance, beam so strongly upon their minds, that their understandings are, in a manner, darkened by the excessive light. In this state, they speak of them as in amazement; and, from their own agitation, fancy that they have never been laid open to other persons. We verily believe this to be the case of the present author, otherwise he would not have so easily and completely surrendered his mind to Jewish tradition, and Jewish commentary, and adopted all their extravagancies. Every thing alledged on that side is implicitly received; as if there never had been a controversy upon the subject, or one word advanced in opposition to the Rabbinical dogmata.

Thus Mr. B. contends, that the canon of the Old Testament, as formed by Ezra, 458 years before Christ, is now extant in the *same form* in which it came out of his hands, pure and UNCORRUPTED; by which he means, *word for word, and letter for letter, precisely the same*. To this purpose he quotes, with no small parade, a whole chain of Jewish writers, and calls that a *certain* testimony, that Ezra's copy has been uninterruptedly continued to us to the present day. He adds, that no manuscript is considered as perfect, which is not written according to rules established by Ezra*, and an assembly of learned men, called the Great Assembly or Synagogue (p. 27). It will be in vain for us to refer Mr. B. to those learned works, in which these subjects are placed in their true light, as Mr. B. professes to turn a deaf ear to the Christian writings. Perhaps, therefore, he may not be unwilling to find himself compared with himself.

First, his account of the Great Assembly†, is very variously stated, as to the members who composed it. But, if any re-

* See Dathe's Preface to Walton's Prolegomena, who refutes the whole idea of Ezra, &c. setting forth a copy, or canon of Holy Writ, pp. 33, 34.

† We must regard Mr. B. who affects every where to give us the precise genealogy of every individual, as bound to fix his primary authorities on unerring ground.

cords

cords were regularly preſerved, ſurely the records of the perſons who eſtabliſhed the canon of the Old Teſtament, would have been among the number. For, on the authority of their wiſdom, diſcernment, and gifts from above, muſt reſt, in that caſe, the belief and confidence, that the canon ſet forth by them, was original and true. But there is not any regularity or unity in the record. Among other differences among learned men, Mr. B. mentions the writings of three in particular (on whom he places his full confidence in all matters!) *Liber Cabalæ*, R. ABRAHAMI FILII (BEN) DIOR, *R. M. Maimonides*, and *R. Don Aburbenel*, who all differ in their accounts of theſe perſonages. This renders the exiſtence of the Great Aſſembly itſelf very ſuſpicious; and learned men do not ſcruple to deny it, or, at leaſt, to think the accounts of it, as delivered by Jewiſh writers, in a great meaſure fabulous.

In the next place, the genealogy of Ezra's ſucceſſors, which Mr. B. details with ſingular minuteneſs, and which he calls *certain* teſtimony, is *human* teſtimony; of courſe, to ſpeak moſt favourably of it, it cannot be *certain*. The hiſtorical facts of our own country, even thoſe of recent date, cannot often boaſt of *certain* teſtimony. Why then are we to ſuppoſe that the teſtimony of ſuch late writers as Maimonides, &c. concerning matters which paſſed above a thouſand years before their time, and ſince the ſpirit of prophecy had ceaſed among men, can be ſo certain, as to be above queſtion? We, of this day, are ſurely no leſs competent than they were, to judge of all matters of ancient ſtory.

But not to multiply obſervations, we will confine ourſelves to one more, namely, the rules which Ezra laid down for tranſcribing the ſacred volume. What authority have we other than *modern* Jewiſh teſtimony, that Ezra laid down any rules at all? Many reaſons concur to eſtabliſh the belief that he did not. 1. No mention is made of them in the Book of Ezra. Whoever will take the trouble of reading that curious record, will find the moſt minute regiſters imaginable, of perſons and facts with which Ezra was concerned. If he had turned his thoughts to rules for writing the law (a point of more conſequence to us who argue from *events*, than almoſt any thing which he mentions) he would doubtleſs have noted them in his book. 2. Nehemiah alſo, who particularizes all the perſons and tranſactions which relate to the building of Jeruſalem, and the return of its inhabitants, is totally ſilent on all directions for tranſcribing the law. But nothing can be called a *certain* matter, or rule of faith, which is not to be proved out of Holy Writ. 3. There could not be any occaſion for ſuch rules. There was no enemy at hand, to whom it could be of

any

any advantage to falsify the law. Laws are framed to counteract injuries threatened or received. If, in this case, no injuries had happened, or seemed likely to take place, upon what ground can we conceive that Ezra's attention, among the innumerable real difficulties, which occupied him incessantly, should have been turned to the regulation of these matters; for which, unless God had given him the foresight, he could not have conceived the slightest necessity? In fact, perhaps, the Jewish law was never in danger of being at all materially changed, till the dawning light of Christianity awakened the malice of Jewish pride, and put it upon the vain project of darkening the prophecy*, in order the more effectually to obscure the completion of it. We cannot, therefore, see why Ezra should be *supposed* to have given any rules at all.

We are very unwilling to make any unwarrantable concessions on this head; for we are aware of much danger and difficulty in the allowance. If we are to concede, that the Old Testament is pure and uncorrupted, merely upon the testimony of modern Jews, who pretend this regular succession of faithful copies, we shall give the Jews the means to depreciate Christianity; for who can pretend to prove the same with respect to the New Testament? and then how easy will it be, if, in the general mass, men shall be once persuaded, that *the Old Testament is certainly true*, and the *New* is *not* so equally, to set at nought the testimony of the Gospel. The great truths of Christianity are not to be given up to hazard, on such ill-founded requisitions. But we must touch upon these matters again, in treating of the next chapter, the description of Hebrew MSS.

* Many errors crept very early into the text. Buxtorf himself allows, Judæos a tempore Esdræ negligentiores fuisse circa textum Hebraum, et modicum fuisse circa lectionem veram. All the ancient errors may be attributed to carelessness and ignorance. The text was not wilfully corrupted till about 162 years before Christ, when the Jews in Egypt built a temple in Heliopolis. This gave offence to the Jews in Jerusalem; who, to stigmatize them, called their city (named in Is. xix. 18. עיר הרס civitas solis) עיר הרס civitas destructionis; but the animosity raised on this account, was not of any material consequence. When Christianity began to illuminate the world, then it was that prejudice began to work in a concealed manner, adopting various readings, and the different Keris and Kethib, as they were found most capable of impeding or confounding the truths of the Christian religion. Perhaps, this is not to be attributed to the body of the Jews, so much as to partial envy and design.

The

The whole credit of this chapter is made by Mr. B. to depend upon the authority of Maimonides*, a writer of the 12th century. As Mr. B. makes no scruple of imputing ignorance and error to those, who maintain ideas contrary to his own, it is in vain to bring forward the authority of great names in opposition to him. They are all challenged, and set aside. The point, therefore, must rest upon the *consistency*, which appears in Mr. B.'s own statements. First then, upon the *certainty* that Ezra's copy has been uninterruptedly continued to the present day, and the authority of Maimonides in this respect. If this were so, why does Maimonides himself declare the contrary? "I will here write down," says he, "all the sections of the Pentateuch, *as they ought to be written*, that they may be an unerring guide to all the rolls that may be *hereafter* written." (p. 36) He then refers to "*that well known book † preserved by the Jews in Egypt, which was brought from Jerusalem*," &c. (was there never any error in any copy from Jerusalem? or, at least, where is the certainty that there was not?) and adds, "I have been guided by it, with respect to every particular of the roll which I have written myself." (ibid) Now it has been alledged before, that Maimonides's copy is exactly the same as Ezra's. But what is the amount of the evidence adduced to prove it? Simply this—the copies before the time of Maimonides, being imperfect, he shewed how they *ought henceforth* to be written: and he took his authority from a copy preserved by the Jews in *Egypt*, alledged to have been brought from Jerusalem. No evidence can well be stronger, than that Ezra's copy had been lost, and that all pretensions to the immaculate code, which Mr. B. boasts as now extant, depend upon Maimonides's meeting with this copy in *Egypt*, at least sixteen hundred years after Ezra's death. What evidence is this? *Credat Judæus!*

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* Several Jewish writers are quoted by Mr. B. and their authority referred to, as if it was undoubted and irrefragable. Aben Ezra, who flourished 1174; Solomon Iarchi, 1180; Maimonides, 1202; D. Kimchi, 1240, &c. As the oldest of these writers lived 1600 years after Ezra, he is not likely to have gained much better knowledge of what passed in his time, than we of this age. Indeed, we may say, not so likely. We have the same documents to consult, nearly, as they; but our minds, undoubtedly, are much less liable to be biassed by prejudice or superstition. Indeed, experience proves it to be so. But the copies of these writers were different from those in use now.

† Codex Ægyptiacus præstabilis videtur. Kenn. Diss. Gen. p. 96.

Again,

Again, as to the rules affirmed to be laid down by Ezra, let any unprejudiced person judge whether such ideas as they exhibit, can be supposed to come from an *inspired* writer. We extract a few of them.

"No roll is considered perfect, but what is written upon parchment.

"The parchment for the roll must have been prepared purposely for its sole use, and if it hath been prepared for any other use, it is corrupted; i. e. it must not be used, it must be burnt or destroyed.

"No one but an Israelite must prepare such parchment.

"Neither a woman, nor a servant, may write the roll.

"Before he writes the name of God, he must wash his pen.

"The sheet of parchment must never be turned downwards, but when the writer leaves off, and the letters are dry, he must cover the writing." P. 34.

Risum teneatis? Who, besides Mr. B. will now contend, "that these rules were laid down by Ezra, who was (Ezra vii. 6.) *a ready scribe in the law of Moses?*" (p. 40). By the way, by ready scribe, Mr. B. means, *ready writer*; alledging "many observances, restrictions, and necessary qualifications, are required, to be able to be a *scribe* or *writer* of a sacred roll." (p. 39) Learned men apply these words to Ezra, as being an able instructor and *ready expounder* of the law to the Jews, in the days of their extreme ignorance, when they first returned from their seventy years captivity. One of Ezra's great offices, in Jerusalem, was to "set magistrates and judges which may judge the people." Ezra vii. 25. An office not likely to have been conferred upon one, whose only merit was his being a *quick writer*; neither, indeed, was it probable, that, amidst the very important concerns of regulating an infant state, *skill in writing* would be the essential required of him.

We come now to the consideration of Mr. B.'s assertions upon the Masorah, Keir, and Ketib, and the Hebrew points. So small a work as the translation of Jonah, would not call from us such a laboured critique, were it not, that this is the first opportunity we have had, since the commencement of our Review, of handling these subjects. We now cannot do it so fully as we could wish, for Mr. B. every where protests against the evidence of all who have spoken against his tenets, as being either ignorant or deceived. Thus, on the subject of Masorah, he styles it, "a something unhappily mistaken by *all*, because not understood by *any one* that wrote against the Masorites (p. 41). We have, therefore, chiefly to look to the consistency of his own statements.

Mr.

Mr. B. thus explains the word Maſorah*, "the true pronunciation and meaning of the ſacred writings, communicated from one man or men to another man or body of men—VERBALLY." (p. 49) All learned men have deemed it, a *written ſcholion*, an explanation or correction of the Hebrew text. They in proceſs of time, had increaſed ſo far, as to exceed the text itſelf in bulk. Obſerving the many changes, additions, &c. which had taken place in this written ſcholion, Dr. Kennicott remarked, "theſe and many other inſtances, have extorted from the warmeſt friends of the Maſorah, the confeſſion of its being very imperfect, contradictory, interpolated, mutilated, &c." Upon which, with an outcry, almoſt ſufficient to awaken the manes of the commentator, Mr. B. exclaims—"What! the Maſorah interpolated!—Mutilated!—This, indeed, is to me unintelligible." (p. 25) Now Dr. Kennicott was ſpeaking of the *written* Maſorah, as the learned of

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* The Scripture began to ſuffer from human interpoſitions, under the idea of aiding it, about the end of the ſecond century, when the Miſhna, or collection of traditions, was made. In the fourth century, the Gemara, or commentary upon the Miſhna, appeared. Of this commentary there were two kinds, one written at Jeruſalem, the other at Babylon, not long after each other. The Miſhna and Gemara, taken jointly, are called the Talmud; Elias Levita, who lived in the ſixteenth century, ſuppoſes the Babylonian Talmud to have been completed in the year 506. The aſſiſtance given to the Scriptures, before the compiling of the Miſhna, was what is called the Targums, or Chaldee paraphraſes; of which there were two parts, the one of the law, by Onkelos, the other of the prophets, by Jonathan. They lived a little before our Saviour's time. After the authors of the Talmud, came the authors of the Maſora.—Auctores Maſoræ fuerunt centeni et milleni, unâ generatione poſt aliam; neque cognitum nobis, ſays Elias Levita, tempus principii vel finis eorum. Their labours were very various; collecting various readings, which conſtitute the Keri, or marginal readings, various interpretations, traditions, &c. which, in after-times became ſo bulky; and alſo, the earlieſt and moſt valuable of their labours, the Hebrew points. But it was ſoon found that the Talmud and Maſorah differed in many points. The Talmud was for a long time held in the profoundeſt reverence. But we find, in 1559, it was looked upon in the very oppoſite light, no leſs than 12,000 Talmudic copies, belonging to the Jews at Cremona, being burnt at once. The Maſorah was then univerſally adopted, and all modern MSS. were preferred, becauſe they had a more copious Maſorah. No copy was allowed in a ſynagogue, which differed from the Maſorah. Hence it is eaſily to be ſeen, why all MSS. now in uſe agree; as Mr. B. obſerves, ſo exactly: and this very agreement with the Maſoretic copies, argues not their worth, but their deficiency.

all

all ages have understood the word. As Mr. B. will have it to be a *verbal* communication, it could not, in *that* sense, be interpolated, &c. but surely this is a very unfair method of treating so respectable a name as Dr. Kennicott—to charge him with falsehood and talking nonsense, merely because he argued *justly* upon *received principles*, opposite to the new discoveries which have been opened to Mr. B.'s mind. This written Masorah, Mr. B. contends, is not the Masorah, but an explanation of the true verbal Masorah (p. 57). Mr. B. would have been at a great loss for a continuation of his proofs concerning the integrity of the text, its sense and pronunciation, had he not thus cut the matter short. But be it so: perhaps, on this statement also, the proof will be imperfect.

Mr. B. asserts, the Masorah to have been a *verbal* communication of the true sense and pronunciation of each word, till about 500 years after Christ, when the invention of the Hebrew points took place. These written marks ascertained the true reading and meaning of words, and then the Masorah ceased (p. 49). So exactly is the sound and meaning of each word marked, that, it appears to me to be a fact, says Mr. B. that any scholar now, must read and speak by the help of the points, with the same sound, with which Moses read and spoke, &c. (p. 51) It will be remembered, that Mr. B. insists all along, that there has been a succession of learned men in the Jewish church, who have kept up, among the Jews, the true sense and pronunciation of each word. There are some *trifling* difficulties in the way of this assertion; the *general* effects of *length of time*, the effects of the Jewish captivities, in the last of which, they, in general, forgot even the *letter of their own language*, and adopted the *Chaldee* character; and also their wonderful dispersion through all lands. But upon these we must not insist, for Mr. B. declares we are *all mistaken*. But we may ask, if it be undeniable that there never was any difference of pronunciation in Hebrew words, how comes it to pass, that so many of the proper names in the ancient versions, differ in sound from the Hebrew points? Was the true pronunciation *Selômoh* according to the direction of the points, or *Solomon*, as all the versions have it? Should we say with the Hebrew, *Uzzijjah*, *Hezekijjah*, or *Uzziah*, *Hezekiah? Iechezkel* * according to the Hebrew points, or *Ezekiel* with all the versions?

* יחזקאל appears in our text—"God will strengthen." But the versions which render it Ezekiel, must have been taken from copies, where the word was written יחזקני—"God my strength." And here we

versions? Thus, also, the meaning of words, in the interval, between Moses and the Masorites, has varied totally. The word Hyssop, in Solomon's time, must have meant something very diminutive, the very opposite to the tall cedar of Lebanon, perhaps, something of the Moss tribe; but, in our Saviour's time, it signified some plant of considerable length in its stalk or branch, and of some firmness. Compare 1 Kings iv. 33, and John xix. 29.

It is evident then, that the sound and sense of words have changed. But how are we to discover which was the method of pronunciation used by Moses? If any words preserved an unity of sound, it is fairly to be supposed, that proper names would; because there could be no temptation to make any change in them. But as the ancient versions vary in this respect so materially, it follows, that the copies from which they translated, were different from what we now have; the boast, therefore, of the integrity of the text from the beginning to the present time, is necessarily unfounded in any solid argument, even upon Mr. B.'s own statement. But if proper names, and nouns appellative, have differed in sound and meaning, who can pretend to say, that the common words have not? We have not room to multiply remarks of this kind. The truth and dignity of the Holy Scriptures, do not depend upon such fastidious niceties.

To make the Hebrew points (the result, the image of the true ancient Masorah, according to Mr. B.) more familiar and easy, Mr. B. more than once asserts, that any man of sense may, "in a *couple of hours*," (p. 14) acquire a proper knowledge of them; or, in other words, he may, in a couple of hours, learn to pronounce as Moses did! Mr. B. seems to have a very confined idea of Hebrew points. In the first place, he makes them to consist of only *five sounds** (p. 53). He makes

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we cannot help observing that, perhaps, the *only fixed* rule for pronouncing Hebrew proper names, is to follow the Hebrew points. However, such a faulty pronunciation has obtained in most of them, that, perhaps, the evil is past remedy. The endeavour to ascertain them by the Greek version, there being no poetry of any authority which embraces this subject, is of a very precarious nature. By following the points, one *universal* rule *might* be obtained.

* The natural sounds of vowels, are not more than five. But when we say this, we do not, and cannot, deny, that these sounds have various modifications: thus there are different sounds of *a*, as *all*, *hate*, *bat*, &c. Perhaps, Mr. B. saw in Walton, *naturales vocalium soni non sunt plures, quam quinque.* He is only mentioning the received philosophic notion, not meaning to deny the modification of the sounds. Originally,

makes the *long* Kametz, and the *ſhort* Patha, one and the ſame, and to have the ſound of A, in the Engliſh word ARDOR*. The *ſhort* Segol and Sheva, and the *long* Tſeri, all the ſame, with the ſound of the French é, or the Engliſh a. The Hirik to have the ſound of the French i, and the *ſhort* Kibbuts, and *long* Vau, the ſame, both having the ſound of ou, in the Engliſh word *your*: all the while recommending to us, to pronounce Hebrew with the ſound of the French vowels. Was that then the method of pronunciation adopted by Moſes? Let the pride of that nation rejoice, that while they wiſhed to reſemble the *Greeks* and *Romans* in *policy*, they have been the repreſentatives of *Moſes* in *ſpeech* and *divinity!* By reducing all ſounds to five, certainly the difficulty might be overcome in two minutes, inſtead of two hours: but it is a falſe ſtatement, and the way will not be made ſo ſmooth, merely by Mr. B.'s aſſertions. There is really much difficulty in attaining all the changes and variations of the points, and the modifications of the ſeveral ſounds: and all theſe things beſpeak great alterations from the ſimple and primitive ſounds, in which mankind firſt obtained the knowledge of things.

When new hypotheſes are held out to us, it is not to be wondered, that the greateſt abſurdities ſhould follow. Impreſſed with the importance of his new ideas, Mr. B. is anxious to expreſs them in Engliſh explanations. Here we perfectly underſtand him, and *his* conception of the pronunciation, which Moſes uſed in his time. He pronounces thus: "*Hämor thai fäthther and thai möthther*," &c. (p. 54) After this ſpecimen, who will not deem Mr. B. *a maſter in Iſrael!* Nothing then that Mr. B. advances on Maſorah, and the points, will bear him out in his aſſertion, that the text, ſound, and ſenſe, of the SS. is preciſely and invariably the ſame, beyond all controverſy, as when delivered by Moſes himſelf, or, indeed, by Ezra. Neither will Mr. B.'s own ſtatements ap-

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Originally, there were not thoſe diſtinctions into long and ſhort vowels, which we now have. All thoſe accommodations of *tone* ſyllable, were the fruits of long uſage, and the poliſh which language took from thence. The old Maſorites ſpoke only of two vowels, Kametz and Patha, and ranked Tſeri under the former, and Segol under the latter. The other vowels, now in uſe, were brought in, it is ſuppoſed, by after grammarians. Before the invention of points, the vowels were, א (a) ה (e) י (i) ו (o) ו (u). Jerom ſays, יהוה are vowels, i. e. aſpirated conſonants.

* Was there ever any thing half ſo abſurd, as Mr. B. making the Engliſh *A* one ſound, and the *a* another? But, doubtleſs, Mr. B. can anſwer, that Moſes *would have it ſo!*

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pear at all conſiſtent. Our objections to the opinions of this author are, however, too numerous to be detailed at preſent; and we muſt take another opportunity of concluding what we have to ſay upon them.

(To be concluded in our next.)

ART. VII. *Engravings from the original Deſigns of Annibale, Agoſtino, and Ludovico Caracci, in his Majeſty's Collection, conſiſting of elegant Compoſitions and Studies for the various celebrated Pictures in the different Palaces and Cabinets, and Palaces at Rome, Bologna, Parma, Milan, &c. &c. Publiſhed by John Chamberlaine, F. S. A. and Keeper of the King's Medals and Drawings.* Folio. 1l. 11s. 6d. Nicol. 1797.

WE ſpoke of Mr. Chamberlaine's publication of Imitations of Deſigns by Leonardo da Vinci, in vol. viii. p. 419. The preſent is a part of the ſame magnificent undertaking. If it were a work of mere curioſity, it would, from various conſiderations, be entitled to the public encouragement; but we conceive it, at the ſame time, to be a work of no common utility. Young artiſts, and individuals of either ſex, who deſire to cultivate a taſte for drawing, are here furniſhed, at a moderate expence, with moſt excellent ſubjects of ſtudy, from the firſt and moſt accompliſhed maſters. But this is hardly enough; theſe beautiful compoſitions, which before were ſecluded from the common eye in cabinets, are now, in a moſt correct, beautiful, and ſplendid form, exhibited to the public eye. For this alſo, much gratitude is due to the Royal owner of the originals, who ſo liberally communicates them to be copied. We can hardly think ſo unfavourably of the taſte of our countrymen, as to ſuppoſe that this undertaking will be without encouragement: at leaſt, it will not be without our warm praiſe, and ſtrenuous recommendation.

ART. VIII. *The Works of Alexander Pope, Eſq. in Nine Volumes complete. With Notes and Illuſtrations. By Joſeph Warton, D. D. and others.* 8vo. 3l. 12s. Law, Johnſon, &c. 1797.

THE literary union, ſo long and ſo honourably ſubſiſting between the names of Pope and Warton, made it a very natural wiſh among the admirers of both, to ſee them appear together

together in an edition of that poet's works. The purveyors of literature, not slow in discovering such appetites in the public, applied, therefore, to Dr. Warton for his aid; they succeeded in obtaining it; and the present edition is the fruit of that application. The consciousness of having already published, in his Essay on Pope, the chief part of what he had to remark on the poetical works of his author, joined to an unwillingness, natural in the less active period of life, to embark in a long and laborious undertaking, may be supposed to have occasioned the first determination of Dr. Warton, to confine himself chiefly to the task of adapting his former observations to the purpose of notes. We confess that, in some degree, we regret the adoption of this method. Dr. Warton's Essay on the Genius and Writings of Pope, was already very generally in the hands of the admirers of that author; that is, of the readers of English poetry: the notes in the present edition being only partial extracts, do not preclude the necessity of possessing the former book; and the additional remarks now interwoven with those extracts, render it an imperfect work. A new edition of the Essay is made necessary; and they who would enjoy labours of the commentator in perfection, must still possess both his own work, and his edition of Pope: while, at the same time, the value of the Essay seems to be depreciated, by having been so largely plundered to enrich another publication. After the fifth volume, the notes in this edition are principally new, as the observations in the Essay referred exclusively to the poems of the author. They are, indeed, less thickly sown than in the former volumes, but the whole amount is considerable in extent as well as utility.

The strongest exemplification, perhaps, which we can give of the disadvantages attached to the mode here adopted, of extracting the notes from the Essay, will be seen in the circumstances which have arisen from it in the comment upon the "Rape of the Lock." By way of introducing his remarks on this beautiful production, Dr. Warton, in his Essay, began with a history of the mock-heroic or heroi-comic poem. The invention of it, he says, is usually ascribed to Alessandro Tassoni; who, in the year 1622, published, at Paris, his *Secchia Rapita*, or *Rape of the Bucket*; which was printed, at first, under the feigned name of Androvini Melisoni. All this account, with the doubts of Crescimbeni, concerning the real inventor, is transferred into the notes of the present edition; and the *Secchia Rapita* stands, at least, as the first *remarkable* poem of the heroi-comic kind. To this is here subjoined, very properly, an abstract of what the same commentator had written, in No. 133, of the Adventurer, on the superiority of the moderns over the ancients in all the species

ſpecies of ridicule. Here then, beſides the incidental mention of the Ricciardetto, is a paſſage of ſeventeen lines, in ſmall print, which is wanting in the Eſſay. The commentator then proceeds, without further remark, "The Rape of the Lock is the fourth and moſt excellent of the heroi-comic poems." What then are the intermediate two? Not a hint of this appears in theſe notes, and the reader who poſſeſſes not the eſſay, will enquire in vain for the meaning of the writer. He will try to make the number out, perhaps, by the Italian poems mentioned. But this expedient will fail; they are too numerous. They are, "Lo Scherno degli Dei," "Le Pazzie dei Savi," "Malmantile racquiſtato," and "Ricciardetto:" ſo that, by this reckoning, the Rape of the Lock, would be not the fourth, but the ſixth poem of the kind. This, however, is not meant. It is evidently intended, that the *Secchia rapita*, ſhould ſtand forward as the firſt; the other Italian poems being mentioned only as of inferior note. The Eſſay ſolves the difficulty: there the "*Lutrin*" of Boileau ſtands as the ſecond, and Garth's "*Diſpenſary*" as the third remarkable poem of this ſpecies: then follows the "*Rape of the Lock*," very regularly, as the fourth. Here then are two books in an imperfect ſtate. The Eſſay wants the additional illuſtrations now interwoven, and the note is abſolutely unintelligible without the Eſſay. The reaſon of the omiſſion is manifeſt. The whole diſcuſſion of the three firſt poems, would have made a note diſproportionably long; the ſecond and third are, therefore, omitted; without reflecting that, when they are ſuppreſſed, the reader muſt inevitably wonder how he arrives at the fourth. We ſay not this from any hoſtility to the publication; but, wiſhing well to it, we cannot but regret that an injudicious plan has been adopted, which leads to ſuch inconveniences.

When an author has long enjoyed the well-earned favour of the public, and is deſcending in the decline of life, with all his honours on his head, we hold it even a duty to treat him with a degree of partiality. The laurels on his head are ſacred, and ſhould not be wantonly diſturbed or torn, becauſe he may not prove in every effort, ſo happy, or ſo judicious, as he was when he atchieved his fame. For this reaſon, without imitating or approving the extreme harſhneſs of a late poetical critic, towards this venerable commentator, we ſhall only lament, that he has ſo interpreted his editorial duty, as to think it neceſſary to bring forward a few pieces in proſe and verſe, which had been omitted in Warburton's edition; and which ought, for the ſtrongeſt reaſons imaginable, to have been always ſuppreſſed. We will admit what we have heard alledged, that every ſportive excurſion of wit, beyond the regions of delicacy, is not of neceſſity

ceſſity ſeductive; we will allow, that where productions of a freer kind have uniformly formed a part of an author's works, an editor who profeſſes to publiſh them complete, may not think himſelf at liberty to omit, what he may not wholly approve. Nevertheleſs, with reſpect to Pope, the liberty had been taken, and ought ſurely to have been continued. The difference is, what we cannot but confeſs, that Pope's works are now not quite ſo fit as they were for ſome hands, into which they muſt inevitably find their way: the inſtances, however, are few; we only regret that there are any.

With reſpect to another matter, to which objection has been made, we muſt unequivocally take up the defence of Dr. Warton. "The libell'd perſon, and the pictur'd ſhape," might naturally and excuſably irritate the ſelf-love of the living poet; but ſince he is now no longer capable of ſuch feelings, the curioſity of thoſe who admire his writings, to know his real form, is the moſt innocent that can be imagined. We, for our parts, moſt heartily thank the editor for inſerting the whole length ſketch of his author: we agree with him, that as an unique, it is valuable and curious; and, as giving, probably, the real air of his perſon, is intereſting in a great degree. We are thus introduced to him; we know him by ſight. The figure is mean, indeed, but, for deformity, it is not ſo bad as many verbal deſcriptions had made him; and were it ten times more miſ-ſhapen than it is, whom can it hurt to know, by this additional and ſtriking inſtance, that we are not always to judge by appearances? Mr. Hoare, who riſked the diſpleaſure of the poet, by taking the ſketch, did it certainly with no malicious deſign; but merely to preſerve a memorial, of what is truly memorable, in how mean a body Providence had thought fit to lodge a ſoul of ſuch high qualities. The curioſity to know ſuch facts, deſerves no kind of blame, and we doubt not that, to a great part of the public, there were few things more pleaſing in the new edition, than this original ſketch of the poet.

Dr. Warton has prefixed to his edition a new Life of Pope. This, perhaps, was not neceſſary, yet it is acceptable; and though the ſtyle has not been poliſhed with the care beſtowed on the *Eſſay*, it may be read with pleaſure. Johnſon ſays, that "the rank or ſtation of the parents of Pope was never aſcertained." Dr. W. tells us, expreſsly, that his father was a linen-draper. Even the life is occaſionally indebted to the Eſſay. In the ſecond page commences a paſſage, reſpecting Pope's early frequenting of the theatres, and making dramas from Ogilby, which is tranſplanted from the Eſſay (p. 81). We could wiſh that Dr. W. had not called him "our young bard."

The following paſſage from this life of Pope we inſert, not ſo much for its reference to him, as becauſe it contains a general view of the critical points on which Dr. Warton differs from the opinions of Dr. Johnſon.

"When we conſider the juſt taſte, the ſtrong ſenſe, the knowledge of men, books, and opinions, that are ſo predominant in the *Eſſay on Criticiſm*, and at the ſame time, recollect that it was written before the author was twenty years old, we are naturally ſtruck with aſtoniſhment; and muſt readily agree to place him among the firſt *critics*, though not, as Dr. Johnſon ſays, "among the firſt *poets*," on this account alone. As a poet, he muſt rank much higher, for his *Eloiſa*, and *Rape of the Lock*. This judgment reminds one of what the ſame critic has ſaid of Dryden's *Religio Laici*; that one might have expected to have found in it the *effulgence* of his genius; though, as he adds, on an argumentative ſubject; and therefore improper for a diſplay of genius. As much as I revere and reſpect the memory of my old acquaintance Dr. Johnſon*, and as highly as I think of his abilities, integrity, and virtue, yet muſt I be pardoned for ſaying, that I cannot poſſibly ſubſcribe to many of his critical deciſions; particularly to what he has ſaid of the Lycidas, Il Penſeroſo, and Latin poems of Milton; of the Sixth Book of Paradiſe Loſt; of Taſſo's Aminta; of the Rhyming Tragedies, Ode to Killigrew, and the Fables of Dryden; of Chaucer; of the Rehearſal; of Prior; of Congreve's Mourning Bride; of Blackmore; of Yalden; of Pomfret; of Dyer; of Garth; of Lyttelton; of Fielding; of Harris; of Hammond; of Beattie; of Shenſtone; of Savage; of Hughes; of Spence; of Akenſide; of Collins; of Pope's Eſſay on Man; and imitations of Horace; and of the Odes of Gray." Vol. i. p. xvi.

In a great part of theſe inſtances, perhaps, almoſt every reader who thinks for himſelf, and has a real taſte for poetry, will agree with Dr. Warton. But we are ſorry to ſee, after this comprehenſive diſſent, ſo many paſſages occurring in the notes to this work, wherein the editor ſeems to delight in ſetting himſelf againſt his departed friend. The very paſſage here cited from Cicero, in the note, is ſurely harſh—"furere inter ſanos, et quaſi inter ſobrios bacchari temulentus," are extraordinary words to be applied to Johnſon. That the ſtyle of his Rambler is too uniformly laboured, and *ſometimes* injudiciouſly

* The perpetual *pompouſneſs* and the uninterrupted *elaboration*, of the over-ornamented ſtyle of the Rambler, makes one wiſh that the excellent author had recollected the opinion of Cicero; "Is enim eſt eloquens, qui et humilia ſubtiliter, et magna graviter, et mediocria temperate poteſt dicere. Nam qui nihil poteſt tranquillè, nihil leniter, nihil demiſſè, diſtinctè poteſt dicere, is, cum non præparatis animis inflammare rem cœpit, furere apud ſanos, et quaſi inter ſobrios bacchari temulentus videtur."

pompous,

pompous, must be allowed; yet we contend that it has many excellencies; and the style of the Lives of the Poets, which is no where commended by Dr. W. appears to us a model of good writing. It ought also to be said, that with all the exception which must be made to the critical decisions of Johnson, there is more valuable remark, more acuteness, more amusement, and instruction, contained in the four volumes of those lives, than in twice the space of almost any other work. Most of the unsound opinions of Johnson may be traced to three or four unfortunate prejudices; where these do not operate, and his great mind exerts itself without any false bias, his decisions may be respected as oracular. Many other works of that writer might be mentioned, in which the style is admirable. We conceive the following anecdote, respecting the Essay on Criticism, to be new.

"Old Mr. Lewis, the bookseller in Russel-street, who printed the first edition of this Essay in quarto, without Pope's name, informed me, that it lay many days in his shop, unnoticed and unread; and that, piqued with this neglect, the author came one day, and packed up and directed twenty copies, to several great men; among whom, he could recollect none but Lord Lansdowne and the Duke of Buckingham; and that, in consequence of these presents, and his name being known, the book began to be called for." Vol. I. p. xviii.

We have not discovered, that there is much more, which can properly be called new, in this life of Pope; nor was it, perhaps, to be expected. The subject has been so frequently treated, that it must be almost, if not entirely exhausted. The following summary of his poetical character, though by no means written with the vigour, acuteness, or elegance of Johnson, where he touches the same subjects, deserves to be laid before our readers.

"But whatever might be the imperfections of our great poet's person or temper, yet the vigour, force, and activity of his mind, were almost unparalleled. His whole life, and every hour of it, in sickness and in health, was devoted solely, and with unremitting diligence, to cultivate that one art, in which he had determined to excel. Many other poets have been unavoidably immersed in business, in wars, in politics, and diverted from their favourite bias and pursuits. Of Pope, it might truly and solely be said, *Versus amat, hoc studet unum.* His whole thoughts, time, and talents, were spent on his works alone; which works, if we dispassionately and carefully review, we shall find, that the largest portion of them, for he attempted nothing of the epic or dramatic, is of the didactic, moral, and satiric kind; and, consequently, not of the most poetic species of poetry. There is no thing in so sublime a style as the bard of Gray. This is a matter of fact, not of reasoning; and means to point out, what Pope *has actually done*, not what, if he had put out his full strength, he was capable of doing.

doings. No man can possibly think, or can hint, that the author of the *Rape of the Lock*, and the *Eloisa*, wanted *imagination*, or *sensibility*, or *pathetic*; but he certainly did not so often indulge and exert those talents, nor give so many proofs of them, as he did of strong sense and judgment. This turn of mind led him to admire French models; he studied *Boileau* attentively; formed himself upon *him*, as Milton formed himself upon the Grecian and Italian sons of *fancy*. He stuck to describing *modern manners*; but these *manners*, because they are *familiar*, *uniform*, *artificial*, and *polished*, are, for these *four* reasons, in their very nature very *unfit* for any lofty effort of the muse. He gradually became one of the most correct, even, and exact poets that ever wrote; but yet, with force and spirit, finishing his pieces with a patience, a care, and assiduity, that no business nor avocation ever interrupted; so that, if he does not frequently ravish and transport his reader, like his master *Dryden*, yet he does not so often disgust him, like Dryden, with unexpected inequalities, and absurd improprieties. He is never above or below his subject. Whatever poetical enthusiasm he actually possessed, he withheld and suppressed. The perusal of him, in most of his pieces, affects not our minds with such strong emotions as we feel from *Homer* and *Milton*; so that no man, of a true poetical spirit, is master of himself while he reads them. Hence he is a writer, fit for universal perusal, and of general utility; adapted to all ages and all stations; for the old and for the young; the man of business and the scholar. He who would think, and there are many such, the *Fairy Queen*, *Palamon and Arcite*, the *Tempest*, or *Comus*, childish and romantic, may relish Pope. Surely it is no narrow, nor invidious, nor niggardly encomium to say, he is the great poet of reason; the *first* of *ethical* authors in verse; which he was by choice, not necessity. And this species of writing is, after all, the surest road to an extensive and immediate reputation. It lies more level to the general capacities of men, than the higher flights of more exalted and genuine poetry, *Waller* was more applauded than the *Paradise Lost*; and we all remember, when *Churchill* was more in vogue than *Gray*." Vol. i. p. lxvii.

It will not be expected, that we should thus go through the whole of this extensive edition, and criticize the critic, step by step: in general, we could cite the opinions of Dr. Warton, only to subscribe our assent to them. The reader will probably be pleased, to see a specimen or two of the new matter introduced in the notes. We shall give first, the account of Lord Lansdowne, subjoined to the opening of Windsor Forest, which Pope addressed to him,

"Notwithstanding the many praises, lavished on this celebrated nobleman as a poet, by Dryden, by Addison, by Bolingbroke, by our author, and others; yet candid criticism must oblige us to confess, that he was but a feeble imitator of the feeblest parts of Waller. In his tragedy of Heroic Love, he seems not to have had a true relish for Homer whom he copied; and in the British Enchanters, very little fancy is to be found in a subject fruitful of romantic imagery. It was fortunate for him, says Mr. Walpole in his Anecdotes, that in an age,

age, when perſecution raged ſo fiercely againſt lukewarm authors; *that* he had an intimacy with the Inquiſitor General; how elſe would ſuch lines as theſe eſcape the bathos; they are in his Heroic Love;

—— Why thy Gods
Enlighten thee to ſpeak their *dark* decrees.

His Progreſs of Beauty, and his Eſſay on Unnatural Flights in Poetry, ſeem to be the beſt of his pieces; in the latter, are many good critical remarks and precepts, and it is accompanied with notes, that contain much agreeable inſtruction. For, it may be added, his proſe is better than his verſe. Witneſs a Letter to a Young Man on his taking Orders, his Obſervations on Burnet, and his Defence of his relation Sir Richard Grenville, and a Tranſlation of ſome parts of Demoſthenes, and a Letter to his Father on the Revolution, written in October 1688. After having been Secretary at War 1710, Controller and Treaſurer to the Houſehold, and of her Majeſty's Privy Council, and created a Peer 1711, he was ſeized as a ſuſpected perſon, at the acceſſion of King George the Firſt, and confined in the Tower, in the very chamber that had before been occupied by Sir Robert Walpole. But whatever may be thought of Lord Lanſdowne as a poet, his character, as a man, was highly valuable. His converſation was moſt pleaſing and polite; his affability, and univerſal benevolence and gentleneſs, captivating; he was a firm friend, and a ſincere lover of his country. This is the character I received of him from his near relation and deſcendant, the late excellent Mrs. Delany; who was herſelf a true judge of merit and worth; of which ſhe poſſeſſed ſo great a degree. Lord Lanſdowne was frequently the ſubject of thoſe entertaining converſations, at which I had the honour and advantage of being ſometimes preſent, both in London and Windſor; in both which places, ſhe was enabled to paſs the remainder of a moſt well-ſpent life, with great eaſe and comfort, by the kindneſs of royal munificence, beſtowed on her with equal delicacy and generoſity." Vol. i. p. 109.

The following is one of the new additions, to the notes extracted from the eſſay. The lines which occaſion the note, are theſe. Eſſay on Criticiſm, 141, &c.

"Some beauties, yet no precepts can declare,
For there's a happineſs as well as care.
Muſic reſembles poetry, in each
Are nameleſs graces, which no methods teach,
And which a maſter-hand alone can reach."

The original note only gives a ſimilar paſſage from Lord Bacon. The addition is this.

"Non ratione aliquâ (ſays Quintilian finely) ſed motû [quodam] deſcio an inerrabili [enarrabili] judicatur. Neque hoc ab illo ſatis explicari puto, licet multi tentaverint." Quintil. Inſt. L. vi. [cap. 3.] In ſhort, in poetry, we muſt judge by taſte and ſentiment, not by rules and reaſoning. Different theories of philoſophy, and different ſyſtems of theology, are maintained and explored in different ages; but true and genuine pictures of nature and paſſion,

paſſion, are not ſubject to ſuch revolutions and changes. The doctrines of Plato, Epicurus, and Zeno; of Deſcartes, Hobbes, and Malebranche, and Gaſſendi, yield in ſucceſſion to each other; but Homer, Sophocles, Terence, and Virgil, being felt and reliſhed by all men, ſtill retain and preſerve, unaltered and undiſputed, admiration and applauſe." Vol. i. p. 201.

This is one of the many paſſages, which will require to be inſerted in the next edition of the Eſſay. To the admirers of Pope and of criticiſm, it is not eaſy to lay aſide ſuch a work as this edition. We muſt not, however, overwhelm our readers, even with what delights ourſelves; but refer them to the ſource itſelf. Among theſe additions, which are numerous, that which ſtands at page 58, in vol. ii. beginning with the words, "It has been but lately proved," is peculiarly important. It is indeed, not only an addition, but a correction, and, therefore, particularly calls for a new edition of the Eſſay.

Of the new notes in the latter volumes, we ſhall give merely a ſingle ſpecimen, attended with a general commendation: liable only to a few exceptions, which we do not think it neceſſary to ſtate. This note is on the ſubject of Glover's Leonidas; a poem formerly too much extolled, and now too much forgotten.

"Few poems, on their firſt appearance, have been received with greater applauſe than Leonidas. Lord Lyttelton, in the paper called Common Senſe, gave it a very high encomium. Dr. Pemberton wrote a long and critical examination of its merits, equalling it to Homer and Milton. Nothing elſe was read or talked of at Leiceſter-houſe; and by all the members that were in oppoſition to Sir R. Walpole; and particularly by Lord Cobham and his friends, to whom the poem was dedicated. If at firſt it was too much admired, it certainly of late has been too much neglected. Many parts of it are commendable; ſuch as the parting of Leonidas with his wife and family; the ſtory of Ariana and Teribazus; the hymn of the Magi; the dream of Leonidas; the deſcription of his ſhield; the exact deſcription of the vaſt army of Xerxes, taken from Herodotus; the burning the camp of Xerxes; and the laſt conflict and death of the hero. Many of the characters are drawn with diſcrimination and truth. The ſtile, which ſometimes wants elevation, is remarkably pure and perſpicuous: but the numbers want variety, and he has not enough availed himſelf of the great privilege of blank verſe, to run his verſes into one another, with different pauſes. And I have often (as I had the pleaſure of knowing him well) diſputed with him on his favourite opinion, that only Iambic feet ſhould be uſed in our heroic verſes, without admitting any Trochaic. His Medea is ſtill acted with applauſe. He was one of the beſt and moſt accurate Greek ſcholars of his time; and a man of great probity, integrity, and ſweetneſs of manners. He has left behind him ſome curious memoirs, which, it is hoped, will be one day publiſhed." Vol. ix. p. 297.

The

The additional poems which appear in this edition, seem to be taken from two small volumes, published for Baldwin, in 1776, under the title of "Additions to the Works of Alexander Pope, Esq." This is the more marked, because, in some instances, the present editor has condescended to copy the very notes there inserted. See this edition, vol. ii. pp. 366, 381, &c. The poem to which the latter note is added, being by Gay, should, we think, have been subjoined to the poems of Pope, not mixed with them. On what principle the learned editor adopts some of these poems, and rejects others, he has not said. A part, indeed, of those omitted, as the "Essay on Human Life," sufficiently declare their spuriousness by their dulness. The verses to Dr. Bolton, vol. ii. p. 385, we cannot find in the publication of 1776. The fragment of an unpublished Satire, dated 1740, vol. iv. p. 351, is there said to have been communicated by Dr. Wilson, formerly of Trinity College, Dublin. To the collection of Letters, several additions have also been made, from various sources.

Towards the end of the ninth volume, Dr. Warton expresses his opinion, that the Latin verses there printed, as inserted in the Guardian, No. 173, were written by Pope himself. "He may, therefore," the commentator subjoins, "be added to those English poets that wrote also in Latin." This, however, if the conjecture be right, is not the only specimen extant of Pope's latinity. We have seen a presentation copy of Pope's works, being the quarto edition of 1717, which he had given to his friend Mr. Bethel, in the first leaf of which is inscribed, in the poet's own hand, the following address to his friend:

"Viro antiquâ probitate, et amicitiâ prædito
Hugoni Bethel
Monumentum Alexandri Pope.

Te mihi junxerunt nivei sine crimine mores,
Simplicitasque sagax, ingenuusque pudor,
Et bene nota fides, et candor frontis honestæ,
Et studia à studiis non aliena meis."

It is not our business to criticize the Latinity of the poet, which, in the main, is elegant; but only to produce a specimen of it, which, perhaps, has not been published before. The copy, containing this inscription, is still preserved in the Bethel family. The last line has certainly a peculiar beauty and elegance. The most objectionable expression in the whole is "*nivei* mores."

It is to be regretted, that whoever was employed to correct the press for this edition, was not apparently well skilled in

foreign

foreign or ancient languages. The English is reasonably correct; but the quotations of that kind, and, in many instances, the proper names, are very faulty. The general appearance of the edition is handsome; and whatever might further have been wished, there is little doubt that it will be, for a long time, the standard edition of Pope's works.

ART. IX. *Medical Facts and Observations. Volume VII.* 8vo. 389 pp. 6s. Johnson. 1797.

THE character of this work is too well established to require any recommendation from us, we shall only, therefore, observe, that the ingenious editor has shown the same judgment and care in selecting the articles that compose this volume, as have been so conspicuous in the former ones. As usual, the volume consists of original observations, observations taken from the London, Scotch, Irish, American, and some foreign medical or philosophical transactions, with a continuation of the list of medical publications.

The first paper is by Dr. William Wright, Physician to the forces in the West-Indies, and contains practical observations on the treatment of acute diseases, most prevalent in those parts. Against the most formidable of these, typhus, to which genus the doctor refers the yellow fever, which has been so fatal within these last three or four years, we find him bearing testimony in favour of mercury, particularly purges of calomel. As this is the medicine to which most of the late writers on the subject have attributed what success they could boast, against so formidable an enemy to the human species, we are pleased to find this intelligent writer joining in its praise. As the disease has unfortunately reappeared, and with considerable virulence at Philadelphia, opportunity will be given of ascertaining its real power. This is the rather desirable, suspicions having been suggested, that its efficacy has been overrated; because in the instances where it was said to have been most successful, it had not been resorted to, until the disease was on the decline. The remainder of the paper consists of short hints on the mode of treating other diseases in hot climates; but in these we see little variation from the usual practice.

"2. *Facts relative to the Origin of Intermittent Fevers. By Thomas Beddoes, M. D.*"—In this paper, Doctor Beddoes brings some well attested facts, to prove that intermittents may be produced or occasioned by simply taking cold, without the aid

and of effluvia from stagnant pools, marshes, or fens, which have usually been thought necessary to its production.

"3. *Observations on the Nature of Corns, and the Means of removing them. By Mr. Anthony Carlisle, Surgeon to the Westminster Hospital.*—The author gives an ingenious account of the formation and texture of the cuticle, and thence proceeds to shew the cause of corns. The cuticle, which is formed, he thinks, of coagulate lymph, is composed of laminæ of different degrees of thickness. When injured by pressure, the most usual cause of corns, it is thrust off by new layers of cuticle, formed underneath it; if the new layer be formed before the old one loses its hold, the two will be interwoven together; and if the pressure, which occasioned the injury, be continued, new layers will go on to be formed, and at length the true skin will be removed by absorption, thus allowing the diseased mass of cuticle to sink below the level of the living parts; hence a cone of cuticle is formed, with its apex protruded among sensible substances. Corns may be dissolved, by first soaking in warm water, and afterwards applying the liquid caustic alkali. The management of this process, he says, requires some address, and often considerable patience and perseverence. A more tedious method is by the application of adhesive plaster, spread on leather, having a hole in the centre; by this means, a pressure is made on the parts round the corn, by which the root will in time be protruded. This process is perfectly safe, but often requires five or six weeks for its accomplishment. A third method is by blister. The corn is to be cut close, and then a strong blistering plaster is to be applied, extending a little beyond its circumference. This is particularly used for soft corns. The author acknowledges his obligations to the late Mr. John Hunter, to whom he gives the merit of the doctrine contained in this paper.

"4. *Some Observations relative to the Angustura Bark. By Thomas Wasterman Winterbottom, M. D. Physician to the Settlement of Sierra Leona.*"—The Doctor has found the Angustura an useful succedaneum for the Peruvian bark, and that it was frequently more friendly and agreeable to the stomach, particularly in convalescents. It was also frequently employed by him successfully in the cure of diarrhœa and dysentery.

"5. *An Account of a remarkable Affection of the Testes. By Mr. Widdowes Golding, Surgeon at Wallingford, in Berkshire.*"—The author relates five cases of inflamed and enlarged testes, attended with fever, and totally independent of venereal affection, which occurred between the months of June and September, in the year 1798, and which he attributes to an

epidemical

epidemical ſtate of the air. But as he does not mention any ſimilar caſe occurring to any of his brethren in the neighbourhood, it can hardly be attributed to that cauſe. None of the patients were affected with the cynanche parotidæa, neither does it appear that the diſeaſe was prevalent at the time. The patients were all cured by the medicines uſually applied in hernia humoralis.

"6. *Caſe of a Man who caſtrated himſelf. By the ſame.*"—The patient, in a fit of religious enthuſiaſm, made an inciſion into his ſcrotum, and removed both his teſticles. He intended to have kept the matter ſecret, but a profuſe hæmorrhage occaſioned the diſcovery. Mr. G. who was called in, opened the wound, which the patient had ſtitched up, tied the ſpermatic arteries, and the cure was effected in the uſual manner.

"7. *Caſes and Remarks on the external Application of Charcoal. By William Simmons, Surgeon to the Manchester Infirmary.*"—The author of this paper tried the charcoal in three caſes, and the fetid ſtench of the diſcharge from the ulcerated parts, which had reſiſted every other application, was quickly ſubdued by it; but he did not find it poſſeſs the power of cleanſing and healing the ulcers, as alledged in Dr. Beddoes's publication on factitious airs. He was afterwards induced to try it in ulcers attended with caries; "and in theſe," he ſays, "it fully anſwered his expectation. It never failed to correct the ſtench, a circumſtance of great comfort to the patient, and to all around him."

"8. *Caſe of Pins extracted from the Breaſt of a Woman, after remaining there Sixty Years. By Mr. Henry Fryer, Surgeon at Stamford, in Lincolnſhire.*"—The patient, when a girl, being deranged in her mind, had thruſt a vaſt number of pins into her breaſts, where they had lain ſixty years, without occaſioning any uneaſineſs; but accidentally falling down on her face, the points of ſome of them ſtuck into the ſkin. The author made two punctures with a lancet, and took out five; but as none of the reſt gave her pain, ſhe would not conſent to undergo any further operation. The ſurgeon could feel them lying in cluſters, or lumps, in different parts of her breaſt.

"9. *Deſcription of a new Key-Inſtrument, for the Extraction of Teeth. By Mr. J. Savigny, Surgical-Inſtrument Maker, in London.*"—This is an ingenious inſtrument, and appears to be an improvement of the key-inſtrument in common uſe; but the deſcription of it would not be intelligible without the accompanying plate.

"10. *Some Account of the Effects of the Vapours of Vitriolic Æther, in Caſes of Phthiſis Pulmonalis. By Richard Pearſon, M. D. Phyſician to the General Hoſpital, near Birmingham.*"—

The

The writer of this paper has been accustomed to direct his phthisical patients, to inhale the vapour of æther, pure, or impregnated with the cicuta; for more than two years, and with considerable advantage to them. As he means to publish his observations on the subject, he here details his method of using it, with the view of exciting other practitioners to try its efficacy, and solicits their communications and remarks.

From the importance of many of the articles here noticed, our readers will, we doubt not, agree to the propriety of the character we have given of the volume. The papers which follow, extracted from other publications, are equally valuable.

ART. X. *Il Paradiso Perduto di Giovanni Milton Tradotto in verso Italiano da Felici Mariottini; parte prima, pp* 209 *parte seconda, pp* 208. 8vo. Polidori, No. 12, Cockspur-Street. 1796.

IN 1794, Signor Mariottini produced the first book of Paradise Lost, translated by himself, with so many annotations and other accompaniments, that it occupied an octavo volume of 307 pages. (See Brit. Crit. vol. iii. p. 192.) Not finding the public inclined to patronize the work on a scale so very extended, he has now republished the first book, with the rest of the poem, entirely free from notes. In taking this method, he has certainly listened to the admonitions of prudence. Should the translation, thus finished, be received with approbation, he may then subjoin remarks at pleasure; in the mean time, the risk is less; and a work complete in itself is put into the hands of the reader.

Having now the whole work before us, we have carefully reconsidered the opinion we formerly advanced concerning its merit. We have still no inclination to deny the author a considerable share of poetical talent; but he labours under a difficulty, from having been preceded by one, whose diction it was necessary to avoid, and who, having caught the spirit of his author, had, at the same time, all the treasures of his own language at his command. Had Rolli translated after S. Mariottini, he would, probably, have felt the same restraint, which we think we now perceive in the latter. It has also been frequently observed, that there is such an analogy between the English and Italian languages, that they admit of being reciprocally translated into each other, with greater facility and precision, than any other modern dialects. Hence we find

many

many translations of this kind almost verbal, and this is particularly the case, in an abundance of instances, in the translation of Milton by Rolli. Yet his lines betray no formal servility or unbecoming restraint. This merit being thus anticipated, no successor could possibly claim the palm of a similar perfection. These remarks will be exemplified by the comparison of a few passages, which we have selected without any premeditated design of favouring either translation. They are taken from Eve's beautiful speech to Adam, in the fourth book.

My author, my disposer! what thou bid'st
Unargued I obey; so God ordains.

ROLLI.

Mia norma, e mio dispositor; tuoi cenni
Sieguo senz' arguir; Dio si commanda.

MARIOTTINI.

autore mio, Signore,
A ogni tuo cenno io d' ubbidir son presta
Quest' è il voler del Nume.

MILTON.

Sweet is the breath of Morn, her rising sweet
With charm of earliest birds.

ROLLI.

Dolce è sentir la mattutina auretta
Levarsi al canto de' canori augelli.

MARIOTTINI.

E dolce pur la delicata Auretta
Che all' alba nuova suol muovere i fiori,
Quando incomincia degli augelli il canto.

The following passage we transcribe entire from each version: observing, that here the version of Mariottini, though not so close to the original, is, at least, as melodious as that of Rolli.

ROLLI.

Ma nè l'Auretta mattutina, quando
De' folleciti augelli al canto ascende;
Nè in questo ameno suol sorgente sole,
Non erbe, frutti, e fior che dolce brillano
Con la rugiada; nè soave odore
Dopo le piogge, nè tranquilla sera;
Nè cheta notte, e questo suo canoro
Melodioso augel; nè il passeggiare
A bel raggio di Luna, o a scintillante
Chiaror di stelle, senza Te, m' è dolce.

MARIOTTINI.

Ma non la dolce mattutina auretta
Che lieto annunzio degli augelli allegra,

Non

Non Sol che surge a illuminar la terra,
Non fior, non erbe di rugiada sparse,
E non fragranza appo leggiere piove,
Non placidetta sera, o cheta notte,
Che turbi sol di Filomena il pianto,
E non al raggio di crescente Luna,
Non al chiaror delle tremanti stelle
Sferar d' intorno, senza te m' è caro.

The line "Quanto bello esser dei, dunque tu stesso!" will, we fear be thought a very lame representative of "Thyself how wondrous then!" Rolli's

or qual sarai
Oggetto di stupor dunque tu stesso!

is certainly preferable. Upon the whole, however, we do not scruple to predict, that, if Signior Mariottini were to venture on ground not preoccupied, which he might find in other works of Milton, he would earn a wreath of the Parnassian laurel, which would distinguish him among the most successful poets of his own times.

ART. XI. *A Comprehensive View of some existing Cases of probable Misapplication in the Distribution of Contingent Allowances; particularly in the Militia of Great-Britain; shewing the Wisdom and Propriety of a more general Consolidation than has hitherto taken place, and containing three different Estimates of Clothing for a Militia Regiment; with occasional Remarks upon the ruinous, unjust, and unproductive System of Nott Off-Reckonings in the Army. To which are added, Cursory Observations on the Monopoly of Regimental Appointments, the Absurdity of granting additional Companies and second Field-Officers, before the original Establishment is completed, and the Necessity of distinguishing civil from military Duties, &c. With a Glance at the late Increase of Pay, and the Remission of Arrears to Subalterns only. Addressed to Francis Earl of Moira. By Charles James, late Captain in the Western Regiment of Middlesex Militia, and now Captain in the North York, Author of several Political Tracts, &c.* 8vo. Egerton. 1797.

IN an establishment so extensive as that of the British army, it would be demanding a higher degree of perfection than human institutions ever attain, were we to expect that it should be free from all errors, or inaccessible to abuses. Much

less reasonable would it be to expect, that it should be completely guarded against the frauds and malversations of those who do not scruple to sacrifice both the welfare of the soldier, and the interests of the public, to their private emolument. Had not a recent instance, produced before a court of judicature, convinced us to the contrary, we should, indeed, have been unwilling to believe that such men existed in stations so elevated: we still believe their number very small; but a slight disease may grow, by inattention, into a serious evil, the public is indebted to all those who temperately and dispassionately point out defects, and suggest remedies for them, provided their observations do not spring from private discontent, or political disgust. The author of the pamphlet now before us appears, in this work, to be perfectly free from these objections. He has stated the grievances, on which he professes to write with candour and moderation; and he pays a well-deserved tribute of applause to the exertions which the Commander in Chief has made to eradicate abuses, as well as to improve the situation, and increase the comforts, of the subalterns and private soldiers.

It would be a very bad argument, in defence of any abuses, to say they are too trifling to deserve notice; we should otherwise say, that Capt. James's objection to the mode of applying the allowances for brushes, pickers, oil, &c. (which is the first head of *probable* misapplication) is applied to an abuse which never could be seriously felt, either by the soldier or the public. We can by no means agree with the author in thinking that the Colonel of a regiment may not exercise a discretionary power, both in this article and in the small-mounting (which forms another ground of objection) "of giving that in specie which is ordered to be paid in kind." We know it to have been found, by experience, that it is much better for the service, that the average expenditure, for those articles which are not furnished at stated periods, should be estimated, and placed to each man's account, than that they should be furnished to each man when wanted. Soldiers are more careful of those things which they themselves purchase, than of what is occasionally furnished to them. It should be recollected too, that some of the articles in the small-mounting, have ceased to be regimental, and are now never used. It would certainly have been better, as this author suggests, that the allowance for brushes, &c. should have been consolidated with the other allowances, under the late regulation, which we have reason to think has given very general satisfaction; and we rather suppose it was omitted, only because it happened to escape notice. But we think it would have been still

[illegible] the allowance had been entirely abolished. The soldier could well have dispensed with it on the late very liberal increase of pay, and would not have felt or regarded the loss of it; and the sum of two and sixpence a man annually, throughout the British army, would have been a very considerable saving to the public.

His second objection is to the misapplication (not the amount) of the sum of one shilling per man annually for watch-coats; and here, we fear, his eye has been jaundiced by the misconduct of one or two corps raised in the neighbourhood of the metropolis; for, as far as our observation has gone, the charge appears to be unfounded. In all the regiments which we have seen during the present war, the watch-coats have been sufficient for the duty, and have been made of very good materials; and without a further aid from government, or very heavy stoppages to the men, it would not be possible to furnish a watch-coat for each individual.

We entirely concur with Captain J. in his remarks on the act of the 33d of the present King, for allowing parochial aids to the families of substitutes. The exclusion of volunteers from the benefit of it arose, we believe, merely from inadvertency in those who drew the act; and certainly ought to be, and, we have no doubt, will be amended in the present session. That the clothing ought to be issued to all regiments precisely of the same texture and value, and at fixed periods, there cannot be a doubt, nor do we conceive there can be a doubt, that the commanding officer (who is directed by the Act of Parliament, to apply the clothing at the end of the year, as he shall judge best, for the use of the militia-men) may oblige the soldier to continue to wear it occasionally for the preservation of his new clothing. For no soldier, who has only one suit, can ever appear clean and well dressed on the parade; and a change of raiment is absolutely necessary to his health and comfort.

The author's plan for equalizing all the corps of militia throughout the kingdom, is surely visionary. The inconvenience of mixing officers and men of different counties, in the same regiment of militia, would be much greater than any supposed advantage which could be derived from it; which advantage, however, Captain James forgets to explain.

The following remark is so just, that we transcribe it for the use of all officers throughout the British army, to every one of whom it is equally applicable.

"Independent of these reasons," against deviating from established rules, "there is a ground of possible inconvenience, which even militia colonels ought warily to consider. They should recollect, that by deviating from the King's rules, they become hourly exposed

to

to an infraction of their own. Whatever latitude may be allowed them in other respects, and under the particular circumstances of a monthly meeting, it is their duty, and, indeed, their interest, when in actual service, to adhere most religiously, to that system which has public authority for its basis."

We cannot discover the inconvenience which this author supposes to arise from commissioned officers acting as paymasters. Men, whose characters as gentlemen, and whose commissions as officers, are at stake, are less likely to commit frauds, either against the regiment or the public, than clerks hired for the purpose of keeping accounts, who, if they do not bear commissions, can at best associate only with the serjeants, and who, whenever their conduct may make it necessary for them to withdraw themselves, will sink into their former obscurity, and will pursue the trade of an accomptant in some other line, leaving the disgrace and the loss behind them, to be borne by the regiment.

We purposely avoid any observations on the subject of off-reckonings, because we know it is a topic on which opinions are divided, and it would lead us into a field of argument much too wide for us to allow to such a discussion. We shall, therefore, conclude our observations on this pamphlet, which is, in general, well written, (if we except some obscure periods) with the following recapitulation; in which few, perhaps, will be disposed to controvert the opinions of the author.

"It remains with the Commander * in Chief to continue in that laudable path of distributive justice, by which he has so deservedly got possession of the esteem and affection of every military man; it remains with him to digest, in common with others, a compendious system of reform in the line; to propose an entire annihilation of veteran customs that are no longer useful or beneficial, and to replace them by salutary regulations;—it remains with him, in a word, to co-operate with every intelligent character, for the wise purpose of absorbing into some regular and responsible channel, all the discretions, and if I may be allowed the term, all the legislative powers of Colonels of corps. I would make them, as observed above, mere executive points of general exertion, and render the situation of every officer so perfectly shielded from the very suspicion of embezzlement, that government alone should manage the distribution of national property, and the different component parts of regiments, obey and second its directions."

We have paid the more attention to this tract, because its subject, though confined to one profession, is of very extensive importance at the present moment.

* F. M. H. R. H. the Duke of York.

ART.

ART. XII. *A Curſory View of Government, chiefly in relation to Virtue and Happineſs. By Ely Bates, Eſq.* 8vo. 245 pp. 3s. Rivingtons. 1797.

THERE are few evils, however great, in the moral or political world, which have not a tendency, in their very nature, to create ſome degree of counterbalancing good. This remark has been verified in the convulſions which have fallen out among the governments and religions of Europe. In giving a new turn to opinions through various claſſes of mankind, they have excited a general ſpirit of enquiry; and produced, from the conflict of diſcuſſion, many valuable treatiſes upon ſubjects of the firſt importance.

To many of our readers it may ſeem, that the queſtion of Government has been treated with ſufficient repetition; and, indeed, it muſt be acknowledged, that the ſubject has been thrown into almoſt all the lights of which it admits: candidates, however, for a public hearing, muſt not be refuſed their legitimate due; and it will appear, in the ſequel, that the treatiſe before us is of a complexion to which, if attention ſhould be denied, the loſs would lie rather on the ſide of the public, than on that of the author.

As Mr. Bates profeſſes to give only a *curſory* view of civil government, it would be unjuſt to inveſtigate his treatiſe upon the regular train of ſyſtematic principles. The object of his reaſoning ſeems to be, to draw off the attention from ſpeculations upon political conſequence, wealth, or perfection; and to fix it upon thoſe regulations which conduce to happineſs and virtue. For this purpoſe, he commences with a ſketch of human nature; agreeably to which picture, the love of pleaſure, the love of conſequence, and the love of wealth, conſtitute the prevailing features of mankind. The ſubſequent enquiries will, therefore, be directed to the moſt practicable mode of governing a being thus conſtituted and compoſed. The immediate ends of public union (ſays Mr. B.) are perſonal liberty, perſonal ſecurity, private property, and public decorum. The three firſt are diſtinctions of the moſt uſual claſs; and the laſt is not treated ſufficiently at large to require any particular notice. We ſhall, therefore, paſs over theſe, only commending, as an admirable aphoriſm, our author's definition of the beſt ſtate of ſociety, in reference to property, viz. "when the bulk of a people can ſubſiſt comfortably with moderate labour, and cannot ſubſiſt without it."

The connection of civil government with the moral improvement, and the happiness of man, opens a field of enquiry, in which this writer appears to great advantage: the regulations which it effects, are considered as they relate to the *Will*, the *Passions*, and the *Understanding*; the impossibility of enjoying true liberty in each of these, consistently with our own safety, and that of society, determines the question, in the mind of this author, of government as a necessary expedient. As our natural tendencies also are to give the preference to Pleasure, Wealth, and Pride, over their opposite virtues; this would necessarily lead to moral bondage. "To relieve us, therefore, from this bondage, civil institutions," says this writer, "can no further avail, than as they serve to promote real religion, which is the only thing capable of recovering to our nature its true freedom." The value of moral liberty, as it results from religion, is thus justly and beautifully described:

"The pre-eminence of moral to every other species of liberty, needs little illustration. What could it avail a man to climb the Alps, or the Andes, to visit the pyramids of Egypt, or the great wall of China; or more wisely sit perhaps at home, under the protection of equal laws, and quietly enjoy his portion of the good things of this life? What would it avail him to range through all the arts and sciences, and traverse the intellectual world, if he is held with invisible chains, fettered with guilt, and tyrannized by his passions.

"As nothing so much dignifies our nature as moral liberty, we might chiefly expect to find it among those, who, by their rank in society, are taught to aspire after whatever is laudable and excellent. Yet such an expectation is not justified by fact; neither the abodes of splendor, nor of greatness, neither courts nor senates, have hitherto been the favourite haunts of that freedom which implies an exemption from the power of sensuality, avarice, and ambition.

"It is, however, the glory of Christianity, that it can liberate the mind in all exterior circumstances, in the highest elevation of power and fortune, and in the lowest condition of bondage. Paul and Silas, when thrust into the inner prison at Philippi, and fastened in the stocks, by singing praises to God at midnight, shewed the freedom of their spirits. And how superior to King Agrippa does the former appear, when pleading his cause before him, he uttered this fervent wish: *I would to God that not only thou, but all who hear me this day, were both almost and altogether such as I am, except these bonds.* And at this day, among those highly injured Africans, whose civil emancipation has of late been so nobly attempted, some we have reason to believe are the denizens of heaven, and enjoy an enfranchisement even under the scourge of oppression, to which it may be feared both their oppressors and advocates are commonly strangers.

"So far as any man, whether he is a West-India planter, or in any other rank or station, acts the part of a tyrant, he forfeits all just claim to the dignity of moral freedom. Nor has a patriot much to

boast

boaſt of his ſuperior character, if, while he promiſes liberty to others, he himſelf is a ſlave of depravity; ſuch a patriot preaching political freedom in chains of moral bondage, is juſt the reverſe of Paul the Apoſtle.

"In the kingdom of God, a ſpirit of liberty runs through every rank of ſubordination; though he ſhould be a ſlave in the order of this world, a ſubject of this kingdom is free in the nobleſt ſenſe, by holding, as it were, *in capite*, under the great Lord of the univerſe." P. 85.

Without depreciating the excellence of the fine arts, Mr. B. contends, that the moral improvement of man does not keep pace with his improvement in ſuch knowledge. The reaſon for this is partly aſſigned in the following elegant paſſage:

"If our minds were ſound, and rightly conſtituted, all things would contribute to their improvement; every excellence of art, as well as every diſcovery of nature, would lead to the great ſource of truth and perfection; ſhadows would teach realities, and creation become a mirrour of the Deity. At preſent our condition, as not unaptly conceived by an ancient philoſopher, reſembles that of men chained down from their infancy in a cavern, with their backs towards the light, and thus left to contemplate the figures projected upon the ſides of their priſon, miſtaking them for the real objects.

"Man in this ſhadowy ſtate is fond of ſhadows; and turns his back upon the world of realities. He will dwell with rapture on the power of Raphael's pencil diſplaying the hiſtories and characters of ſcripture, without any regard to the real nature of the things repreſented; and will ſpeculate with wonder on the earth and viſible heavens which ſhall ſoon paſs away and be diſſolved, while he remains inſenſible to that world which knows neither time nor change, and to which he ſtands ſo nearly related." P. 94.

Hence he draws a concluſion in favour of a moderate patronage of the arts, which is thus expreſſed:

"Though mediocrity is not the ſtandard of true virtue, as Ariſtotle ſuppoſed, it ſeems beſt, however, in thoſe endowments and advantages which relate merely to our preſent ſtate. Man is not made for extremes; his body ſeldom arrives at its due expanſion and vigour except in temperate climates; and moderate talents and circumſtances are generally beſt ſuited to his mind.

"Hence the care of government ſhould be to place and ſecure a nation in that ſtate, in which the feweſt individuals poſſible are in extreme wealth or indigence; and in which the arts and ſciences are no further encouraged than as they are calculated to increaſe or preſerve uſeful knowledge, to furniſh employment, and miniſter to the real wants or innocent ſatisfactions of life." P. 110.

The difficulty of executing this theory is afterwards admitted; and, however juſt it may be in the ſhape of reaſon-

ing, it seems but little reducible to experiment and practice. The importance of governing man upon religious principles, is then maintained, against the sensualism of Helvetius, and the atheism of Bayle. On the last we meet with a stricture, the brevity and colouring of which, will sufficiently plead for its insertion.

"It has indeed been urged by a famous writer, famous for his reading and subtlety, that even a society of atheists is as likely as any other to become great and prosperous." Now supposing this to be true; let us again reflect what a hideous spectacle would be exhibited by a number of immortal beings, immortal in spite of all their sottishness or their sophistry, occupying or amusing themselves during the short course of this life, without any concern for what may take place beyond it. The more such a society should be found at its ease, the more deeply it was intrenched in political security, and abounding in present gratifications, the more awful would be its situation; war, pestilence, or famine, or if there be any still sorer calamities that might serve to rouse it to a sense of futurity, would in the eye of reason be far less dreadful, than to be left to enjoy the present world without fear or disturbance, chanting the Syren song, *Let us eat and drink, for to-morrow we die!*" P. 123.

The following pages are taken up with practical observations upon the expediency of contentment with a government of moderate excellence. These are interspersed with remarks of much value, upon the universal administration of Providence; and the treatise is concluded by an eulogium upon religion, as a source of defence, above all that could be derived from "human power and prudence, all the policy of government, and the wisdom of philosophy."

The merits of this Essay are, upon the whole, greatly beyond the bulk of its volume, and the professions of its author. The view of government is, indeed, cursory, and the reasoning adopted is neither systematic nor profound; but the observations are characterized by sound sense and pure philanthropy; and the tendency of the whole is to establish, upon principles of the greatest security, private happiness and public order.

ART. XIII. *The Poetical Works of John Milton; with a Life of the Author. By William Hayley. Vol. III.* 4l. 4s. Boydell and Nicol. 1797.

THE first volume of this truly splendid work, was noticed in the fifth volume of the British Critic, p. 569. The second, in our sixth volume, p. 505. It is now brought to a successful

ſucceſsful concluſion, and may vie in magnificence with any publication which has ever been produced in Europe. We obſerved of the ſecond volume, that the engravings with which it was adorned, were ſuperior, in merit and value, to thoſe which accompanied the firſt: perhaps it is no more than ſimple juſtice to remark, that the plates of this concluding volume, are ſtill ſuperior to all which preceded. The figures of the L'Allegro, and Le Penſeroſo, are truly exquiſite. This laſt volume contains the juvenile and miſcellaneous compoſitions of Milton; and the whole, taken together, does equal credit to Mr. Weſtall, the artiſt, from whoſe drawings the plates are engraved; to Mr. Bulmer, the productions of whoſe preſs we have ſuch frequent occaſion to commend; and to the liberality of Meſſrs. Boydell and Nicol; who, under many inconvenient circumſtances, and particularly of the times, have never once ſhrunk from an undertaking, where the riſk was conſiderable, and the event precarious; the expence certain and immediate; the emolument both uncertain and remote. We truſt, that the final accompliſhment of their labours will be attended with adequate remuneration; and that it will not be in vain that they have erected this noble ſtructure to the memory of a poet, who reflects ſo much honour on his country.

ART. XIV. *Memoirs relating to the French Revolution. By the Marquis de Bouillé. Tranſlated from the French Manuſcript.* 8vo. 564 pp. 8s. Cadell and Davies. 1797.

THIS volume is ſo full of intereſting and important information, on a ſubject which ſtill impreſſes every feeling mind with ſolemn and formidable ſuſpenſe, that we have thought it entitled to immediate notice. It is the production of an illuſtrious character, who appears, to us at leaſt, to have ſteered through the perils of the French Revolution with ſkill, magnanimity, and honour. The Marquis de Bouillé deſerved, and obtained, the applauſes of Engliſhmen, for his noble and diſintereſted conduct in a diſtinguiſhed command in the Weſt-Indies, in the late American war, and is one of the very few whoſe attachment and loyalty to his unfortunate Prince, remained unſhaken in every difficulty. But we have another reaſon for being thus early in introducing this publication to notice: it perſpicuouſly and forcibly developes the principles and conduct of a man, in whoſe cauſe, we know not why, certain perſons in this country have made prodigious exertions.

The

The Marquis de la Fayette viſited England on the eve of the American war. He was received with hoſpitality and kindneſs; in return for which, he exerted what talents he had to produce thoſe flames of diſcord between this country and his own which ſtill rage, and by which he himſelf has been ſcorched. On his return from America to France, his vanity taught him to preſume, that he ſhould there become a ſecond Waſhington. This object he purſued, till, by intrigue, and a coincidence of circumſtances, he arrived at a pinnacle of power, too lofty for his trembling nerves, and from whence he fell, as may be predicted, never to riſe again. For our parts, therefore, we ſee no occaſion for Engliſhmen to avow a warm and anxious intereſt about a man, who has been a bitter enemy to our country, who was treacherous to his Prince, and, after all, is poſſeſſed of no extraordinary talents or ſuperior virtues. But we haſten to lay before our readers ſuch extracts from the volume before us, as may both ſerve as teſtimonies of all we have aſſerted, and of the merits of the work. Firſt, we inſert the character of the late King of France, and the ſketch of what he did for his ungrateful ſubjects.

"Frenchmen! when I reflect on the crimes with which a great number of you are polluted, my pen drops from my hand! With what ſavage barbarity did you treat the moſt humane, the moſt benevolent of princes, and the beſt of men! What ſacrifices did he not make, if not for your happineſs, at leaſt to comply with your wiſhes!

"If theſe are effaced from your memory, I will remind you of them. On his acceſſion to the throne, you earneſtly deſired the reſtoration of the Parliaments which Louis the Fifteenth had been obliged to aboliſh: this he granted. The miniſters he choſe appeared to him to be men of the greateſt wiſdom, integrity, and abilities; and ſuch he always ſought during the whole of his reign: if he ſometimes erred, it was the public opinion which miſled him. He aboliſhed the *corvée*, and changed the ancient penal code, which ſtill contained too many veſtiges of the ignorance and barbarity of your forefathers. He firſt tried the experiment of provincial adminiſtrations, which he wiſhed to eſtabliſh over the whole kingdom, for the purpoſe of introducing œconomy into the collection of the public taxes, and to prevent partiality in levying and aſſeſſing them. He deſtroyed the abuſe of *lettres de cachet*, a moderate uſe of which your prejudices rendered ſtill neceſſary. He emptied the ſtate priſons, which ſoon contained only men dangerous to ſociety, confined from motives of humanity. Conſtantly ſtudying the eaſe and happineſs of his people, he aſſembled the Notables of the kingdom, to prepare the means of accompliſhing his purpoſe. You have ſeen with what ardour he deſired the abolition of the *gabelle*, and other taxes of a burthenſome nature; if this was not effected, the fault muſt not be imputed to him.

"In the midſt of the moſt corrupt court he preſerved the pureſt morals, a mild and enlightened piety in the midſt of irreligion and atheiſm, and perſonal economy in the midſt of unbounded luxury.

Every

Ever ready in the principles of goodneſs, and ever ready to comply with your requeſts, he freely conſented again to aſſemble the States General, which the policy, or rather the wiſdom and prudence of his predeceſſors, had long diſcontinued. He reſigned into the hands of your repreſentatives, intoxicated with the fumes of liberty, his ſovereign authority, deſiring only to reſerve the portion neceſſary to ſecure your happineſs; they ſtripped him even of that, whilſt a licentious and ungovernable mob inſulted him and threatened his palace. Witneſs the 14th of July, and the 5th of October, when, ſtill more inſolent and outrageous, they came to tear him from his reſidence by force. He was earneſtly ſolicited to put himſelf at the head of his troops, to eſcape from and repreſs their fury. He could have done it, and he would then have diſconcerted all the projects of thoſe conſpirators who have involved you in guilt; but from motives of humanity he refuſed. He was dragged like a criminal to your capital, where the palace of his anceſtors became his priſon; loaded with injuries and inſults, his life and that of his family were continually in danger; the bitterest reproaches, and moſt indecent invectives, were heaped upon them. Eluding at laſt the vigilance of the villains who meditated his death, he eſcaped from their hands, wiſhing to ſave them from the commiſſion of ſtill greater crimes. Far from the walls of Paris he ſought a place of refuge whence he might make you hear the voice of reaſon, and explain to you your real intereſt: but he was arreſted as a fugitive, reconducted to his priſon, and from thence, being firſt ſtripped of his ſceptre and his crown, after a long and ſtrict confinement, he was led to the ſcaffold. His auguſt head fell under the hands of the executioner, and the ſame fate awaited that part of his family, which remained ſtill expoſed to the barbarity of his ſanguinary judges. The Athenians, whom you formerly reſembled in politeneſs, in the elegance of your manners, and in the delicacy and ſubtilty of your wit, but whom you now much more reſemble in levity and cruelty, put to death Socrates, the wiſeſt of men, and they repented of it; you have deprived of life the moſt virtuous of kings, and ſtill celebrate the anniverſary of a day, which fixed upon the French nation a ſtain that no time can efface, nor all the laurels of your conquering chiefs can cover from the eyes of aſtoniſhed and terrified poſterity. Prove at leaſt, by your repentance, that the crime of a few was not that of all; ſhow that, enchained by the tyrants who then governed, and whoſe crimes Divine vengeance has already puniſhed, the French nation has not been the accomplice to their monſtrous cruelties, but the paſſive inſtrument, or rather the victim, of their ſanguinary ambition." P. 72.

The character of M. Neckar is well delineated; but, in our remarks on this gentleman's account of the revolution, we ſhall enter on that ſubject more fully; we proceed, therefore, to La Fayette, who is thus repreſented by one who well knew him.

"La Fayette was my near relation; I had known him from his infancy, and had obſerved his conduct ſince his entrance into life: I feared his ſuſpicious, diſſembling diſpoſition, more than his ambition, which

which I should have been happy to see satisfied, had he been desirous of saving the king, the monarchy, and his country, by arresting the further progress of the revolution, and establishing the government upon principles suited to France, and to the genius of its inhabitants. This La Fayette could have done, and at that time he was the only man possessed of the power and means of accomplishing it: but his ambition was without genius or energy to direct it. His only desire was to be conspicuous on the theatre of the world, and to make himself the subject of conversation; he was neither an unprincipled man, nor a man of depraved morals; but he was not equal to the important situation to which he found himself raised. He did not love me; I had often spoken to him with great freedom; and a year or two before had reproached him with those revolutionary principles which he entertained, telling him they would inevitably involve him in ruin, after having probably brought many calamities upon his country." P. 103.

He is again thus mentioned at p. 127.

"La Fayette was at the head of this party, which then governed in consequence of the advantage that general had obtained over the duke of Orleans since the 5th of October. But La Fayette was incapable of executing what he had undertaken. He was a romantic hero, who, though principal in a conspiracy of the most criminal nature, wished to preserve the appearance of probity, honour, and disinterestedness; in short, he wished to pass for the mirror of chivalry. By a combination of fortunate circumstances, rather than by any talents of his own, he had attained a degree of elevation that might have enabled him to dictate laws, to give a government to France, and to have raised his fortune to the highest pitch an individual can aspire to; but instead of this he ruined himself like a madman, and in his fall implicated the king, the monarchy, and the whole nation."

See also p. 165.

"I now received no more letters from La Fayette, who, it is easy to perceive, wished to act the same part in France as Washington had done in America: but he possessed neither the character nor abilities of that great man; the two countries, likewise, would admit of no comparison."

As well as p. 497.

"La Fayette, who commanded on the Sambre, the Meuse, and the Moselle, met with no check, it is true, but obtained no success; the consequence of his great circumspection, both as a general and a politician. Wishing, however, when too late, to ward off the last blow aimed by the Jacobins against royalty, he fell, abandoned by his army, and narrowly escaped becoming the victim of that faction, whose projects he had favoured by his imprudence, and whose strength he had suffered to increase through the timidity of his policy. Accompanied by his staff, he came for refuge into a foreign country, but there, instead of an asylum, he found a prison. Thus La Fayette, one of the principals in the revolution, the defender of liberty, and the man who had succeeded me in the command of my army, like

myself, and for the same reasons, the same exertions in favour of the king and monarchy, was obliged to desert and fly his country. Dumouriez, who was appointed general in his stead, notwithstanding his successes, his distinguished abilities, and his services in the revolution, notwithstanding his attachment to the party of Orleans, and his constant co-operation with the Jacobins, the following year experienced a similar fortune. Such is the lot of leaders of parties in almost every revolution; alternately persecutors, persecuted, and proscribed."

We would gladly insert more of this interesting work, had we room; but the following anecdotes of the King's unfortunate attempt to escape, are too important to be omitted.

"Since my departure from France, I have learned from M. de Damas and other persons worthy of credit, that the king left the Thuilleries about midnight in a common coach; that madame Elizabeth and madame Royale, who arrived first, saw La Fayette pass across the Carouzel, where the carriage destined for the king was waiting; that at the moment the queen and dauphin, who followed the king, arrived, La Fayette was seen to pass a second time; he seems to have had suspicions, but not to have known any thing certain. I could never discover the reason why no couriers preceded the king's carriage, as he had three *gardes du corps* disguised as domestics, two of whom were constantly seated on the coach-box. The harness of his majesty's coach breaking near Montmirel, occasioned a delay of two hours. At several places on the road his majesty shewed himself, particularly at Châlons, where he was recognised by the post-master, who being an honest man kept silence. On his arrival at Pont du Somvele, the king found no detachment there, M. de N*** and M. de Goguilas having withdrawn it about half an hour before; the reason assigned for this conduct by the former (for I have never seen M. de Goguilas) was, that as there had a few days before been an insurrection of the people in this place, the presence of the hussars had given them uneasiness; and further, thinking the time elapsed at which the king should pass, they had thought it prudent to retire and return to Varennes. But he never explained to me his motives for informing the detachments at Clermont and St. Menehoud, that the king was no longer to be expected, or for taking an indirect road with his detachment to Varennes, which was the occasion of his not reaching that place till after the king's arrival there. Why did he not leave part of his troops upon the road to stop any couriers who might be passing that way? Why, on his arrival at Varennes, did he suffer himself to be known by the national guards, and deliver his detachment into their hands, instead of attacking and dispersing both them and the people who detained the king, at that time few in number? Lastly, why did he not instantly apprise me of the event?

"But to return to what personally concerns the king. At St. Menehoud he exposed himself much to view, and was recognised by the post-master, who dared not take any measures then to stop him, the horses being already put to the carriage and just setting off; but he dispatched his son to Varennes for the purpose of informing the municipality that the king was coming that way: at St. Menehoud he

was

was known too by the commander of the detachment placed there, who gave orders to his troop to mount their horses; but the national guards having likewise learned what was going forward, placed a detachment before the door of the stables, from whence they would not suffer them to take their horses. The only person who gained possession of his horse and escaped, was a *maréchal de Logis*, who discovering the post-master's son, the too famous Drouet, as he was setting off for Varennes, followed him some hours with the intention either to stop or kill him; but lost sight of him in a wood, and did not reach Varennes till long after him.

"At Clermont, count Charles de Damas knowing the king, ordered his two squadrons to mount; but this order was countermanded by one from the municipality, which the soldiers obeyed, and M. de Damas with three others set off for Varennes, where they arrived after the king's arrest. His majesty reached the last-mentioned town about half past eleven at night: astonished at having never seen either M. de N*** or M. de Goguilas, and at not finding the horses of the former, which were to serve him as a relay, he stopped at the entrance of the town. The *gardes du corps* who were upon the box of the carriage, went from gate to gate inquiring after the relay, which M. de Goguilas had placed at the other extremity of the town: the queen herself alighted to gain information concerning it; at last, after many promises and intreaties, the postillion was persuaded to go onwards. The carriage was first stopped under an arch only by eight or nine ruffians, whom the *gardes du corps* were going to oppose, but were forbid by the king: his majesty was then conducted into a neighbouring house, where he was immediately known; the municipal officers came to the spot, the tocsin was sounded, the national guards collected, as well from the place, as from the whole country round. The king conversed with the mayor and municipal officers with great condescension and some firmness: he assured them that he had no intention to leave the kingdom; but only to go to Montmedi, there to be with his troops in hopes of enjoying quiet and liberty; and concluded by requesting they would permit him to continue his journey: this they declined, though in a respectful manner, telling him they were obliged to wait the orders of the assembly. The major part of them expressed regard for him, and some even sympathy, either real or pretended.

"In the mean time couriers were dispatched to Metz, Verdun, and all the large garrison towns, announcing the event of his majesty's flight, and informing them that I was marching with troops to his rescue. The commander of the squadron of hussars at Varennes, a young man, being not yet acquainted by M. de Goguilas with the object for which he was stationed there, thought he was only intended to escort a sum of money; in consequence, he had not assembled his troop: his hussars were mingled with the people, and when he ordered them to form themselves, they refused to obey. The two officers whom I had sent to Varennes had, according to orders, remained close within the inn where the king's horses were, waiting for M. de Goguilas, and ignorant of what was passing in the town.

"About three quarters of an hour after the king's arrest, M. de Goguilas and M. de N*** reached Varennes, and were recognised by the

the national guards, who obliged their detachment to diſmount, before they would permit them to enter the town. They now demanded to be admitted to the king, which was granted. His majeſty told them to remain quiet, and make no attempt to reſcue him from his ſituation by force; he obſerved, that I ſhould have time to come to his aſſiſtance; beſides, added he, from the manner in which the principal members of the municipality have ſpoken to me, I have reaſon to believe that I ſhall be ſuffered to continue my journey. Indeed, for a few moments, theſe men ſeemed undetermined; and the king ſtill had his doubts, whether they would wait for inſtructions from Paris. M. de Goguillas then went out, and addreſſing himſelf to the huſſars, aſked them, "whom they were for?" upon which, they cried out unanimouſly, "The nation; for that we are, and ever will be." Immediately, one of the national guards placed himſelf at the head of theſe huſſars, and the commander of them having joined the two officers whom I had ſent to Varennes, came to inform me of what had happened. The latter two gentlemen had never been able to come near the perſon of the king, having been fired on in the attempt. About ſeven in the morning, an aide-de-camp arrived from M. de la Fayette, bringing an order to the municipality, by which they were enjoined to ſend the king back to Paris. On M. Deſlong's again demanding his majeſty's orders, he a ſecond time replied, "I am a priſoner, conſequently incapable of giving any." P. 349.

We think the impartial reader will allow, that the Marquis has fully vindicated himſelf from the looſe and unfounded aſperſions thrown upon his character, by artful, ill-deſigning, and diſappointed men. To us he appears a man of honour, and of talents; and we heartily wiſh that his days may terminate in ſome ſafe and undiſturbed aſylum. Beſides what we have particularly marked, his book will be found to contain much circumſtantial and important detail of various extraordinary incidents of the revolution, and many curious facts, illuſtrative of the characters of individuals, which, from the want of ſufficient documents, have not hitherto been perfectly underſtood.

ART. XV. *Muſei Oxonienſis Literarii Speciminum Faſciculus Secundus. Quo continentur Obſervationes in Hippocratem, Ariſtophanem, Herodotum, Platonem, Novi Fœderis ſcriptores, et Horatium; et Supplementum Tyrwhitti Editionis Ariſtotelis libri de Poetica.* 8vo. 3s. Elmſly. 1797.

THE firſt part of this learned and intereſting publication appeared in the year 1792, before the commencement of our labours. It contained a *Conſpectus*, or plan of the work, with

with ſome valuable ſpecimens of the intended contents. Theſe were, ſome of the Emendations on Hippocrates, by Coraylus, a French phyſician, which are continued in the preſent Faſciculus. Some inedited conjectures, on Ariſtotle's Poetics, by Caſaubon, Vulcanius, Upton, Sanctumand, and Jortin. Various readings of Quintus Curtius, of Proclus on Euclid, with a ſupplement to the ſame; and an unpubliſhed Epiſtle of John Tzetzes, chiefly from manuſcripts in the Bodleian and other libraries at Oxford.

To the preſent Faſciculus is prefixed a dedication to Mr. R. Tyrwhitt, of Jeſus College, Cambridge, (brother to the late eminent ſcholar of that name) with an addreſs, of ſome length and importance, on the ſubject of its contents. The Faſciculus is divided into two parts, the contents of which, as there enumerated, are theſe. Part I. Emendations on Hippocrates, by Corayius. 2. Chilcott's Obſervations on the Greek Tenſes, againſt Clarke: communicated by the Dean of Rocheſter. 3. Raper's *Notitia Literaria* of the Editions of Ariſtophanes: communicated by the Biſhop of Rocheſter. 4. Obſervations, by Lord Monboddo, on the Pyramids of Egypt, as deſcribed by Herodotus. 5. Obſervations of Gray the Poet, on the Ion of Plato: communicated by the late Mr. Maſon. 6. Obſervations, by Mr. Granville Sharp, tending to demonſtrate the Divinity of our Saviour, by the Uſe of the Greek præpoſitive Article, in ſeveral Paſſages of the New Teſtament. 7. Extracts, by Broukhuſius, from the *Lectiones Horatianæ* of Faber. 8. Conjectures of Biſhop Zachariah Pearce, on the Epiſtles of Horace: communicated by Dr. Loveday. Part II. 1. Various Readings of a Vatican MS. of Ariſtotle's Poetics. 2. Other various Readings of the ſame, from a MS. in the Royal Library at Madrid. N. B. Theſe two articles are blended into one. 3. Conjectures on the ſame Book, by Robortellus, Madius, and Caſtelvetro. 4. An Index of the Paſſages in which Tyrwhitt's Edition of Ariſtotle's Poetic differs from the common Editions, in reading or in pointing. 5. Various Readings of ſome MSS. by Paccius. 6. The Diviſions of the Sections in Tyrwhitt's Edition, compared with the Pages and Chapters of that publiſhed by Mr. Winſtanley. It will be obvious to every ſcholar who peruſes this liſt, that ſeveral of the articles in it are intereſting and important. The notes on Plato, by Gray, are only a ſpecimen of a conſiderable treaſure; the whole of which will, we hope, in due time, be communicated to the public. They are extracted, as Mr. Burgeſs informs us, from a large volume of unpubliſhed obſervations, by that poet, on all the works of Plato, on Strabo, and the other ancient Geographers, on the oldeſt

eldeſt Engliſh poets, on the cathedrals of England, &c. written with much erudition, great diligence, ſingular ingenuity, and acute judgment; ſo as juſtly to entitle that elegant writer to rank with Milton, among the learned poets. Such notes, and, indeed, every thing that comes from the pen of Gray, will, undoubtedly, be very eagerly deſired by all the friends of literature. The obſervations of Mr. Granville Sharp, on the præpoſitive article, are of importance.

Among the things moſt worthy of notice, in the introductory addreſs of the learned editor, is his ſingular diſcovery, that the edition of Ariſtotle's Poetic, by Goulſton, ſo often cited, never in fact exiſted. Goulſton publiſhed, in the year 1623, a latin verſion of that tract, with an analyſis, and notes, which has been mentioned by Harwood, and others, as an edition of the original, but has no text with it. The title is this: "Ariſtotelis de Poetica Liber, Latinè converſus, et analyticè Methodo illuſtratus. Londini: Typis Thomæ Snodhami. CIↃ. IↃↃ. XXIII." It is dedicated to the King; and the name of Goulſton is ſubſcribed to the dedication. The verſion is adapted, and the emendations accommodated, to the edition of Sylburgius, to the very pages of which they are referred. The Cambridge edition of 1696, has been ſuppoſed, by ſome writers, both Engliſh and foreign, to have been publiſhed by Goulſton; but this is now proved to be a miſtake. It was publiſhed by James Upton, editor of Dionyſius περι Συνθεσεως, and other books. There is a copy of that edition now in the Bodleian Library, preſented by James Upton, a ſon of the editor, in which are two inſcriptions, one from the ſon, and one from the father himſelf, both aſſerting the fact. The former runs thus: "Hunc librum, *à Patre ſuo editum*, Bib. Bod. D. D. Jac. Upton Col. Wadhami Soc. A. D. 1727." The latter is, "Jacob. Upton Coll. Regal Soc. This book I printed, when I was a Scholar at King's College, in Cambridge, in the year 1696." Thus does the edition of Goulſton "vaniſh into thin air," and leave nothing but a verſion, analyſis, and notes. For ſomething further, on the ſubject of this edition of 1696, Mr. Burgeſs refers us to the preface to the ſecond edition of John Upton's Remarks on Shakſpeare; but there we have ſought in vain. The diligence employed by Mr. B. in collating all the various readings and conjectures, on the Poetic of Ariſtotle, is highly commendable. There is no ancient tract, of the ſame length, which is of ſo great importance to literature; nor any, in which there is more reaſon to ſuſpect corruptions and tranſpoſitions. From him, alſo, as editor of the octavo edition of Tyrwhitt, theſe collections come with peculiar propriety; and ſome of them have

have a direct reference to that volume, on points, wherein, as it appears, the learned curators of the Oxford press, and this editor, happened to differ in opinion. He particularly states, that, according to the opinions of Mr. Tyrwhitt himself, the book should have been printed without accents. This, however, was contrary to the established customs of the Oxford press, from which there have been very few deviations*. Among all the commentators on this tract, we cannot but wonder to find the name of Beni constantly omitted. He was a critic of some celebrity; and published both the Poetic and the Rhetoric. The former was printed at Venice, in 1624; and is a folio of more than 500 pages, exclusive of a tract on the Poetical Sentiments of Plato. A very little inspection proves, indeed, that the Greek text, in this edition, is printed without much care; but the comment is abundantly large, and contains proposals of new readings and interpretations, which, probably, deserve some attention. We are induced to mention this edition and Commentary, because, from the entire silence of all the modern commentators, it appears to have been overlooked. There was an edition also published at Padua, in 1613. Both these are mentioned in the Preface to Harles's Edition of 1780, but only with reference to catalogues in which they are found, so that he does not appear to have seen them. Harles marks the Venice edition, erroneously, 1623, instead of 1624; but into this error he was, perhaps, led by the Bodleian Catalogue. Beni professes, expressly, to discuss an hundred political controversies, in the course of his comment.

As the most important part of the contents of this valuable publication, in point of tendency, is that which contains the remarks of Mr. Gr. Sharp, on the Greek præpositive article, we shall lay his rules before our readers, leaving them to be applied to his examples or to others, by those whose duty or inclination may lead them to pursue the subject.

"RULE I.—When the copulative καὶ connects two nouns of the same case [viz. nouns (either substantive, or adjective, or participles)

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* These were, Warton's Theocritus; Holwell's edition of the Rhetoric of Aristotle, 1759; the Poetic, by Chandler, in 12mo. 1760; and the Elegiaca Græca, by the same editor. We wish that the express sentiments of that elegant scholar, Mr. Tyrwhitt, on this subject, could be laid before the public. In a short preface to two fragments of Plutarch, edited by him, we find this passage: "Accentus, qui nimiam scribenti allaturi erant molestiam, legentibus utilitatem nullam, omisi."

cf

of perſonal deſcription reſpecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill] if the article or any of its caſes, precedes the firſt of the ſaid nouns or participles, and is not repeated before the ſecond noun or participle, the latter always relates to the ſame perſon that is expreſſed or deſcribed by the firſt noun or participle; i. e. it denotes a further deſcription of the firſt named perſon." P. 50.

"RULE II.—A repetition of the article before the ſecond noun, if the copulative be omitted, will have the ſame effect and power: for it alſo denotes, a further deſcription of the ſame perſon, property, or thing, that is expreſſed by the firſt noun." P. 53.

"RULE III.—And the omiſſion of the copulative between two or more nouns (of the ſame caſe) of perſonal deſcription or application, even without the article before the ſecond noun, will have the ſame effect; viz. will denote a further deſcription of the ſame perſon, property, or thing, that is expreſſed by the firſt noun." P. 55.

"RULE IV.—Yet it is otherwiſe when the nouns are not of perſonal deſcription, or application; for then they denote diſtinct things or qualities." P. 56.

"RULE V.—And alſo when there is no article before the firſt noun, the inſertion of the copulative καὶ before the next noun, or name, of the ſame caſe, denotes a different perſon or thing from the firſt." P. 57.

"RULE VI.—And as the inſertion of the copulative καὶ between nouns of the ſame caſe without articles (according to the fifth rule) denotes that the ſecond noun expreſſes a different perſon, thing, or quality, from the preceding noun, ſo likewiſe, the ſame effect attends the copulative, when each of the nouns are preceded by articles." P. 58.

Some exceptions are added by the learned author, with a great abundance of examples, and the whole affords a ſingular ſpecimen of acute criticiſm, applied to the ſolution and almoſt demonſtration of a very momentous queſtion. It is much to be regretted, that the remainder of this letter is loſt; but ſuch memorandums are preſerved, as will form a ſupplement to it, which is promiſed by the editor in the next number of his work. It will be very much to the diſcredit of the ſtate of learning and criticiſm in this country, if a publication ſo reſpectable as the preſent, ſhould not experience a warm ſupport. On the continent, undoubtedly, it will be ſought, where the name of Burgeſs is by no means unknown, or uneſteemed.

ART. XVI. *An Inquiry into the preſent Condition of the lower Claſſes, and the Means of improving it; including ſome Remarks on Mr. Pitt's Bill, for the Support and Maintenance of the Poor. In the Courſe of which, the Policy of the Corn Laws is examined, and various other important Branches of Political Economy are illuſtrated. By Robert Aſklom Ingram, B. D. Fellow of Queen's College, Cambridge.* 8vo. 97 pp. 2s. 6d. Debrett. 1797.

THIS treatiſe, though not extenſive, is important, and deſerves particular attention. Sect. I. contains "an Examination of the Condition of the labouring Claſſes, with Remarks on the preſent State of the Nation, and poſture of Affairs." On this head we ſhall remark ſomewhat at large. The late great increaſe of chargeable poor, and the conſequent increaſe of miſery, are attributed to three cauſes—manufactures, the conſolidation of farms, and the annihilation of commons. The wages of manufacturers, in general, are certainly high. That many of them are drunken and profligate, ſpending viciouſly in one day, what they earn hardly in ſeveral, cannot be conteſted. But the *proportion* of ſuch perſons, to the temperate and frugal, is, perhaps, uſually overrated. One ſot attracts more obſervation, than twenty of his ſober neighbours. Probably, at leaſt, as many *manufacturers* raiſe themſelves from low beginnings, as men in any other ſtation of life. If ſo, manufactories are not neceſſarily productive of poverty and miſery; but only become ſo accidentally, and in common with all other occupations. With reſpect to the conſolidation of farms, the degree in which this has taken place is very much unaſcertained; and we doubt, whether the converſion of ſmall farmers into day-labourers, has been ſo general as it is here repreſented. The incloſure of commons has, doubtleſs, circumſcribed the maintenance of many poor families; and ſo far as it has precluded the keeping of a cow, we think it has greatly diminiſhed the comforts of the poor. But if this accommodation, and a ſmall garden, were provided for, we think, that (excluſively of the national benefit from a ten-fold produce) the condition of the poor themſelves would be amended, by a general incloſure. Their livelihood would certainly be leſs *precarious*.

As to a great *increaſe* of poverty and miſery in the kingdom, *in proportion to our increaſed numbers*, we think, that repreſentations of this matter are uſually overcharged. A more general attention has lately been given to the poor, than at former

former periods; by means of which, every part of the kingdom now hears what is doing in every other. Their condition is, therefore, universally discussed, and understood. Every circumstance of misery in it is, consequently, more generally known; and, though Englishmen never wanted humanity towards their poor neighbours, yet that humanity was never, perhaps, so active in the investigation of the causes of, and the contrivance of remedies for, this species of suffering, as at the present day. Among these contrivances, *we* have seen much occasion for recommending the suppression of two-thirds of the *ale-houses* in the kingdom, and the more effectual regulation of the remainder. At present, they are, in general, places licensed, not to refresh and support, but to poison and destroy the people.

It is then considered, "how for any real diminution of the recompence of labour has contributed to increase the distresses of the lower classes." To this cause, much efficacy is ascribed; and here we find many useful suggestions, and some valuable information.

The main objects of this tract are now stated by the author; namely, to show, that to "increase the quantity of employment, and to lower the price of provisions, are apparently the appropriate means of improving the condition of the lower classes;" and, to set before the labouring part of the community, "sufficient *motives* for persevering in habits of industry and economy, notwithstanding the improved recompence of labour; otherwise, an increase of wages might prove an injury both to themselves and to the community." (p. 12) Some conjectures are then "advanced, on the manner, in which the prosperity of this kingdom may possibly be affected, by the events which have lately occurred upon the Continent." Here we find, even upon a return of peace, subjects of alarm, rather than of consolation.

Sect. II. treats of "the means of extending the national trade, and thereby increasing the quantity of employment for the poor." One of these means is, the reduction of the rate of interest. Another (after some financial statements and computations) is the discovery of some productive funds, or sources of revenue, for accelerating the discharge of the national debt. The first of these sources is, a redemption of the present land-tax, by the proprietors, at 30 years purchase, to be paid by half-yearly instalments, for the space of ten years; a measure lately much expected. The land-tax being about two millions, six millions would thus be annually raised for ten years. The deficiency of the two millions, which

at preſent accrue, is propoſed to be made good by an *equal land-tax* of one ſhilling in the pound, which "might be rendered *invariable* from this time." *What power* is to render it ſo, we are not told. The rental of Great Britain ſubject to this new tax, is computed at thirty millions; and the produce of the tax, after paying for collection, at more than one million and a quarter. To make up the two millions, a tax is recommended to be impoſed on ſucceſſions to *real* property; which, though lately oppoſed and given up, is aſſerted to be better than that which was adopted, on ſucceſſion to *perſonal* property. In defence of theſe propoſals, the author takes a tranſient view of the general principles of taxation, and the effects of particular taxes; and he labours ſtrenuouſly to ſhow, that the moſt proper ſource of revenue is realized property. The reſult is very flattering:

"If then, in conformity to the above propoſals, an addition ſhould be made of ſix millions annually to the preſent ſinking fund, for the ſpace of ten years, at the expiration of that term, it is probable above one hundred and forty millions will have been diſcharged; and the remainder of the debt might poſſibly be redeemed in the courſe of eighteen years more."

Sect. III. On reducing the price of proviſions. Here Mr. Ingram propoſes, as a ſubſtitute for tithes, an equal land-tax, varying only with the rent, or the real value of the land; to be fixed, from time to time, for a certain period of years. Whatever ſubſtitute for tithes may be deviſed, we would annex this condition to it; that, in every caſe, it ſhall be *optional* on both ſides; otherwiſe a moſt alarming precedent would be ſet, and probably ſoon followed, for the invaſion of property. It is not the clergy alone that are concerned in this queſtion; *lay-impropriators*, and families without number, are intereſted in it to an immenſe amount. The policy of the corn-laws, and their effects upon prices, are next conſidered. Some very ſtrong arguments are adduced againſt bounties; the concluſion from which is, that the bounty gives encouragement to farmers (or rather to landholders and corn-merchants) for the benefit of foreigners, and not of their own country.

At p. 63, the uſe of oxen, inſtead of horſes, is ſtrongly recommended. But we deſire to aſk the patrons of oxen, whether they are equally fit for all kinds of land? For thoſe which are low and ſoft, as well as for the reverſe? If not, "A tax on horſes uſed in agriculture, repeatedly increaſed, and a part of it employed as *premiums* on oxen," might be very popular in ſome counties, to the detriment and ruin of others. "Let each farmer," ſays the author, "breed or buy (we add, and *employ*) cattle, as ſeems moſt for his intereſt:" and we further add,

add, let *him* judge what that intereſt is, and not the Chancellor of the Exchequer for him. The tax on malt, which is not borne by ſome counties; and that on bricks, which is not borne by others; are more tolerable than this propoſed *bounty* upon oxen.

Sect. IV. ſets forth the proper *motives* for exciting, in the common people, a deſire of accumulation. The chief of theſe is, an opportunity of rendering their ſituation more independent: and this opportunity is to be preſented to them, by facilitating and encouraging a greater *diſtribution* of property. In order to this, the laws of *inheritance* are to be, according to this author, materially changed, and made to favour the diviſion of landed eſtates equally among male children; proviſion being made for widows, and daughters having portions in money. To render the lower claſſes able, as well as willing, to accumulate, it is propoſed (in remarking upon Mr. Pitt's Poor-Bill) that churchwardens, or others intruſted with the care of the poor, ſhould receive their ſavings, and allow intereſt for them. The remarks upon this bill do not go deeply into the ſubject; but they contain ſome good ſuggeſtions: among which, the moſt uſeful is that reſpecting *medical aſſiſtance*. This is a matter deplorably neglected; and magiſtrates ought to have a power, in this reſpect, more expreſsly given to them than they at preſent poſſeſs. Nothing is more apt to perplex them, than ill-defined powers in caſes of ſuch importance.

Table I. of the Appendix ſhows, from the Eton audit-books, the higheſt prices; and Table II. the average prices, of wheat, from 1595 to 1792. Having thus given an analyſis of the principal matters contained in this tract, and having added ſuch remarks as appeared to us juſt, and perhaps ſerviceable; we conclude by recommending it to public notice, as a very reſpectable performance, on the important, and much-agitated, ſubject of political œconomy.

ART. XVII. *The Philanthrope; after the Manner of a Periodical Paper.* 8vo. 280 pp. Cadell and Davies. 1797.

"LETTERS have been ſometimes written that never were diſpatched, or intended to be diſpatched; dramatic performances that were never exhibited on any theatre; ſpeeches that were never ſpoken; and even ſermons that were never preached."

preached." Such is the apology offered by the Philanthrope, for preſenting this volume of eſſays and views under that character, which always ſuppoſes a previous publication in ſeparate papers, and at periodical intervals. The apology is quite ſufficient to vindicate the mode, which might have been defended alſo by examples; and all that we ſhall have to conſider is, the merit of the whole.

One of the firſt, and, as this writer remarks, not the leaſt arduous duties in a periodical work, is the introduction of the author to the acquaintance of his readers. The Philanthrope has expreſſed his embarraſſment, on this ſubject, with much pleaſantry and truth.

"For my own part, I frankly confeſs, that I labour under the ſame difficulty with my predeceſſors or fellow-teachers: and that I have long ſtudied, what appearance would be moſt likely to prepoſſeſs the public in *my* behalf. I have ſometimes intended to recommend myſelf, by being old and grey-headed; but, though this might give me ſome weight with the venerable part of my audience, I gave up the idea, leſt I ſhould be conſidered, by my younger readers, as belonging to a former age, ignorant of the preſent, and unfit to inſtruct them. On the other hand, as I would not be thought too airy and frivolous, I am unwilling to ſeem a ſtripling; nor would I pretend to encounter faſhion, the redoubted champion of folly, with no other weapons than a "ſling and a ſmooth ſtone from the brook." So I muſt be excuſed, at preſent, from ſaying any thing about my old age, youth, or manhood.—My fortune too, and rank in life, are circumſtances of ſome importance. I know very well, that ſhould I announce myſelf as wealthy, or even independent; ſhould I ſpeak of my carriage and ſervants; or hint my intimacy with perſons of high condition; it would confer on my Paper an air of conſequence. Yet a declaration of this ſort might expoſe me to ſome envy among my brother authors, with whom I wiſh to live upon decent terms. Nor am I altogether certain, that the eſtimate of genius and ability riſes in a proportion, correſponding to the fortune or lineage of an author. Yet, as I would wiſh to have admiſſion into reſpectable families, I will not repreſent myſelf as living in a garret, enjoying my chief happineſs in a coffee-houſe, or coffee-houſe club, and my higheſt emolument from the bounty of bookſellers. Concerning my fortune, therefore, I muſt alſo be ſilent.—But what of my mind? This queſtion is of the utmoſt importance; and a great part of my anticipated reputation may depend on my anſwer. Am I learned? I muſt of courſe, in the opinion of many readers, whom I would not chooſe to diſguſt, be ignorant of the world, a book-worm, an illiberal. Am I unlearned? How preſumptuous, then, to aſſume the function of a public inſtructor! In this dilemma, I have ſometimes thought of aſſuming the character of a preternatural being. Yet, if I took the character of an angel, I might betray myſelf; or be held, at any rate, but an inſipid viſitant. If I took the ſhape of a goblin, all decent perſons would ſhut their doors upon me: I ſhould be plagued with exorciſms; and every public calamity, war, rain, tempeſts, and bad har-

wells, would be charged upon *me*. I might even ſuffer inconveniences, from the civilities or importunities of my friends; and be treated by them as a familiar ſpirit. With regard, therefore, to my learning and mental endowments, I muſt obſerve the ſame ſilence as concerning my age, perſon, and ſituation." P. 3.

The ſecond paper, on the maſquerade character of human life, has ſome remarks which merit the attention of our readers.

"All the world's a ſtage," according to Shakſpeare, "and all the men and women merely players." But, with the utmoſt deference for an authority ſo very reſpectable, I would ſuggeſt another ſimilitude; and compare all the men and women upon earth, to a maſquerade. We aſſume likeneſſes and diſguiſes; and, in the choice of our appearances, we are guided by different principles.

"Sometimes we aſſume the character of what we wiſh to be; and hence your Venuſes, your ſultanas, your Mahometan emperors, and gorgeous nabobs. Sometimes we affect the oppoſite of what we are; and ſo we have nuns, friars, and quakers; boiſterous gentle ſhepherds, modeſt lawyers, and obliging devils. It is not unuſual, for perſons to affect the appearance of characters, which they conceive inadvertently to be the reverſe of their own; but who, nevertheleſs, if I may uſe the expreſſion, repreſent and diſplay themſelves. Hence you have the moſt natural quacks, merry-andrews, and monkeys; Bacchanalians, whoſe aſſumed turbulence coſts them no ſort of effort; clowns, whoſe ruſticity has all the advantage of native eaſe; Thaiſes, who have the utmoſt facility in ſuppreſſing their bluſhes; critics who ſnarl, and buffoons who aſperſe, as if their ſnarling and vilifying powers were not their own, but given them; not aſſumed, but inſpired. It muſt alſo be acknowledged, that many in like manner, affecting appearances, as they apprehend, very different from the reality, and repreſenting amiable or graceful characters, conduct themſelves with ſo much propriety, as to convince every beholder, that they are even as they ſeem. A conſiderable part of the company take no characteriſtical dreſs; and, diſguiſing themſelves no otherwiſe than with a maſk and a domino, ſeem to have no deſire of drawing any attention to themſelves; but of enjoying the paſtime as it goes, or of obſerving the conduct of others. Of theſe, however, there are not a few, who, by humorous remark, judicious obſervation, and ſeaſonable admonition, obtain undeſired and unſolicited notice.

"You may alſo have obſerved, that for ſome time after the beginning of the entertainment, there is much ſhyneſs and reſerve. Every one is as deſirous of concealing himſelf as of detecting others. The company, by degrees, become more familiar; they grow weary of concealment; they tire of their feigned voices; they are leſs ſolicitous of remaining unknown; and they begin to unmaſk themſelves to particular perſons, or confidentially in remote rooms and corners. At length, the whole company, ſitting down to the ſupper that concludes the entertainment, they appear juſt what they are. And is not all this a repreſentation of human life? Do not all, or a conſiderable part

part of mankind, affect appearances? Desirous of deceiving others, we are no less desirous of concealing ourselves. But do we not, on many occasions, mistake the characters we would assume? Sometimes, not intending it, we appear as we are; and sometimes the reverse. We become gradually more familiar with one another; some from constitutional boldness; many from the consciousness of having nothing to conceal; and many, reposing an amiable confidence in the urbanity and good will of the company. All of us, at last, sit down at one common table; laying aside our vizors, we no longer personate assumed characters; and the pleasure we shall derive from the remainder, as well as that which we have enjoyed in the preceding part of the entertainment, will depend, not more on the provision that is made for us, than on our own taste, temper, and consequent capacity of enjoyment." P. 8.

As these papers are written upon a supposition of detached publication, they turn upon various and unconnected subjects. Humanity and good morals, take the lead and predominate; but the gravity of these is often relieved by sallies of humour, and fictitious histories of life and manners. The treatment of inferior animals, and a parallel between the principles of taste and of ethics, are amongst the best written papers in the volume. From the former, we shall extract a few remarks, as they will demonstrate the union of sensibility and judgment in the character of the author.

"In the narrative of some late voyages into the Pacific Ocean, mention is made of the surprizing familiarity of the wild birds in some of the newly discovered and uninhabited islands. In Massafuero they sat in their nests till they were taken alive. Unaccustomed to molestation, and unacquainted with mankind, they were not alarmed at their approach; they had no suspision of ill-design; and knew not that the wants or curiosity of the human species could be removed or gratified, by harming them. They soon learned a different lesson; and their erroneous confidence in the inoffensive nature of their invaders, was fully corrected.

"On this and some other occasions, I have regretted, that we live on such bad terms with so many living creatures, who, like ourselves, are the short-lived tenants of this little orb. Some, indeed, are so ferocious, or so troublesome, that we are compelled, in self-defence, to destroy them; and others, no doubt, are necessary to our subsistence. For the scruples of those persons, and their number is not very great, who carry their humanity so far as not to eat of animal food, on account of the havoc which this practice occasions among innocent cows and sheep; and who would rather travel on foot than gall the harmless sides of a horse; are whimsical and ridiculous. At the same time, could mankind have all their necessities supplied, and all their lawful inclinations and appetites gratified, without living in a state of hostility with animals of a different kind, or making them suffer considerable hardship, the situation would be desirable. At any rate, we need not carry our depredation and violence to unnecessary lengths; nor

nor can any thing be advanced to juſtify needleſs cruelty in our uſage of the moſt noiſome reptile, or of the meaneſt inſect. It is particularly to be regretted, that on ſome occaſions the war we wage with irrational animals proceeds not only from whim and caprice, but from principles of a more odious nature. A beautiful little bird with golden plumage lies unfortunately under the ill report, at leaſt with the peaſants in ſome parts of the country, of being akin to an evil ſpirit; and is therefore perſecuted by many of the vulgar with all the rancour of ſuperſtition. Not its harmleſs look, elegant ſhape, or lively colours, can mitigate the rage of bigotry; nor is it to be doubted that much actual tranſgreſſion is ſuppoſed to be expiated by the death of a yellow-hammer. The account is ſcarcely balanced by the hoſpitable ſhelter ſometimes allowed to ſwallows, or the civilities often ſhewn to the red-breaſt.

"Even in our treatment of ſuch animals as are condemned by our actual wants and neceſſities to hardſhip and deſtruction, we ſhould do well to proceed with caution, leſt ſome evil to ourſelves, and of which we are not ſufficiently aware, may be the conſequence. Let us fairly ſet down their neceſſary ſufferings and deſtruction to the exigencies of our own ſituation. Let us alſo remember, that more happineſs has been diffuſed through the world by the tranſient exiſtence of thoſe animals, that miniſter by their death, or the hardſhips they undergo, to our eaſe and welfare, than if they had never exiſted: that though in "corporal ſuffering, the meaneſt inſect we tread upon feels a pang as great, as when a giant dies;" yet the death of irrational animals is not embittered with the fears or diſappointed hopes that afflict mankind: and, laſtly, that they are the leſs entitled to compaſſion, that they ſeem to know no compaſſion. The trout that was deceived by an artificial fly, intended the deſtruction of a real one; and the lamb, whoſe innocent blood we bewail, had devoured myriads of thoſe inſects, no leſs innocent, that burrowed in the tender blade." P. 58.

Many other papers might be ſelected, as deſerving at leaſt the praiſe of mediocrity; a tribute which, ſmall as it is, in this walk of compoſition, exhauſted by ſo many previous writers, will not, perhaps, often be deſerved. The author has placed himſelf, as in ſuch a work became him, on the ſide of morality and order; and by his attention to the intereſts of virtue and humanity, has ſupported his claim to the honourable title of a Philanthrope, by which he has choſen to be diſtinguiſhed.

BRITISH

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POETRY.

ART. 18. *The Church, a Poem. By the Rev. John Sharpe, B. A. Late Scholar of Trinity College, Oxford.* 4to. 2s. 6d. Vernor and Hood. 1797.

As this author ſtyles himſelf Reverend, we cannot ſuppoſe in him a deſign to depreciate the ſacred profeſſion at large; we muſt, nevertheleſs, aſſure him, that to put together all the moſt infamous abuſes of it, and repreſent them as the regular road to preferment, is little likely, in the preſent day eſpecially, either to ſerve the church, or do credit to himſelf as a clergyman. We would aſk him alſo, whether a general vilifying of the character of his ſuperiors is one of the methods by which he thinks it allowable for a divine to ſerve his own purpoſes of profit, or ambition? Mr. Sharpe does not write ill; as a proof of which, we ſhall inſert his concluſion.

"Learn then, ye ſaintly prieſts, ye Levites, learn,
When Miſery ſummons, to obey the call;
Nor paſs regardleſs on the other ſide.
Think not religion in the formal rite,
The floating veſture, or exact diſcharge
Of idle ceremonies, reſts; far other arts
Her active ſpirit loves, enthron'd on high
She ſits, inſpective on the ſons of earth,
Prompt to declare, with energetic zeal,
And ceaſeleſs ardour, the celeſtial truth?
That heav'n's high meed and everlaſting life,
With all the pleaſures of Jehovah's love,
Are ſtill reſerv'd for thoſe, who truly ſhew
Duty to God, and charity to man."

The firſt line of this paſſage is ſtrongly ſatirical. Where then is the charity to man, in this broad, illiberal, and we truſt, in moſt inſtances, undeſerved ſneer? We wiſh Mr. Sharpe more diſcretion and decency in the choice of his ſubjects; and ſhall then be more happy to praiſe his poetry.

ART. 19. *Poems, Moral, Elegant, and Pathetic: viz. Eſſay on Man, by Pope; the Monk of La Trappe, by Jerningham; the Grave, by Blair; the Elegy in a Country Church-Yard, by Grey; the Hermit of Warkworth, by Percy; and original Sonnets, by Helen Maria Williams.* 12mo. 209 pp. 6s. Newbery, &c. 1796.

Arbitrary ſelections of poems may be multiplied without end, and the few perſons who do not already poſſeſs the whole, or the chief part of them, may be glad of the publication. A moderate degree of taſte

is sufficient for forming such a collection. To those in the present volume we make no kind of objection; except that the Grave, by Blair, appears to us to have been extolled infinitely beyond its merits. The sonnets, by Miss Williams, have appeared before, in the translation of Paul et Virginie. Four prints are inserted, which we cannot praise for any merit, except neatness.

ART. 20. *The Loves of Troilus and Cresseid, written by Chaucer; with a Commentary, by Sir Francis Kinaston, never before published.* Crown 8vo. 48 pp. 1s. Printed for F. Waldron, No. 4, Cross-Court, Drury-Lane. 1796.

The zeal and success with which Mr. Waldron has pursued the study of the ancient English poets, are very laudable, and have been manifested to the public by many proofs, from his edition and supplement of Johnson's Sad Shepherd, to his late remarks on Shakspeare. In the present instance, it appears, that he has become master of a treasure, which he is willing to communicate to his countrymen, should they be equally desirous of receiving it. The Troilus and Cresseid of Chaucer, was translated by Sir Francis Kinaston, of Otely, in Shropshire, and the two first books were printed without notes, in 1635. The loss of the remainder, and of the whole commentary, has been lamented in the preface to Urry's Chaucer, and by Dr. Campbell, in a note on the life of that poet, in the Biographia Britannica. The complete MS. of Sir Francis Kinaston, was sold with the library of the Rev. J. H. Hindley, in March, 1793, and purchased by Mr. Waldron; who has here published, as a specimen, a few stanzas of the original poem, with the corresponding notes of the translator: proposing, as he informs the reader, to publish the Latin poem afterwards, should this be patronized by the learned. As we do not find that this desirable publication has yet proceeded beyond this first small specimen, we conceive, that it has not been sufficiently announced or made known; otherwise, we cannot but think, that the purchasers of every thing illustrative of our early poetry, are now sufficiently numerous to support such an undertaking, by their patronage. We are, therefore, the more anxious to bring it forward in this place, and to declare ourselves among the number of those, who wish that the ingenious editor may be encouraged to proceed. The introductory matter here prefixed by him, is interesting to those who are pleased by such studies; and whatever he advances of his own, is stated with a degree of modesty, which claims indulgence and approbation.

ART. 21. *A Looking Glass for the Royal Family; with Documents for British Ladies, and all Foreigners residing in London; being a Postscript to the New Brighton Guide. By John Williams, whose public appellation is Anthony Pasquin.* 8vo. 1s. 6d. Symonds. 1797.

We do not immediately see the drift of this writer; but, as far as we can discern, his motives are far from unquestionable. He is often obscure, and not unfrequently indelicate. We should be apt to conclude, that they whom he traduces will smile at his efforts; and

that they, whom he profeſſes to vindicate, will exclaim, non deſcriptoribus iſtis, &c. &c.

ART. 22. *A Political Eclogue. Citizen H. T——e. Citizen T——y. By R. B. Eſq.* 4to. 1s. 6d. Fry. 1797.

This is a ſatirical exultation, on the ſucceſs of Mr. Tierney, over his antagoniſt, Mr. Thelluſon. It is by no means deſtitute of ſpirit; and will be acceptable to thoſe, for whoſe peruſal it was more immediately intended. The following is a ſpecimen, which is put into the mouth of Mr. H. T—ke.

> " In happier times, the free-born mind withſtood
> The pride of rank, and arrogance of blood;
> And to no party ſtandard nearly chain'd,
> The titled tyrants growing pow'r reſtrain'd.
> Upheld by cuſtom; by ſucceſs allur'd;
> By boundleſs wealth and patronage ſecur'd;
> What efforts now ſhall curb th' encroaching peer?
> What pow'r arreſt him in his proud career?
> In vain the nation's patriot ſtrength has tried,
> To ſtem Corruption's all-involving tide.
> When the ſtrong pleas of right and reaſon fail,
> 'Tis *extirpation* can alone prevail.

Ex uno diſce omnes.

ART. 23. *The Sea-Side, a Poem, in a Series of familiar Epiſtles from Mr. Simkin Slenderwit, ſummerifing at Ramſgate, to his dear Mother in Town.* Folio. 52 pp. Thanet, printed for Mr. Burgeſs, at Ramſgate; and ſold at all the Circulating Libraries. 1797.

If Slenderwit be not the real name of the writer who has thus vainly attempted to imitate Anſtey, it is exactly and ſtrongly deſcriptive of his merits as a writer. Before we proceed ten lines, we encounter this elegant couplet:

> We got joſtled, and puſh'd from the wall, Lord deliver yel
> And taken, no doubt, for lackeys out of livery.

Mr. Slenderwit's poetry will, probably, occaſion the ſame ſuſpicion as his appearance; except that a lackey of ſuch talents, would hardly riſe to the dignity of being out of livery. We ſtrenuouſly adviſe him to write no more *Poetry*. Not a ſpark of wit or genius appears in this attempt.

ART. 24. *Miſs Kitty; a Parody on Lenora, a Ballad. Tranſlated from the German, by ſeveral Hands.* 8vo. George Reid, Edinburgh. 1s. 1797.

The adventure of Miſs Kitty, is a real elopement to Gretna Green. The parody is not ill conducted, though there is nothing in it ſo humorous as Mr. Colman's " exclaiming ſweedy, *bob, bob, bob.*" To enable the reader to judge of the imitation, one of the beſt verſions of the original is printed on the oppoſite page.

ART. 25. *The Negro Suicide, a Poem. By John Gerton.* 4to. 1s. Kenmish, No. 17, King-Street, Borough. 1797.

This poem is written in blank verse, with a wildness and irregularity, not altogether unsuited to the subject. The images, however, are not always selected with judgment. The two following lines are splendid, but very ill placed in the mouth of a negro:

What time heav'ns gay and glorious charioteer,
Had ina'd his steeds in foamy Neptune's bed.

What can the poor black know of Neptune? besides, that "to *inn* horses in a bed," is rather incongruous. Grammar is sometimes offended, as "to what fiats am *fell*," for fallen. The very frequent recurrence of unfinished lines is peculiar, but pardonable: and the whole, notwithstanding several minor faults, displays much poetic spirit.

DRAMATIC.

ART. 26. *The Minister, a Tragedy, in Five Acts. Translated from the German of Schiller, Author of the Robbers, Don Carlos, &c. By M. G. Lewis, M. P. Author of the Monk.* 8vo. 210 pp. 4s. 6d. J. Bell. 1797.

As long ago as in the year 1795, a translation of the same German tragedy appeared, under the name of Cabal and Love, which is the literal title of the original, "Cabale und Liebe." It was briefly noticed by us in our seventh volume, p. 314. The present author censures that translation as "extremely ill executed, and in so mutilated a condition, as to leave scarce a shadow of resemblance between the original and the copy." We have no doubt that the present translation has been executed with more care and fidelity, and Mr. Lewis says, that he has changed the title, lest the present should be mistaken for the former. One thing, which surprises and offends us, is, that after the severe and most just reprehension he has met with for his pernicious novel, he should choose to make himself known specifically by that book as a previous title to notice. Rather ought he to wish that all memory of so disgraceful a production should be completely obliterated.

We have always thought the tragedies of Schiller coarse and overcharged, notwithstanding the fame they have obtained. Of these faults abundant instances might easily be selected, even from this *last* translation of the present drama. Without going far, we will take one from page 13. "So, so, he is gone in anger! Well, let him go. It is poison to me to look that villain in the face! Surely some dæmon introduced him by stealth into the Almighty God's creation! His little hypocritical eyes—his firebrand hair—his sneering lips, fraught with bitterness, and swelling with spite and malice—No, no! ere I throw away my daughter on such a wretch...!" We cannot think that the English taste is likely to be improved by such importations.

ART. 27. *Utrum Horum: a Comedy of Two Acts, as it is now acting, with great Applause, at the respective Theatres of London and Amsterdam.* 8vo. 36 pp. 1s. Murray. 1797.

In the first act, two English sailors, at Amsterdam, are witnesses to the blessings of French fraternity; namely, shop-goods, meat, drink, wives, daughters, &c. all in requisition, for the use of the *deliverers* of their country. The second act places the sailors in England; where French fraternity is contrasted by that "true liberty and equality, by which no one is so high as with impunity to insult the laws, nor any one so low as to be beneath the claim of their protection." The tendency of this piece is good; and the entertainment to be found in it, though not exquisite, is perfectly unexceptionable.

NOVELS.

ART. 28. *Isabinda of Bellefield, a Sentimental Novel, in a Series of Letters. By Mrs. Courtney. Three Vols.* 12mo. 9s. Bagster. 1796.

The rapid increase which this class of publications has acquired, and is daily acquiring, renders this part of the critic's task a work of increased difficulty. Our shelves are groaning with the weight of novels which demand a hearing; and before we can disengage ourselves from the perusal of more important matter, in order to deliberate upon their respective merits, half the number have done their duty at the Circulating Libraries, and found a quiet repose in the records of the catalogue. So much we thought it necessary to premise, in order to account for our giving, as we purpose now to do, a sort of gaol-delivery to these trembling expectants; and making a general clearance of those novels whose dates are expiring.

Isabinda is evidently the production of a writer not unacquainted with the more familiar scenes of life and manners. It appears to aim, in some parts, at a resemblance with Evelina; but stands indisputably below the object of its imitation. The characters are such as to excite an interest in the event of the novel; and the tendency, so far as we can discover, both of the facts and sentiments, is such as to throw the balance of advantage into the scale of virtue.

ART. 29. *Family Secrets; Literary and Domestic. By Mr. Pratt. In three Volumes.* 12mo. 1l. 1s. Longman. 1797.

We have often commended the ingenuity of Mr. Pratt, and his diligence may be truly said to be indefatigable. They, who are partial to this kind of reading, will not be displeased at the protracted extent of these volumes, while they, who take up such publications, to amuse a few passing intervals of leisure, will regret, that they were not comprised in a smaller compass. Perhaps, in this observation, we have expressed the true character of the work, very amusing for ordinary readers, but not of adequate importance, to detain those engaged in superior pursuits. The title seems a misnomer; we looked in vain for the literary secrets, but literature is an indefinite expression,

and of infinite gradation, from the Problems of Newton's Philoſophy, to the Leſſons of Mrs. Barbauld. The work alſo commences with an inaccuracy; we are told of the Honourable and Reverend Armine Fitzorton, who, in the next page, is denominated Sir Armine.—Yet the work abounds with a variety of characters, exceedingly well delineated, with many ſcenes and deſcriptions, happily imagined, and ſucceſsfully introduced, and will conſiderably add to the fame which Mr. Pratt has already obtained in this ſpecies of writing.

ART. 30. *Laura; or, the Influence of a Kiſs. By A. H. Gessner. Tranſlated from the German.* 12mo. 3s. 6d. Vernor and Hood. London. 1797.

This is a whimſical publication, and does not add much to the ſtock, even of literary entertainment. If it can be read without injury, it is as much as we can ſay; and the plates which accompany it, ſome of them at leaſt, are borrowed from the French Edition of the Tranſlation from the Greek Romance of Daphnis and Chloe.

ART. 31. *The Neapolitan; or the Teſt of Integrity, a Novel, in Three Volumes. By Ellen of Exeter.* 12mo. Lane. 1796.

Theſe volumes preſent an agreeable and diverſified hiſtory of events not altogether fictitious. For ſo much as belongs not to herſelf, the writer has made her acknowledgments to Mr. Cumberland, from whoſe narrative, in ſome periodical publication, the ground-work of the novel was derived. With this deduction, the author is entitled to much praiſe. Her ſcenes are painted with the uſeful colouring of chaſte deſcription, and rational ſentiment. The mind is excited to attention, and kept alive, by the general thread of the narrative; and the affections occaſionally impreſſed with much effect, by the energy and pathos which animate the ſtyle. If the novel be deficient in thoſe important requiſites which lead to the higheſt fame, it is by no means deſtitute of thoſe leſſer ornaments, which, by promoting the innocent amuſement of the public, entitle the writer to an honourable reputation.

ART. 32. *The Abbey of Clugny. A Novel. By Mrs. Meeke, Author of Count St. Blanchard. In Three Volumes.* 12mo. Lane. 1796.

The narrative part of this novel, comprehends the hiſtory and adventures of French perſonages, with manners nearly, if not altogether, Engliſh. The ſtory is, however, varied by the uſual and neceſſary expedients of novel-writers, to render it amuſing. There is nothing in the deſcriptions of ſcenery, or expreſſions of ſentiment, which will attract the critic's notice, or extort the reader's praiſe. If the author's ambition be, indeed, limited to the view expreſſed at the cloſe of the novel, we think ſhe will not be diſappointed in her hope, that this hiſtory "will amuſe, for a few hours, thoſe who may deign to peruſe it."

ART.

ART. 33. *Days of Chivalry. A Romance. Two Volumes.* 12mo. 6s. Lane. 1797.

Amidst the unavoidable recurrence of similar tales and similar incidents, every writer attempts to give his performance some feature of novelty. That which is most remarkable in the present production, is the affixing of a motto from some English Poet to every Chapter; many of which are well selected. The story is told in sufficiently good language, and has its traits of interest.

ART. 34. *The Spoiled Child. A Novel. By Mrs. Howell. Author of Georgina, Anzoletta, Sadoski, &c. Two Volumes.* 12mo. 6s. Lane. 1797.

To the assiduous readers of novels, the merits of Mrs. Howell are perhaps as well known as those of any other writing lady, whose works are now in circulation. Her Spoiled Child, by his misfortunes and premature end, is intended to operate as a warning against the spoiling of children: which end, if it in any degree answers, she must be allowed to have "done the state some service."——

ART. 35. *The Inquisition. Two Volumes.* 6s. Vernor and Hood. 1797.

It was jocularly mentioned by Johnson, as the supposed consummation of misfortune, that he meant to throw his Hero and Heroine into the Spiritual Court. The Secret Tribunal, has also been tried; and now we have a step still further, the Inquisition. There is a kind of tragic rant in some parts of this novel, which does not particularly recommend it (as at p. 260. vol. 1, &c.) otherwise we see no reason why it should not pass muster very well with its innumerable cotemporaries.

MEDICINE.

ART. 36. *A few Remarks, on the Nature and Cure of Colds. By T. M. Kelson.* 8vo. 36 pp. 1s. 6d. Murray and Co. Fleet-street.

This author thinks the common opinion erroneous, that the disease called a catarrh, is occasioned by exposure to a cold damp atmosphere, and is the consequence of impeded perspiration. The mere retention of a simple and harmless fluid, he argues, could never occasion inflammation of the fauces or lungs; neither is it probable, that nature would attempt to free herself of the redundance occasioned by such a suppression, by means so inadequate to the purpose.

Perspiration varies with the seasons; and its deficiency or redundancy is balanced by an increase or diminution in the quantity of urine secreted. In the summer, when the perspiration is abundant, the urine is scantily voided; in the winter, the reverse of this takes place; the perspiration is less, and the urine is secreted in greater plenty. He has no idea," he says, "of morbus sine materia." The uniformity

uniformity of the ſymptoms in catarrh, differing only as more or leſs violent, determine him in thinking, it muſt proceed from ſome ſpecific matter. "This matter," he ſays, p. 20, "I believe to be permanently exiſting, as much as that producing ſmall-pox, or any other diſeaſe of a contagious nature; and, when applied to thoſe parts of the human body, liable to be affected by it, will become the cauſe of a diſtemper, infectious in proportion to its virulence."

Doctor Heberden,* ſeveral years ago, ſuggeſted, that there are reaſons for doubting, whether living in damp houſes, or lying in cold or damp ſheets, are actually productive of ſo much miſchief, as they are accuſed of. Theſe ſuggeſtions were thrown out as queries, and ſupported by a few obſervations in common life; as the facility, with which laundreſſes, fiſhermen, and many other perſons bear a cold humid atmoſphere, without injury to their healths. But theſe arguments were not thought convincing, as it is well known, that the human frame is ſo formed, as gradually and in time to adapt itſelf to almoſt every poſſible variation of climate; and that it is the ſudden change of temperature that does the miſchief.

The error into which the preſent author ſeems to have fallen ariſes from his confounding the influenza, or epidemical catarrh, which is known to be contagious, with a common cold. It is true, they have many ſymptoms in common; but there are marks, that ſufficiently diſtinguiſh them. Doctor Heberden,† in deſcribing the epidemic catarrhs, which prevailed in the year 1767, ſays, "The patients, of their own accord, obſerved it differed from a common cold, being attended with a greater languor, feveriſhneſs, and loſs of appetite. It was uſually uſhered in," he adds, "with ſhiverings, which were followed by acute pains in the head, back, and abdomen." That a ſimple catarrh is not infectious, is evident, from its being ſo frequently ſolitary, even where the perſon affected is ſo ſituated, as to render it impoſſible to avoid communicating it. That it is often occaſioned by cold and moiſture, ſeems alſo probable, not only from its being moſt frequent in the winter, but from this circumſtance, that there are many perſons, who never fail to be affected with it, whenever expoſed to a cold and damp atmoſphere. The author propoſes no alteration in the uſual mode of treating a catarrh.

ART. 37. *A ſhort Treatiſe on the Glanders and Farcy. By a Lieutenant of the Dragoons.* 8vo. 42 pp. Bridport.

The glanders is either native or communicated; the native, the author ſays, is produced by the farcy, which, he contends, is occaſioned by an obſtruction of the miliary glands by cold. The matter of inſenſible perſpiration being retained, becomes putrid; and occaſions ſwellings and ulcers in the ſkin, which is called the farcy: if this be not cured, the putrid matter is abſorbed, and carried to the glands of the throat and noſtrils, where it produces ſimilar ſwellings and ulcerations. The communicated glanders, is occaſioned by the contact

* Medical Tranſactions, vol. ii. p. 521. † Ibid. vol. i. p. 437.

of

of a glandered with a ſound horſe. In this caſe, the glands of the throat and noſtrils are affected in the firſt inſtance.

In the cure, the author propoſes, firſt to correct the malignancy of the humour, and then to eliminate it, by the ſeveral emunctories. To anſwer theſe purpoſes, mercurial ointment is directed to be rubbed into the paſterns, night and morning, for ſeveral days; afterwards, a doſe of James's powder, to be given every third or fourth night; and, between each doſe, a purge, with calomel, ſoap, and roſin. Care is to be taken, to keep the horſe warmly clothed; to give maſhes, &c. This method was communicated to the author, he ſays, by a gentleman, who tried it upon three horſes, one of which recovered; the other two, the author ſuppoſes, were in the laſt ſtage of the diſeaſe, when it becomes incurable. It does not appear, that the author has had an opportunity of making any experiments himſelf. In a diſeaſe ſo untractable, the ſolitary inſtance, here given of a cure, ſeems ſufficient to juſtify a farther trial of the method here recommended. It is probable, therefore, that this little pamphlet may attract the notice of the profeſſors of the veterinary college, to whom we ſhould rather have expected to have ſeen it addreſſed, than to the ſociety for the promotion of arts and commerce.

DIVINITY.

ART. 38. *An Hiſtoric Defence of experimental Religion: in which the Doctrine of divine Influences is ſupported by the Authority of Scripture, and the Experience of the wiſeſt and beſt Men in all Ages and Countries. Two Volumes.* 8vo. 6s. Heptinſtall, Button, M. Prieſtley, &c. 1795.

Dr. Ogden, in his ſermon *on the Aſſiſtance of the Holy Ghoſt*, (vol. i. ſerm. ix.) obſerves, that "the *experience* which has been alledged in ſeveral ages, and particularly in our own, ſeems to be attended with difficulties: the proofs not altogether unexceptionable; the circumſtances, ſometimes, ſuſpicious: to the creating of doubt and uneaſineſs in believers; and to the ſcorn of infidels."

This ſhort paſſage contains no unapt account of the work before us; in which the author, taking for his text the 11th chapter of the Epiſtle to the Hebrews, endeavours to ſhow, from the example of the believers there celebrated, and from the teſtimony of many eminent perſons, in various ages and countries, that this *experience* is an *hiſtorical fact*. We muſt abſolutely refuſe our credit to many of the teſtimonies here produced, particularly thoſe contained in vol. ii. pp. 210, 214, 218, 219, 223, &c. ſome of which are ſo extravagant, that they can hardly be admitted by any man, who does not poſſeſs a very high degree of enthuſiaſtic credulity. We muſt alſo, expreſsly, diſapprove of ſuch paſſages as the following: "many of my readers, I hope, can recollect a time, when all the *paſſions were fired* with devotion, and their religious impreſſions nothing leſs than ecſtacy and rapture." (vol. i. p. 102.)

Many of the teſtimonies here urged, ſeem to us totally foreign to the purpoſe for which they are adduced; ſince they contain no more than

than an avowal, that the Holy Spirit prevents, (or goes before) directs and assists, all the good thoughts and desires, of all true disciples of Jesus Christ. We apprehend, that few Christians will contest this doctrine. Certainly, the Church of England will not; whose testimony is here brought forward, as supporting, in the whole of her articles, homilies, and services, the doctrine of "*divine influences.*" (vol. ii, p. 234) But here the question occurs, on which this whole controversy turns;—what is the nature of those influences? The author appears to think, that they are violent, compulsory, and irresistible. We contend, that they are gentle, monitory, and persuasive; powerful, indeed, and efficacious, when complied and concurred with; but liable to be resisted and rendered ineffectual. "May we not add," says Dr. Ogden, in the sermon above quoted, "that good men may be led by the Spirit of God, and yet they themselves not distinguish his holy influence? and be conducted safely in the way to heaven, without discerning the very hand that guides them?" The remainder of this sermon (in which, mention is made of "the *sweet influences* of heaven") is well worth perusing; and is much more likely to afford solid and lasting comfort to a humble Christian, than this desultory and undigested rhapsody, which we have before us.

Many sarcastic insinuations are to be found in these volumes, against crowned heads and churchmen. Such insinuations cannot be universally, and, perhaps, are rarely just. In our own country, at the present time, there seems to be little occasion for them. They are, surely, but an indifferent specimen of "experimental religion, and divine influences."

ART. 39. *Two Sermons on a Future State. By the Rev. K. Shepherd, D. D. Archdeacon of Bedford.* 8vo. 59 pp. 2s. Nicol. 1797.

In the first of these sermons, on 1 Cor. xv. 55. the preacher begins by noticing the inscription on the cœmetery at Paris, "*An fommeil eternal,*" as merely a revival of the "*domus eterna*" of the Epicureans. He deplores the miserable comfort of this vain philosophy; and proposes to seek for better comfort in the language of *true* philosophy, as it is written in the fair page of *Reason.* The reality of a future state is then proved by these arguments: 1. that the idea of a future state, if it be not just, would be a superfluous principle in the mind of man, foreign to his nature, and injurious to him. 2. that the appetites and passions of *men* (contrarily to those of *animals*) are never satisfied, but always desiring some further good. 3. by the conscience of men. 4. by the temporal inconveniences and miseries which many *individual* men suffer, in consequence of their resolute adherence to the divine will and commands; and by the opposite condition of the wicked; which dispensations can be reconciled with the divine justice, only by the acknowledgment of a future state. 5. by the prevalence of real misery, and the want of a single instance of unalloyed happiness, in the *world at large*; whence it is concluded, that God, being infinitely good and powerful, hath made other provision for men, and that they may be happy hereafter. 6. by the

the ſtrong and ſeemingly innate propenſity of men to wiſh that they may be remembered hereafter. 7. by the *univerſality* of this propenſity, which ſhows it to be a principle referable only to the Creator, who formed *man* a ſocial being, and impreſſed upon him ſuch principles as contribute to ſupport ſociety. In the courſe of theſe arguments, ſeveral objections are ſtated and anſwered.

In ſermon II. on 2 Sam, xii. 23. the preacher contends, that, although the doctrine of a future ſtate may not be *directly* held out in the books of the law; yet, in the prophetic and hiſtorical parts of the Old Teſtament, there appears ſtrong evidence of it, as having been the general belief of the people; and that the *ſingularity* of the *Sadducees*, who denied it, confirms the general reception of the doctrine itſelf.

Two objections to this doctrine are then conſidered: 1. Why is it ſo faintly delineated by *reaſon?* 2. Why has even *chriſtianity* given us no information concerning the *nature* of ſuch a ſtate?

We could, with much ſatisfaction, attend the author through his whole argument; and eſpecially through that part of it, which anſwers the queſtion, "Shall we hereafter meet, and recognize each other?" But our limits admoniſh us, to content ourſelves with ſaying, that in theſe diſcourſes, arguments, uſed by former writers, are placed in ſtrong points of view, and freſh light is occaſionally thrown upon them; and that the work will add to the credit of a writer, who has long ſince diſtinguiſhed himſelf, as combining the character of an ingenious poet, with that of a ſound and learned theologian.

ART. 40. *On Indifference, with Reſpect to Religious Truth. A Sermon, preached before the Synod of Aberdeen, April* 11, 1797. *Publiſhed by Deſire of the Synod. By Gilbert Gerard, D. D. Profeſſor of Divinity in King's College.* 8vo. 35 pp. Creech, Edinburgh: Robinſons, London. 1797.

This preacher ſtates, that he does not include thoſe theological queſtions, which are matters of mere ſpeculation, among the religious truths, with reſpect to which, indifference is unreaſonable; but only the eſſentials of religion, articles of faith, which may affect our ſentiments of duty, and influence our practice: and he undertakes, "Firſt, to point out the cauſes, from which indifference, with reſpect to ſuch religious truths, takes its riſe; ſecondly, to ſhow its unreaſonableneſs; and, laſtly, to offer ſome obſervations, on the manner in which theſe eſſential truths may be moſt judiciouſly maintained." This is, by no means, ſuch a diſcourſe, as we ſhould expect to be preached before, and publiſhed by the deſire of, ſuch an audience. The topics of it are trite; the remarks, neither ingenious nor profound; and the ſtile inelegant.

ART. 41. *National Sins the cauſe of National Sufferings. A Sermon delivered on March* 8, 1797. *By Robert Milne, A. M.* 8vo. 32 pp. 1s. Mitchell, Carliſle; Chalmers, Dumfries; and Johnſon, London. 1797.

From Iſaiah ix. 12, 13, the preacher takes occaſion to make ſome general reflections, concerning the moral government of God; he gives

gives the ſubſtance of the hiſtory to which the text refers*; and he ſhows, "what is the nature of anger among men, and how far allowable; and then, in what ſenſe this paſſion is, in ſcripture, aſcribed to the Supreme Being." Theſe things being premiſed, in a very inſtructive and unexceptionable manner, the preacher applies himſelf to the peculiar buſineſs of the day. Here he quickly becomes a mere party-politician, extolling "the Sons of Peace; for, from the beginning of it, they have foreſeen the ruinous conſequences of the preſent cruel and bloody war; and developed all the intricate and involved meaſures, by which it has been conducted." Now, *ſuppoſing* this to be exactly true, the main queſtion remains to be anſwered, How could the war have been avoided? We conceive, by no means conſiſtent with our ſafety, or even with out exiſtence, as an independent nation. Our enemies *forced* the war upon us; and they have not yet ſhown any willingneſs to diſcontinue it. Probably, nothing will produce in them ſuch an inclination; but a conviction, that their hopes of *fraternally embracing us*, are vain and deluſive. "*Cunctantem* amplexu *molli* fovet." Æn. viii. 388.

From the atrocious acts, lately committed by the French, it is prognoſticated, that the happieſt and moſt ſalutary conſequences, *may* flow to ſucceeding generations, to many millions yet unborn. (p. 22.) This is mere conjecture, unwarranted by any preſent appearances. As to "aboliſhing ſlavery;" they have excited, indeed, ſlaves, without number, to maſſacre their maſters, and deſtroy their property. As to "unlimited liberty of conſcience," in religious worſhip, they have given a licence to revile, and deny the exiſtence of, God; but, we apprehend, it is yet very unſafe to worſhip him, "according to the dictates of a man's own heart;" eſpecially if it ſhould be "according to the way of his fathers." And, finally, as to "allowing every ſtate they have conquered, to erect ſuch conſtitutions, and make ſuch laws *for themſelves*, as they judge moſt conducive to their peace, liberty, and proſperity;" we need only aſk, whether the preacher would chooſe to fetch his proofs of this from *Holland* or from *Italy*; where every one knows, that the laws and conſtitutions are dictated by French generals, under the five men of the directory. Are theſe fit topics of gratulation for a Chriſtian pulpit?

In the enumeration, which follows, of "the various ſins of the land;" we truſt, that the account is greatly overcharged; in our particular caſe, we can affirm that it is ſo. "Patriotiſm, or public ſpirit, has become a name, without a meaning. Formerly, our fathers voluntarily riſqued their lives and fortunes, for the ſake of their country; now, if their children do ſo, it is only for the ſake of preſent gain, and future proſpects." Our country never ſtood in greater need of defence, than at this day; and the true friends of it, ſee, with exultation, the public ſpirit, awakened, and prepared to encounter the

* At p. 5, "twelve hundred thouſand men" are ſlain, inſtead of one hundred and twenty thouſand. Probably the author expreſſed the number in figures, and the printer added a cypher at the right hand.

danger

danger. It may ſuit the purpoſes of ſome men, to declaim againſt "exaſperating different parties;" but this is not a time for *neutrality*; the kingdom is actually divided into two great parties; (very unequal ones, we hope,) thoſe who would maintain our conſtitution, and thoſe who would deſtroy it; and every man is ranging himſelf on the one ſide or the other. Let us reject, then, the counſels of thoſe, who ſeek to lull our loyalty into ſupineneſs; while the zeal of our adverſaries (ſhould a little ſucceſs attend it) would be exalted into fury.

We have remarked upon this ſermon; and reprehended it, at ſome length, becauſe it is written with acuteneſs and ability; and is thereby calculated, in our opinion, to work a degree of miſchief, that ought to be counteracted, rather than deſpiſed.

ART. 42 *A Sermon, preached before the Epping Troop of Weſt Eſſex Yeoman Cavalry, on Monday, June* 12, 1797; *by the Rev. T. A. Abdy, M. A. Rector of Thoydon Garnon, alias Cooperſale, in the County of Eſſex.* 8vo. 18 pp. 6d. London. No Printer. 1797.

In times like theſe, when our country is menaced and endangered, within and from without; every effort to ſerve and ſave it, whether by the ſword, the tongue, or the pen, is truly patriotic and praiſeworthy. Exhortations, therefore, like this before us, publiſhed by urgent requeſt (which is a ſort of compulſion) ought to be judged with peculiar candour and indulgence; and to be praiſed for their tendency, if they cannot be extolled for the excellence of their compoſition. Mr. Abdy, however, has no reaſon to be aſhamed of his endeavours in the public cauſe, though he would, probably, have produced ſomething of greater importance, in reſpect to matter and argument, had he been aware that he was to encounter the judgment of the public at large.

ART. 43 *A Diſcourſe preached before the Corps of Hampſhire Fencible Volunteers, at the Church of St. Thomas, in the City of Wincheſter, on Sunday, March* 19, 1797. *By George Iſaac Huntingford, D. D. Warden of St. Mary's College near Wincheſter.* 8vo. 20 pp. 1s. Cadell and Davies, London; Burden, Wincheſter. 1797.

The Preacher exhorts his hearers,—to concur with him in following the general ſentiments of this ſcriptural admonition, "Remember the Lord, which is great and terrible; and fight for your brethren, your ſons, and your daughters, your wives and your houſes." Nehem. iv. 14.—"and deeply to imprint on their memories the conceptions they form of the Supreme Being, and the comforts they derive from their ſocial condition." The remarks propoſed to be offered "apply themſelves to the double capacity in which we all ſtand, as rational agents created by God, and as members united in the ſame community." Theſe topics are inſiſted upon, with much juſt argument and ſound eloquence. The purpoſes of the enemy, againſt whom we are exhorted to fight, in this *defenſive* war, are thus briefly and truly enumerated: "To violate innocence; to plunder property; to confound all ranks; to aboliſh our laws; to ſubvert our conſtitution;

conſtitution; firſt to deſolate, and then ſubjugate our country as a province dependent on their own nation;—theſe are the purpoſes for which our enemies would come againſt us; theſe are the purpoſes for which they would bring into the boſom of our country all the horrors of war. The ruinous degradation of *Britain* is the object they moſt earneſtly deſire to accompliſh. If, then, they perſiſt in their endeavours to effect our overthrow, we can have no other choice than either with cowardly and wicked ſubmiſſion to ſurrender our poſſeſſions, or to be in readineſs for the protection of our religious and civil bleſſings."

Exhortations, like this, are now peculiarly ſeaſonable, and ought to be reſounded throughout the kingdom.

ART. 44. *A Sermon preached in the Pariſh-Church of St. Peter, at Mancroft, in the City of Norwich, on Good-Friday, April 14, 1797; for the Benefit of the Charity Schools in that City. By Robert Forby, M.A. Rector of Horninglift.* 4to. White. 1s. 1797.

Mr. Forby is doubtleſs a ſenſible man, though probably not much accuſtomed to exerciſe his pen. His ſentences are often abrupt, and not unfrequently obſcure. We give an example, page 9, "I do not, indeed, by *any* means, recommend to *any* individual, the indulgence of *any* ſuch viſionary hopes; for hopes of ſucceſs, which ſo rarely happens, muſt be deemed ſo, and not rational wiſhes, and ſober expectations." Yet we ſee much to be pleaſed with in this Diſcourſe, and commend both the zeal and ability, with which it is evidently compoſed.

ART. 45. *A Vindication of the Lord Biſhop of Landaff's Apology for the Bible; in a Series of Letters; addreſſed to Mr. A. Macleod. By John Jones, Author of "A Defence of the Moſaic Creation.* 8vo. 58 pp. Griffiths, and Chapman. 1797.

This is rather a reprimand of Mr. Macleod, than a vindication of the Apology for the Bible. It expoſes, in ſeveral inſtances, his miſrepreſentations, and his want of knowledge; and, amidſt many ſingularities, particularly of ſtyle, contains proofs of extenſive reading and juſt argumentation.

ART. 46. *The Beauties of Henry: a Selection of the moſt ſtriking Paſſages in the Expoſitions of that celebrated Commentator. To which is prefixed, a brief Account of the Life, Character, Labours, and Death of the Author. Vol. I. Extracted from the hiſtorical Part of the Old Teſtament. By John Guard.* 12mo. 429 pp. 4s. 6d. Button, Paternoſter-Row. 1797.

Matthew Henry is ſo much admired as a divine, and commentator on the Scriptures, that many perſons will doubtleſs regard it as an eſſential ſervice rendered to religion, to preſent the beſt of his obſervations in a form which may render him acceſſible to every claſs of readers. Mr. Henry's Expoſition of the Bible forms five large volumes in folio, and extends from Geneſis as far as the end of the Acts of the Apoſtles. A ſixth volume was intended, to compriſe the remainder

mainder of the New Teſtament, had his life been longer ſpared; but he died ſoon after he had completed his fifty-firſt year. He was author of ſeveral other works; among the reſt, a life of his father, Mr. Philip Henry, who was alſo a very eminent diſſenting teacher. From the voluminous Commentary above-mentioned, the preſent volume contains extracts, continued as far as the end of the book of Eſther: the remainder is promiſed to be ſpeedily completed, in another and ſimilar volume, ſhould this be received with approbation. We have little doubt that ſufficient encouragement will be given to this ſpecimen, to enable the editor to proceed. We think, indeed, that it deſerves no leſs. Nevertheleſs, as taſtes differ, there are paſſages here inſerted, which we ſhould not have extracted as beauties. For inſtance, "God is a great houſekeeper, a very rich and bountiful one," &c. (p. 4.)—"Sin is a brat that nobody is willing to own, a ſign it is a ſcandalous thing." (p. 13.)—"Thus is the plaiſter as wide as the wound." (p. 14.) ſpeaking of our redemption! There are, however, many valuable obſervations alſo, and ſuch as well deſerve to be circulated for general uſe.

ART. 47. *Conſolatory Views of Chriſtianity. A Sermon, preached in the Chapel in Princes-ſtreet, Weſtminſter, on Sunday, November 27, 1796, upon Occaſion of the Death of Mrs. Elizabeth Kippis, who departed this Life, on the 17th. Day of the ſame Month, in the 72d. Year of her Age. By Thomas Jervis. Publiſhed at the Requeſt of the Executors.* 8vo. 42 pp. 1s. Robinſons. 1796.

Mrs. Kippis conſidered the words of Jeremiah, "It is good, that a man ſhould both hope and quietly wait for the ſalvation of the Lord;" (Lamentations iii. 26.) as applicable, though not peculiar, to her own ſituation. She had, therefore, repeatedly expreſſed a wiſh, that her huſband, at her deceaſe, would addreſs a diſcourſe to his congregation, upon this paſſage of ſcripture. His own death, which firſt happened, lamented by good and learned men, having precluded the accompliſhment of this wiſh, Mr. Jervis, his ſucceſſor, endeavours to comply with it. He begins, by ſome general remarks on the book of Lamentations; and then proceeds to conſider the words of the text, "as expreſſive of the ſentiments of virtuous men, either amidſt ſcenes of *public* calamity, or in ſituations of *private* diſtreſs." The former of theſe topics, is treated very briefly; the other, much at large. An exhortation is ſubjoined, to the "aſſiduous exerciſe of this hope and patient expectation." And the diſcourſe is concluded, by a ſhort account of the deceaſed, which (without being panegyrical) fills us with compaſſion for her bodily ſufferings, and with admiration of her religious fortitude, and her mental endowments. The diſcourſe contains much wholeſome inſtruction; but it is rather declamatory than argumentative; and unexceptionable, than highly commendable.

ART.

ART 48. *The Excellence of the Liturgy, and the Advantages of being educated in the Doctrine and Principles of the Church of England. A Sermon, preached in the Parish Church of St. Mary le Bow, London, April 25, 1797, according to the last Will of Mr. John Hutchins, Citizen and Goldsmith. By the Rev. W. Van-Mildred, M. A. Rector of St. Mary le Bow, London. Published at the Request of the Trustees of of Hutchins's Charity.* 8vo. 18 pp. 1s. Dilly. 1797.

From 1 Cor. xiv. 15, the preacher represents the extremes into which men are apt to run, in the matter of *prayer*; namely, enthusiasm and lukewarmness. The former, is the error of those, who do not pray "with the understanding;" but in vehement effusions, dictated by feelings, and a heated imagination; the latter, is the error of those, who, calling themselves *rational* worshippers, suppress all emotions of the heart. He then shows, from the history of our own country, the bad effects of these extremes; of enthusiasm, in the times of popery, and (under a different form) in the time of our *commonwealth*, (as it usually, but very unaptly, named;) and of lukewarmness, from the licentious reign which succeeded. Hence is inferred, the necessity of using great care and judgment, in selecting devotions for ourselves and others; and a transition is aptly made to the liturgy of the Church of England, the compilers of which are justly praised, for their moderation prudence, and sound piety.

Having shown, in several respects, the excellency of our liturgy, and the danger of reforming it, under the auspices of those persons, who mean to destroy the Church itself; the preacher urges the necessity of being instructed in the ritual of our Church, on the part of those young persons, who are baptised into it, in order to their becoming worthy members of it, and of society at large. This is a sound, a sufficiently learned, and a judicious discourse.

ART. 49. *An Address, delivered to the Royal Westminster Volunteers, on the Consecration of their Colours, May 25th, 1797. By the Rev. Joseph Jefferson, A. M. and F. A. S. Chaplain to the Corps.* 8vo. pp. 18, Stockdale, 1797.

A very spirited harangue, calculated to animate, without inflaming the minds of those to whom it was addressed.

ART. 50. *Catechetical Lectures; or the Church Catechism explained. By the Rev. William Armstrong.* 8vo. 110 pp. 2s. Low. 1795.

The importance of understanding whatever is proposed as a matter of belief, requires only to be stated, in order to be felt and admitted. The baptismal engagement binds the sponsors, to see, that the infant shall be taught the Creed, the Lord's Prayer, and the Ten Commandments; and be further instructed in the Church Catechism. The instruction ordinarily communicated on these subjects, is very insufficient for the purposes designed in this direction. The words of the Catechism are committed to memory, with little more attention to their sense, than will enable the Catechumen to repeat the responses with distinctness and propriety. Mr. Armstrong has furnished in the little

tract

tract before us, which has for sometime escaped our notice, a very useful help to those who engage in the task of expounding this Catechism to young minds. His Lectures are drawn up with much clearness and brevity, and expressed in plain and familiar terms. In Lecture IV, indeed he has allowed himself too wide a range in animadverting upon the doctrines of Free-Will, Election, &c. This part requires abridgement or even omission, in order to render it conformable to the general plan. With this single exception, which affects not materially the merits of the whole, we consider the Lectures as calculated to serve the cause of religious instruction; and we would recommend them to the attention of those who are preparing for Confirmation, as well as to those of a more mature age, who may wish to understand the principles in which they were initiated in their earlier years.

ART. 51. *The Utility of Learning for establishing the Truth of Christianity. A Sermon, preached at a General Ordination held at Fulham Palace, August* 14, 1796. *By Wilfrid Clarke, A. M. of St. Peter's College.* 4to. 12 pp. Cadell. 1796.

The insufficiency of internal evidence alone to demonstrate the divine origin of the Scriptures, is insisted upon with great judgment and propriety by Mr. Clarke, against the theories of Jenyns and Rousseau. The importance of ascertaining the authenticity of those Records, in which the doctrines of Christianity are taught, is the refore a natural inference from this statement; and the necessity of ancient learning to such investigation, must of course be as readily admitted. Such is the train of argument taken up in this Sermon: but the brevity of the composition has given it rather the air of a panegyric upon learning, than an argumentative defence of its uses.

POLITICS.

ART. 52. *National Danger, and the Means of safety. By the Editor of the Annals of Agriculture.* 8vo. 73 pp. 1s. 6d. Richardson. 1797.

This tract consists chiefly of a collection of letters inserted successively in the public prints. The four first articles are Letters addressed to the Yeomanry of England, published at various times, from July 1, 1796, to May 1, 1797. The fifth, at p. 33, is announced as never before printed, and its subject is one which is now more than ever important, that of the necessity for men of property to be armed. The author, Mr. Arthur Young, whose patriotic zeal is well known to many of our readers, and the object of great disgust to many, who neither read us, nor wish well to the country, has drawn out his plan for such a preparation, into great detail and exactness. The conclusion, after stating, very strongly, the example of Italy, and the causes of its fall, is very animating.

"The very feeling, in the minds of a nation, that they have made great exertions, that rising in a mass is not a novelty, and that they have a reputation for bravery, exerted in the defence of all that is dear

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to them; this generous sentiment, the nobly infectious flame of which catches from soul to soul, is the most valuable inheritance that can be derived from ancestry. It is this that makes the British Navy irresistible, that weaves the flag of triumph in the very heart-strings of a British sailor. It is the enthusiasm of this spirit that should be encouraged by land, not in wars of ambition or commerce; the present contest is of a far different complexion; but in the just defence of every thing dear to man, honour, life, property, and national independence! We have it not while a ray of despondency contaminates the inhabitants of this isle. Why despond? There can be but one cause: we are not armed. Let the nation then, be placed in a situation to vindicate itself: that under the eye and banners of an illustrious family, whose firmness is the common topic of Europe, it may be ready, should the moment come, to fight with confidence and ardour in the fields of Britain."

ART. 53. *The call of the House; or, a new way to get into Place: In which the Beauties of French Composition and Elocution are critically discussed, and fraternally addressed, as Models of Imitation to the Members of Opposition in the House of Commons. By Scribleus Republicanus.* 8vo. 1s. 6d. Owen. 1796.

There is considerable humour in this pamphlet, and the author, we have no doubt, is adequate to undertakings of more serious importance. His examples of oratory are divided into three classes; the concise and nervous, the copious and sweet, the vehement and sublime. His specimen of the first, is the famous speech of Gaston to the Convention, who was appointed as a commissioner to the French army, on the frontiers of Spain. "I accept your mission and promise to bring the tyrant of Spain to your bar." But who can rule the uncertain chance of war? Gaston has been guillotined, and the tyrant still riots unmolested at Madrid.

The examples of the other branches of French eloquence, are no less apposite and happy.

ART. 54. *Remarks Preparatory to the Issue of the Renewed Negotiation for Peace.* 8vo. pp. 1s. 6d. Becket. 1797.

This is a very sensible and well written pamphlet, in which the serious question of a probable peace with France, is soberly and temperately discussed. The writer seems well acquainted with the vulgar prejudices of the day, and among others has the following impressive remark—"The antiquated cry of tyranny in the present state of society is like that of raw-head and bloody-bones to children. Among the perfectly ignorant, such a word may produce a transient effect, but to present such a ground for serious alarm to the great body of the nation in the present state of its experience, is the highest effrontery of impudence." If negociations should again be resumed, this pamphlet may well be recommended to the attention of all, who from present circumstances may presume its object passed away.

ART. 55. *A Short Argument, on the Administration of Oaths; endeavouring to shew, that it is an essential and unalienable Prerogative of the Sovereignty.* 8vo. 1s. 6d. Becket. 1797.

This is written by the same pen as the preceding article; and is no less entitled to attention. The subject is important in itself; and the rapid succession of oaths in France, the succeeding one generally contradicting that which went before, has made it a matter of very curious investigation: it is in this pamphlet treated with force and precision.

ART. 56. *A Letter to John Gifford, Esq. containing Strictures on the Tendency of his Writings in General; and of his Letter to the Hon. Thomas Erskine in particular.* 8vo. 1s. 6d. Crosby. 1797.

This writer commences by reprobating the presumed severity of Mr. Gifford, in his political animadversions; but we had not proceeded very far, before the old proverb of Clodius accusat Mœchos, unavoidably presented itself to our minds. More acrimony, and less argument, bolder assertions, and greater paucity of proof, will not easily be found in any party publication. It is, however, not ill written, though it bears evident marks of haste, and in p. 13, there is a grammatical error, "expose," should be "exposes."

ART. 57. *Thoughts on different Subjects; chiefly Moral and Political. By R. M. C. Part the First.* 8vo. 87 pp. 1s. 6d. Robinsons. 1797.

The profession of entire freedom from prejudice in party matters, is seldom to be trusted; nor is it in the case of Mr. R. M. C. whoever he may be. Yet not only his preface, but the first of three Essays contained in this tract, holds out this pretence. Their respective subjects are these: 1. On Prejudice, and Spirit of Party. 2. On the Dangers which have lately *been supposed* to threaten Religion. 3. On War. To the leading observation in the first of these essays, we can have no objection: that to be free from prejudice, a man should consider both sides of a question: but to his next plan of estimating "all actions by an arithmetical calculation of the happiness or misery which they produce," we by no means assent. In the first place, the calculation is impossible; in the second, it leads directly to the pernicious maxim, "of doing evil that good may come." The meaning of the author, who seems studious to write it very obscurely, appears in the next sentences. "Such a man holds the crimes of his own rank, of his own party, or of his own nation, in equal detestation with those of his enemies. He is not more moved by a horrid transaction in the present year, than by a similar one a thousand years ago," &c. (p. 18). The connection of these assertions is not easily discerned, unless we refer them to the French Revolution: and then it appears that the author would have us make arithmetical calculations of the good to be expected from its atrocities, and think of them as coolly as we would of the horrors of ancient times. But if the fact is, that we feel too little for ancient atrocities, and but justly for those which are recent, what

are

are we to think of the man who, by his cold ſpeculations, thus endeavours to extinguiſh that virtuous indignation againſt crimes, which tends to prevent the imitation of them? He would reſiſt "the outcry that is raiſed, when low-born demagogues quarrel among themſelves, and butcher ſome thouſands, and confiſcate property." P. 21. This writer tells us ſoon after, that it is prejudice to blame kings individually, when the evil "ought to be aſcribed *to the form of government*;" (p. 24) and he endeavours to prove, that a king muſt almoſt inevitably be corrupted by the very nature of his ſituation. It is certain, however, that they have not always been ſo corrupted. But on the tranſcendent praiſe of thoſe who have reſiſted that corruption (an example of which he might have found very near at hand) he is profoundly ſilent. We confeſs ourſelves more indignant at the ſly inſinuations of this author, than if he had in a manly manner profeſſed his ſentiments. Who would ſuppoſe that loyalty, and the love of our country, were ſentiments which a wiſe and virtuous man would think it neceſſary, at this moment, to reſtrain?

In his ſecond eſſay, he takes for granted, that we went to war with France for the defence of religion, and enquires whether that was the beſt method. We went to war becauſe we were attacked both ſecretly and openly; and though, as he moſt ſophiſtically urges, "hiſtorical evidence is not to be overſet by ſtrength of arm," yet who can ſay that, if the moſt virulent enemies of religion gain the aſcendency every where, religion will not be in danger? But the care of religion is another feeling, which this writer would have moderated and reſtrained. In the third eſſay, he argues that there is no juſtifiable pretext for war, except ſelf-defence; which, though true, is ſo handled here, as to endeavour to make that allegation always ſuſpicious, and war always odious. He concludes with a declamation againſt the modern invention of funding debts. This pamphlet would not require ſo much notice as we have paid to it, were not its deſigns ſo ſtudiouſly concealed as to be likely to deceive many readers. The real drift of the Eſſays is this: 1. That we are prejudiced againſt France. 2. That we have had no reaſon to be at all alarmed for the cauſe of religion. 3. That ſince we are fighting (as the author thinks he has proved) without any ſufficient cauſe, we are doing very wickedly.

ART. 58. *A fair Statement of the real Grievances experienced by the Officers and Sailors in the Navy of Great-Britain; with a Plan of Reform, which is calculated to benefit and ſatisfy all thoſe Parties: at the ſame Time, it would occaſion a conſiderable Saving to the Country, and obviate the Neceſſity of the Impreſs Service in future. In a Letter to the Right Hon. Henry Dundas, Treaſurer of the Navy, &c. &c. &c. By a Naval Officer.* 8vo. 60 pp. 1s. 6d. Bell. 1797.

The writer of this pamphlet (who appears to be actuated by no unworthy motives) inveſtigates the whole claſs of naval appointments, from the Lords of the Admiralty down to the ordinary ſeaman. The grievances of which he complains, relate, in many inſtances, to the diſproportion of payment, prize-money, and rank, to the reſpective ſervices of each claſs. Many of theſe appear entitled to reſp-

ful conſideration; but, as they form a ſeries of changes, and apply to the whole ſyſtem of things, as they now exiſt, we muſt refer our readers to the pamphlet itſelf, and *that* to the attention of thoſe who are officially concerned in the management of naval officers.

ART. 59. *Rights of Nature againſt the Uſurpations of Eſtabliſhments! A Series of Letters to the People, in Reply to the falſe Principles of Burke. Part the Second, containing Firſt Principles, or Elements of Natural and Social Rights; the Origin and Diſtribution of Property, and the Feudal Syſtem. By John Thelwall.* 8vo. 121 pp. 2s. 6d. Symonds. 1796.

If the rights of nature have not been made out to the ſatisfaction of Mr. Thelwall's readers in the firſt part of his work, they will find the ſubject reſumed in this ſecond part, with the ſame hoſtility to eſtabliſhed inſtitutions, and the ſame reſpect for the fanciful principles of primeval barbarity. Another part is yet to ſucceed, which will (if no after-thought croſs his purpoſe) complete Mr. Thelwall's ſyſtem of legiſlation. From an advertiſement at the cloſe, it ſhould ſeem that this orator's labours have not been crowned with the expected recompence. What impreſſion this may make upon the minds of others, we know not. FOR OUR OWN parts, we are willing to take it as a ſpecies of evidence, that the public have not exactly agreed with Mr. T. in connecting *his exertions* with *their intereſts*.

ART. 60. *A Letter to William Boſville, Eſq. on the Partiality of Mr. Tierney's Petition to the Houſe of Commons, conſidered in Mr. Tierney's own Senſe of a Radical Reform in Parliament. By a Member of the Whig Club.* 8vo. 16 pp. 6d. Johnſon. 1796.

An angry remonſtrance of an offended ſon of Faction. The fate of Mr. Thelluſon ſhould, in his judgment, have included Mr. Thornton; and the deference Mr. Tierney has paid to the private worth of the former, is treated as the motive which diverted him from carrying thoſe attempts, by which he diſqualified one, againſt the legitimacy of both.

ART. 61. *Conciliation; or Conſiderations on the Origin and Termination of the preſent War; with an Appendix, containing Remarks on Mr. Erſkine's View of the Cauſes and Conſequences of the preſent War. By Hewling Luſon, of Sheerneſs. Second Edition.* 8vo. 2s. 1797.

A very ſenſible and well written pamphlet, in which many new arguments are ingeniouſly enforced, on the much litigated ſubject, upon whom does the concluſion of *peace* depend. The circumſtance, that France, in every attempt to negociation with this country, has never offered to preſent propoſals of her own, is, in our opinion, an unanſwerable proof, that the deſire for peace, on the part of the Directory, has been affected and inſincere.

ART.

ART. 62. *Thoughts on the late Negociation at Paris; the Causes of its Failure; the Principles on which it ought to have been conducted; and the Means of its Renewal.* 8vo. 1s. Debrett. 1797.

The writer temperately divides the blame of the rupture of the first attempt at negociation, between the directors of France, and the administrators of this country. But the subject of this pamphlet is now become obsolete; and, as the views of the French are become more avowed and apparent, the question is, whether we are without reserve, or modification of any kind, to submit to the terms dictated by our antagonists.

ART. 63. *Proceedings in the House of Commons, on the Slave Trade, and State of the Negroes, in the West India Islands; with an Appendix. By Philip Francis, Esq.* 8vo. 2s. 6d. Ridgway. 1796.

This is a faithful account of the proceedings of the House of Commons, on a subject, which must be interesting to all friends of humanity, without distinction of sects or parties. Sorry we are, that the resolutions on this subject have been rendered inefficient; and that parliament has, in effect, for the present at least, rescinded its own acts.

ART. 64. *An Address to both Houses of Parliament, respecting the present State of public Affairs; in which the true Cause of our national Distresses is pointed out, and the proper Means for the Removal of them is recommended; with a particular Address to the Bench of Bishops. Second Edition enlarged.* 8vo. 1s. 6d. Edwards, Bond-street. 1797.

This pamphlet seems to have proceeded to a second edition, before the first came before us. It is dictated by a warm zeal, and evidently with the most pious intentions; and, if we doubt its efficacy, we will by no means deny it the portion of praise, which will probably satisfy the author.

MISCELLANIES.

ART. 65. *A Descriptive Catalogue of the Works of Rembrandt, and of his Scholars, Bol, Livens, and Van Vliet, compiled from the original Etchings, and from the Catalogues of De Burgy, Gersaint, Helle, and Glomy, Marcus, and Yver. By Daniel Daulby.* 4to. 15s. 8vo. 8s. Liverpool, printed; sold by Edwards, &c. London. 1796.

Splendid printing is properly bestowed on works of mere taste or luxury, such as the present. This catalogue must be desirable to collectors of prints, and artists who are curious; and to few besides. By the number of authorities cited, it seems likely to be complete; on the fact, we cannot undertake to pronounce; the descriptions are minute and copious.

ART.

ART. 66. *Some Account of the Life and Writings of the Reverend Dr. George Stanhope, Vicar of Lewisham and Deptford, and Dean of Canterbury.* 8vo. 80 pp. 2s. 6d. London, printed for the joint Benefit of the Sea-Bathing Infirmary at Margate, and the Literary Fund, for the Relief of Authors in Diſtreſs. 1797.

As this tract is printed for charitable purpoſes, it is a pity that it is not ſtated in the title-page where it may be purchaſed. It was printed, however, by Mr. John Nichols, from whom, doubtleſs, any bookſeller may procure it. The writings of the worthy Dean, particularly his Commentary on the Epiſtles and Goſpels, are held in juſt eſtimation by the pious members of our Church; and a more full account of his life than hitherto has been produced, muſt undoubtedly be thought deſirable. If the preſent publication does not offer many new facts, it has, at leaſt, the merit of expanding the account of the works of Dr. Stanhope, and digeſting the narrative of his Life, in a more regular form. Of ſuch documents as he found attainable, the writer has made a very proper uſe, we regret only, that they were not more copious, and we hope that they are not yet exhauſted. To record the virtues of men, eminent for learning and piety, is a public ſervice of great importance, by means of which, if only one inſtance of zealous and ſucceſsful imitation ſhould be produced, the whole country, and poſterity at large may be materially benefited.

ART. 67. *The Source of Virtue and Vice, or a few Remarks as well on the Impropriety of great Part of the Biſhop of Landaff's Reaſoning in his Apology for the Bible, as in Favour of the Age of Reaſon.* 8vo. 1s. 6d. Croſby. 1796.

This whimſical performance was communicated to us with the ſignature of John Michael Baloudoufrouſkou, which is equally ridiculous with the contents. It can hardly be neceſſary to do more with regard to this book, than to quote the following paſſage. "I have found that eating and drinking of certain things, with a few other circumſtances in the way of living, are the *only* cauſes of virtuous and vicious inclinations within us." Yet, whatever the reader may think to the contrary, the writer is certainly very ſerious.

ART. 68. *Truth for the Seekers; or a fair and full Statement of the Facts which gave Riſe to the Impriſonment of the Quakers now in York Caſtle.* 8vo. 24 pp. 6d. Jordan. 1797.

ART. 69. *A Defence of the Priſoners in York Caſtle, for not paying Tithes, againſt the Charges of George Markham, Vicar of Carlton, in Yorkſhire, contained in his Book, entitled Truth for the Seekers.* 8vo. 32 pp. 4d. Phillips, George-Yard. 1797.

Theſe pamphlets form the ſequel to one which was noticed in our ninth volume, p. 691. Mr. Markham, in defending his own ſeverity in the proſecution for tithes, takes upon him to reprobate tithes at large. This is neither conſiſtent, wiſe, nor juſt. He ſays they are hoſtile to agriculture; an allegation often made, but ſufficiently refuted by

by the flourishing state of agriculture under the payment of them. The rejoinder of the Quakers is modest, yet strong. We repeat, because the contrary has been asserted, for malicious purposes, that the person here concerned is not the Rev. George Markham, son to the Archbishop of York, but another clergyman of the same name.

Art. 70. *The Study of Astronomy, adapted to the Capacities of Youth, in Twelve familiar Dialogues, between a Tutor and his Pupil; explaining the general Phænomena of the Heavenly Bodies, the Theory of the Tides, &c. Illustrated with Copper-Plates. By John Stedman.* 12mo. 152 pp. 3s. 6d. Dilly. 1796.

The value of astronomy, in a system of education, is sufficiently obvious to every considerate mind. We are not perfectly of Mr. Stedman's mind in thinking, that helps to this species of knowledge are deficient; Bonnycastle, and others, have furnished treatises in a manner sufficiently popular and familiar to answer the ends of general instruction. We do not, however, by this remark, intend to depreciate this treatise of Mr. Stedman. It presents a clear and faithful analysis of what is most important in the science. We cannot, at the same time, with Mr. S. consider its value increased by the dialogue-form under which it appears; a form which, in our judgment, always multiplies useless words, diminishes the interest of the subject discussed, and, in some cases, destroys their effect.

Art. 71. *The Juvenile Speaker; or, Dialogues and Miscellaneous Pieces, in Prose and Verse; for the Improvement of Youth, in the Art of Reading. The Second Edition; corrected and enlarged: to which is added, a List of Books, for the Instruction and Amusement of Youth.* 12mo. 2s. Bent. 1797.

The first edition of this work, was prior to our Review; we are happy, in an opportunity of commending the second; and think it well deserves to pass to a third. The subjoined list of books, is judiciously made, and cannot fail of being highly useful.

Art. 72. *The Turkish Refugee; being a Translation of the Life, Sufferings, Deliverance, and Conversion of Ishmael Bashaw, a Mahometan Merchant from Constantinople, who was taken Prisoner by the Spaniards, and made a wonderful Escape to England; where, having become a Convert to the Christian Faith, he was publicly baptized, with the Approbation of the Lord Bishop of Lincoln.* 12mo. 1s. Conder. 1797.

The object of this publication, seems to be to assist a distressed Foreigner; far be it from us, therefore, to say any thing which may impede its operation.

Art. 73. *Fragments; in the Manner of Sterne.* 12mo. 5s. Debrett. 1797.

Some pathetic tales are here introduced to the reader, in the form of dialogue, between the Dramatis Personæ of Tristram Shandy. The volume is decorated with neat engravings and is, on the whole, an elegant publication, not badly imitating Sterne.

Art.

ART. 74. *Some Account of the Life and Writings of the Rev. John Martin, Pastor of the Church Meeting, in Stone-street, Bedford-square.* 12mo. 1s. 6d. Martin, Russel-street. 1797.

The reader is here presented with the more material incidents in the life of a pious and deserving man, written by himself. This effusion of his feelings upon paper, was, beyond a doubt, highly satisfactory to himself, and will probably contribute to the gratification of the circle of his immediate friends. Far beyond this it will not, perhaps, be expected or desired to circulate.

ART. 75. *The Life of Zimmerman, Counsellor of State, and first Physician to his Majesty, the King of Great-Britain, at Hanover, &c. &c. &c. Translated from the French of M. Tissot, lately published at Lausanne.* 8vo. 2s. Dilly. 1797.

A very partial friend of the celebrated Zimmerman, has paid this honourable tribute to his memory. Those readers, who are fond of the famous Treatise upon Solitude, have here an opportunity of binding this tract with it. We confess, that the name of Zimmerman, has lost with us a part of its present fame, since we find that he was one of the wretched crew of the Illuminati.

ART. 76. *Pastoral Lessons, and Parental Conversations, intended as a Companion to Mrs. Barbauld's Hymns, in Prose.* 12mo. 1s. Darton and Harvey.

An agreeable addition to the numerous books which have lately been published for the use and benefit of children.

ART. 77. *Letters for literary Ladies; to which is added, an Essay on the noble Science of Self-Justification.* 8vo. 5s. Johnson. 1795.

Our notice of this book, has by accident been too long neglected, and yet it can hardly be spoken of with too much praise. The Letters of Julia and Caroline, contain a pathetic tale, which we seriously recommend to the attention of our female readers. The Essay on Self-Justification, is written with much spirit and humour, and in a strain of refined and delicate satire, inculcates maxims of the greatest importance to connubial happiness.

ART. 78. *The Distilleries considered, in their Connection with the Agriculture, Commerce, and Revenue of Great Britain; also in their Effects upon the Health, Tranquillity, and Morals of the People.* 8vo. 88 pp. 1s. Mundee, Edinburgh, and Murray, London.

This is a warm and strenuous defence of the distilleries in Scotland; and took its rise, from a suggestion in the House of Commons, during the last session; that the late disorderly conduct of the Scotch peasants, arose from the increasing prevalence, of the custom of drinking spirits, and an intimation from the minister, that higher duties

ties would be laid upon them. This the author deprecates; and endeavours to show, that instead of depressing, it would be of the highest advantage to the country, to encourage the extension of the distillers of malt, so as to supersede the use of brandy and rum, which, he contends, are less pure and salutary, than spirits extracted from grain.

That the late assemblies, which were fomented by party, and had for their object some change in the administration of government, were not produced, or set on foot by tipplers, he attempts to prove, by showing it to be necessary that men, engaged in objects of such magnitude, should keep their heads cool and clear. This is, without doubt, the fact, as to the leaders; but he must admit, that persons, inflamed by drinking spirits, are more likely, on that account, to become the dupes of artful and designing men. Spirits, he says, are now become an article of necessity; and the Scotch, accustomed to their use, will procure them by some means or other; and if, by advancing the duties, the price should be so increased, as to place them beyond their power of purchasing them, in the regular way, they would have recourse to private stills, or smuggling, for either of which, the country is wonderfully adapted, which would tend still more to corrupt their morals. The author states the advantage of distilleries to agriculture; and observes, in proof of this, that the farms, in the neighbourhood of them, are generally found to be in a high state of cultivation: this he attributes to the quantity of manure, made by the cattle, that are fed on the refuse of the still. To this it may be answered, that if the grain, instead of being malted and distilled, were used as aliment in its natural state, it would afford nourishment, to a great number of men, as well as animals, and produce a still greater proportion of manure. Nothing, we presume, but the necessity of supporting the revenue, could justify government, in allowing spirits to be made from grain. Brandy and rum may be produced from the refuse of the grape and sugar cane, after the most valuable parts have been separated; and may thence be obtained, without wasting or diminishing any of the necessary articles of food. On that account, therefore, the permission of them is less mischievous to the community. The author not only thinks malt spirits less injurious to health than brandy or rum; but contends, they may be indulged, in more safety, than wine, beer, or cyder; but the tendency of spirits, to produce visceral obstructions, terminating in jaundice, dropsy, &c. is too well known, to allow them any such preference. On the whole, the author has shown himself an acute and ingenious advocate for the distilleries; but, even from his own statement, it seems too probable, that the Scotch peasants are losing the habits of œconomy, industry, and sobriety, for which they have been long noted; and that this change has, in part at least, been effected, by the facility of getting ardent spirits.

ART.

ART. 79. *Practical Observations on Agriculture, Drainage, &c. interspersed with Remarks on the high Price of Provisions. In Two Letters; addressed to Sir John Sinclair, President of the Agricultural Society. By Christopher Morley, of Brant Broughton, Lincolnshire, Farmer.* 8vo. 26 pp. 1s. 6d. Ridge, Newark; Robinsons, London. 1797.

These twenty-six pages offer to us, at an extravagant price, a very crude project for a new and general act of parliament, in addition to the laws of sewers, for the improvement of internal drainage; and a few trite agricultural hints, expressed with much parade, and little accuracy of language.

FOREIGN CATALOGUE.

ITALY.

ART. 80. 1. *L'Ecclesiaste di* Salomone, *volgarizzato secondo la lettera e lo spirito dall' Abate* Franc. Boaretti. Venice, 91 and xi pp. 8vo.

GERMANY.

ART. 81. 2. Salomo's *Prediger und hohes Lied, Neu übersetzt, mit kurzen erläuternden Anmerk. von D.* Joh. Chst. Döderlein. *II. verbesserte Ausgabe—Ecclesiastes, and the Song of* Solomon. *Newly translated, with short explanatory Remarks, by Dr.* J. C. Döderlein. *Second improved Edition.* Jena XXIV. and 166 pp. 8vo.

ART. 82. 3. Salomo's *Prediger, oder* Koheleths *Lehren. Versuch einer neuen Uebersetzung und richtigern Erklärung von* Joh. Ernst Christian Schmidt—*Ecclesiastes, or the Institutions of* Koheleth. *Essay towards a new Version, and more just Explanation, by* J. E. Ch. Schmidt. Giessen XII. and 340 pp. 8vo.

According to the author of the *first* of these articles, the Book of *Ecclesiastes* contains *Massime morali del Maestro del popolo.* He speaks very respectfully of the Abbé *Gallicciolli*, as his predecessor in a translation of the same book, under the title: *Ecclesiaste recato dall' Ebraico testo nell' Italiana favella*; Venice, 1783. The present version is not servilely literal, nor merely a representation of the Latin text. For example, in I. 5, instead of the Latin *revertitur*, the Hebrew verb שאף is here very aptly rendered *anelando ritorna.* The first line of v. 6, is by the author made also to relate to the sun. On the words הלוך הלך ושאף, he observes, very properly, that the verb שאף does not always

denote

denote a *repeated*, but likewise a *continued* coming; not merely *iterum*, but also *de novo*, as in Gen. viii. 3; and that, therefore, the right translation of this passage would be *tutti i fiumi ..... seguono continuamente a scorrere in mare.* In v. 14, the expression מלא רוח, is translated *vaneggiamento di spirito*, or *cosa che divora l'anima.* In regard to the *whole*, the author conceives that, with the second verse of the seventh chapter the *second part* of this book begins. *Questo primo versetto*, says he, *è evidentemente la clausula del capo antecedente* (vi.), *e questo capo* (vii.) *comincia realmente, rapporto al sentimento, dal versetto secondo. Perchè in esso si passa all altro argomento e si contrassegna la* seconda parte *di questo libro.* The *Paraphrase* is often more concise than the text; to which, though the sense is, in general, well expressed, meanings are often assigned, which are not authorized by the words of the original; as, for instance, where in II. 12, in explanation of the passage, *Quid homo? Talis ut iturus sit post* Regem *quemcunque sibi jam fecit*, he remarks that, by this *Rex* is to be understood every one's ruling passion: *Già ogni uomo hà la sua passione predominante.* So again, IV. 15, according to the Paraphrase; *Così pure è da preferirsi un giovine prudente, che stassene a sua casa ed usa del suo piccolo patrimonio conservandolo, a tutte quelle torme di mercatanti, che intraprendono lunghissimi viaggi*; all which he considers to be comprized in the Hebrew: *Comparavi multos viventes ambulantes sub sole cum juvene altero qui manet pro se.* In the *Notes*, the author sometimes appeals to the LXX. and to the Syriac version. In one instance only he proposes an alteration of the received text, namely, in IX. 2, where, for *haccol*, he would substitute *hebel*, according to the LXX., the Syriac, St. *Jerom*, &c. On this occasion he observes, in conformity to the opinion of the more liberal Catholics, that, by the well-known Canon of the Council of Trent, respecting the authenticity of the Vulgate, it is only declared to have *la preferenza d'ogni altra* latina *versione.*

The Translation, by *Döderlein*, (No. 2) remains, as to its leading traits, nearly the same as in the *first* edition of 1784. The attention which had, antecedently to that period, been paid to the illustration of this book, by *Dathe*, *Spohn*, *Friedlander*, and *Paulus*, had already supplied the translator with abundant matter for his discussion. In regard to the whole, he still, and we think with sufficient reason, retains his doubts whether it was originally intended to be written in the form of a dialogue, in which objections are urged by the scholar, that are afterwards solved by the teacher; (see *Eichhorn's Einleitung.*) For some changes in the sense of certain difficult passages the philological grounds are stated in the preface.

In the *Song of Solomon*, scarcely any alteration has been made, because, as we are informed by Mr. D. in the preface, he had not, except in a very few instances, seen any reason for changing his opinion, in regard to the explanation of it. The observations on the Koheleth, by Mr. D. present a treasure of maxims for the conduct of life, which are equally well conceived, and expressed.

Mr. *Schmidt* has, in his Translation, (No. 3) attended more to exactness, than to embellishment. It is, however, not only sufficiently perspicuous, but may likewise be read with pleasure, even by those persons who are not acquainted with the Hebrew idiom. In the *Notes*, the meaning

meaning of particular passages is investigated, and others, parallel to them, cited from ancient writers, which abundantly evince the extent of the author's philological erudition. We perfectly agree with him in the opinion, that ch. iv. 17, is not here in its proper place, and that viii. 11—13. may be an interpolation. Compare, with respect to the former of these passages, the *N. Repertorium für biblische und morgenländische Litteratur.* 1 *Th.*

ART. 83. Ἀθηναίου Δειπνοσοφιστῶν Βιβλία πεντεκαίδεκα. Athenæi *Deipnosophistarum libri quindecim. Ad editionem Lugdunensem postremam emendatius expressi. Accedunt* Villebrunii *interpretatio Gallica et notæ, itemque* Is. Casauboni *animadversiones integræ. Curavit, virorum doctorum emendationes, adnotationes vel editas, vel ineditas adjecit, indices novos confecit* G. H. Schäfer, *Ad. LL. M. Pars II.* Villebrunii *interpretationem Gallicam et Notas continens; Tomus I.* XVI. et 540 pp. *Pars III.* Is. Casauboni *animadversiones virorumque doctorum emendationes, adnotationes vel editas, vel ineditas continens. Tomus I.* XVI. et 490 pp. 8vo. Leipzig. 1796.

We are happy to announce the progress of a work so important to the classical student, and which unquestionably does much credit in the execution to the person who has undertaken it. This *second part*, which is now before us, contains an accurate, and, in many instances, improved, re-impression of the whole of the *first*, and the greater half of the *second volume* of the original Paris edition, the pages of which are here likewise given in the margin. In *Villebrune's*, otherwise excellent and useful notes, the passages quoted from German and Swedish writers had, in particular, been very incorrectly cited.

The *third part* exhibits the first *five books* of *Casaubon's Commentary*, published, with an equal attention to correctness, from the edition of Lyons, the pages of which are also noted in the margin. We are glad to take this opportunity of bearing testimony to the merit of *Casaubon*, as an editor, though in opposition to the assertions of *Reiske, (Præf. in* Dion. Chrysostom. *Vol. I. p.* 18. *Præf. ad Polybiana, Tom. VIII. P. II. p.* 67, *ed. Schweigh.)* and even of *Villebrune* himself. *Hemsterhuys, Valckenaer, Reiz*, &c. agree with us on this subject.

ART. 84. Wilh. Friedr. Hezels, *Fürstl. Hess. Geh. Reg. Raths und Professors zu Giessen, ausführliche griechische Sprachlehre nebst Paradigmen der griechischen Declinationen und Conjugationen in* 35 *Tabellen.* —W. F. Hezel's *complete Greek Grammar, together with Paradigms of the Greek Declensions and Conjugations, in* 35 *Tables.* Weissenfels *and* Leipzig; 506 pp. in l. 8vo.

This work is intended for the use of learners in the higher classes of public schools and academies, and comprehends most of the late improvements, whether real or imaginary, made by other writers on Greek Grammar, as well as some by the author himself, which we do not recollect that we have before seen. On these latter, at least, we think it incumbent on us to make some observations, which we trust will not be unsatisfactory to our readers.

In

In p. 15, Mr. H. excludes the ζ from the number of double letters. And if we consider it, as may, perhaps, have generally been the case, to have had among the Greeks the same sound with the Hebrew ז, from which it appears to have been formed, namely, that of a soft *s*, he is undoubtedly right. But that it was never employed as an abbreviation, (like the ξ, for γς, κς, χς,) cannot, we think, be admitted. Ἀθηναζε, Θηβαζε, for Ἀθηναόδε, Θηβασδε, evidently show that ζ is here substituted for σδ, which is likewise further confirmed by the use of σδ for ζ, in the Doric dialect. Again, in p. 36, we have the following, apparently very just, observation, that σσ often stands for γς, κς, χς, &c. as in ἄϊσσω, φοίνισσα, from ἄναγδω, φοίνικσα; and, according to the same analogy, πράσσω from πράγσω, ἥσσων from ἥκσων, θάσσων from ταχσών, and βράσσων from βραδσών. The instances where the verbs ζάω, πτινάω, διψάω, χράομαι, contract the α before ε into η, and which, in the Grammars, are regarded as an exception to the general rule, the author, in p. 61, accounts for by assigning to them another form, namely, ζήω, πετήω, διψήω, χρήομαι, in the same manner as we have λάβω and λήβω, τάκω and τήκω, λάθω and λήθω. From p. 115 to p. 129, Mr. H. enters into an ingenious disquisition on the terminations of the third declension, which he reduces to the three letters ν, ρ, and σ. To this statement we shall, in general, subscribe, if the final σ be considered as originally belonging to these words. For to such words as φλογ, κηρυκ, βηχ, ἄραβ, γύπ, κατῆλιφ, λαμπαδ, γῆρατ, κόρυθ, it is, in reality, only suffixed for the sake of euphony, the Grecian ear not suffering these letters at the end of a word. If these words, therefore, are brought back to their most ancient and original form, and deprived, as must then be the case, of their final σ, the number of terminations will not only not be found less, but it will even be greater than what it is in the common Grammars. Should we, however, be unwilling to go further back than to the period at which the language was so far formed, that the final σ must necessarily be assumed, this might, perhaps, be sufficient, and the number of terminations would thus be considerably reduced. But what authority can there be for supposing that, in instances where the sound does not require a final sigma, and where, indeed, it is never found, it must, notwithstanding, have formerly existed? Why are we to imagine, for example, that γόνυ and ἦχω, were originally written γόνυς and ἦχως? Upon the whole, we are of opinion that, in regard to the nominative of the third declension, no mention should be made in Grammars of its terminations, since there are, in fact, no appropriate endings of that case, as in the genitive, dative, &c., and, in the first and second declensions, in the nominative case also, belonging to that declension. For the termination of the nominative is not here changed in the other cases (as from λόγος we have in the genitive λόγου) but to the entire word, as it stands in the nominative, the terminations of the remaining cases are suffixed; as, for instance, in the word ῥὶν, ῥιν-ὸς, ῥιν-ί, ῥιν-α, &c. If, in words of the third declension, certain terminations are found annexed to the radical term, as in σωτὴρ, βραδύτης, they are not to be regarded as *casual* endings, but as significative particles, which are still to be retained through the other cases. The dative plural of this declension the author conceives to be

be formed from the singular, by adding *ες*, and suppressing the former *ρ*, as from *σαρξ* (*σάρς*) we have first *σαρξί*, and then *σαρκσί*, which may have been contracted into *σαρξί* (*σαρσί*). We should, however, be rather inclined to look upon it as a simple termination added to the radical word *σαρκ*, as *ες* and *ων* are in the nominative and genitive cases. In p. 152. Mr. H. considers the comparative termination *τερος* to have been derived from obsolete adjectives in *τς*, as *σωφρονίστερος*, *χρειστὸς*, for which *σώφρων* and *χρήσιμος* were afterwards used; as he likewise deduces comparatives in *ίων* from similar positives in *ις*. That the pronoun *οὗτος*, *αὕτη*, *τοῦτο*, is compounded of *ὁ*, *ἡ*, *τὸ*, and *αὐτὸς*, *αὐτὴ*, *αὐτὸ*, as the author maintains, in p. 171, is what we cannot readily admit, since these words, in their uncontracted form, *ὁ αὐτὸς*, *ἡ αὐτὴ*, *τὸ αὐτὸ*, have certainly a very different import. Nor can we allow the rule, that *δ* is usually dropt after *ν*, the only instance of which, adduced by the author, is in the word *ἀνὴρ*, which he conceives to be put for *ἀνδὴρ*: in effect, the letters *δ*, *τ*, *θ*, are those with which the *ν* is most naturally and most frequently combined; and it is for this reason that in the oblique cases, where the words would otherwise be *ἀνὸς*, *ἀνί*, &c. the *δ* has introduced itself in the pronunciation, just as from the Latin *gener* is formed the French word *gendre*. The observation, in p. 33, that the privative *α* is derived from *ἀνευ*, is probably right, though the example given by the author in confirmation of this opinion, namely, that *ἄρρητος* stands for *ἀερρητος*, is, we think, ill-chosen, since the reduplication in this word arises merely from the circumstance of the next word beginning with an *ρ*, as is the case likewise in regard to the *ἀνόρθωτος*. Perhaps the compound word *ἄρθρωτος*, which was afterwards formed into *ἄθρητος*, would have been a better instance. With respect to the conjugation of verbs, Mr. H. pursues a middle path between the ancient and modern grammarians. He does not look upon it as necessary to admit a distinct middle verb, and is indeed convinced that the Greeks had originally no such verb, but that they, like the Hebrews and Latins, assigned likewise to their active and passive voices a reciprocal signification; he owns too, that the tenses of the middle verb have nothing very characteristic, but that there is, however, some difference. If it is allowed that this may be deduced from other forms of the verb, it would still be difficult to show why there should be such forms here only. He would not, therefore, expunge the middle verb from the grammars, but he thinks it would still be useful to consider its forms, as belonging strictly to the active and passive voices. As to what is generally called the second aorist, the author conceives that it ought to be placed immediately under the common imperfect, as a second imperfect, though it should, at the same time, be observed, that it is seldom employed as a real imperfect, but more usually as an aorist. It seems as if the grammarians who adopt different opinions on this subject, did not perfectly understand one another. *Hemsterhuis*, *Lennep*, and their followers, do not, indeed, admit of any middle verb, nor, in the active and passive voices, of some tenses, which are considered as such by other grammarians, but then they add *according to the form*. They do not, therefore, deny that the language is provided with modes of expressing the reciprocal signification,

tion, and all those discriminations of time, which they will not, however, in point of form, allow to be distinct tenses, inasmuch as in that respect they properly belong to the active or passive voices. They are to be understood, therefore, nearly in the same manner, as when an English grammarian says, that in our own language, there are only two tenses, the present, *I love*, and the imperfect, *I loved;* and two participles, *loving* and *loved;* but, at the same time, it is allowed, that we have other modes of expressing the perfect, the plusquam-perfect, the future, &c. which he who knows those two tenses, together with the participles, and the infinitive, will be able to form for himself. Just in the same manner do the Greek middle verbs belong, in regard to their external form, to the active or passive verbs, though they may often have appropriate significations. These they did not, indeed, originally possess, but rather acquired them by degrees, it having been found convenient to have recourse to the variety of forms, presented by the different dialects, for the purpose of expressing those accessory ideas, which would otherwise have required a periphrasis. It is generally known, that the author deduces the verbal terminations, as also the whole flexion of the verb, from ιμι or ω. To this, as a mere hypothesis, we should not object. But what, in p. 351, was represented in this light, is, in p. 424, taken for granted, and the derivation of the adjectives and substantives likewise accounted for, with little probability, on the same ground.

Besides the list of defective verbs (in which the obsolete, but original present is always added to the tenses still in use) we have here also *three* other very useful lists of those verbs, which are, 1. used in the active; 2. in the passive form only; and 3. of those whose present and imperfect tenses are become obsolete. This last is so arranged, that the antiquated verb is made to take the lead, which is followed by that in common use, and will, therefore, be found exceedingly convenient for those who have studied the verbs, according to the Hemsterhusian system.

The doctrine of the derivation and etymology of words after the method of *Valckenaer* and *Lennep*, is likewise very well explained here, and accompanied with valuable observations, intended to illustrate, limit, and correct it.

SWEDEN.

ART. 85. *Allgemeines Schwedisches Gelehrsamkeits-Archiv unter* Gustafs des dritten *Regierung. Siebenter und letzter Theil für die Jahre* 1788. *bis zum Todes Jahre. Mit Zusätzen und Registern von* Christoph Wilhelm Lüdeke, *Doctor der Gottesgelehrsamkeit, und Ass. des Stockholm. Consistoriums. General literary Archives of Sweden, under the Reign of* Gustavus III. *Seventh and last part, for the Year* 1787, *being that of his Death. With Additions, and an Index. By* C. W. Lüdeke, &c. 1796. 8vo.

To a former number of this work we have already paid some attention in the British Critic. It commences with the year 1781, and gives a concise, but not unsatisfactory, account of the state of general literature in Sweden for six years.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We very thankfully receive the friendly ſuggeſtion of D. L. of Oxford; and will, undoubtedly, take into conſideration the means of putting his plan into execution.

We are far from deſiring to injure *Mr. Salmon*, whoſe indefatigable and uſeful diligence we have commended ſtrongly, and ſincerely admire. Yet his tale from Monteſquieu, certainly has the tendency we aſcribed to it; and his own note, repeating ſo unneceſſarily, the invidiouſly miſrepreſented words of Mr. Burke, undoubtedly led us to ſuppoſe, that he wiſhed to convey ſuch ſentiments. It is but juſt, however, to ſay that this writer, in a letter to us, ſtrongly diſclaims the idea of publiſhing any thing hoſtile to any government; and even undertakes to cancel the note in queſtion. We could wiſh him to cancel the whole tale. Let him particularly conſider the tendency of the firſt paragraphs in p. 19.

LITERARY INTELLIGENCE.

Mr. Corder, of Ipſwich, is preparing for publication an arrangement of Provincial Coins, Tokens, &c. which will contain two thouſand varieties.

There may be alſo expected a Topographical Deſcription of Lancaſhire, Weſtmoreland, and part of the Weſt-Riding of Yorkſhire, with all the Lakes of Cumberland, by *Mr. Houſman*.

We hear, with pleaſure, that a tranſlation of *Strabo*, by a member of the Univerſity of Oxford, is in conſiderable forwardneſs. This tranſlation will have the advantage of the late Mr. Falconer's notes, and will contain much original matter.

At the Univerſity preſs, at Cambridge, *Stanley's Æſchylus* is now reprinting, in a ſplendid quarto form, and in octavo. It will contain, beſides the Commentary before publiſhed, very copious and valuable notes, from inedited MSS. of Stanley, Is. Caſaubon, and others.

Mr. Glaſſe's Sermons will appear ſoon after Chriſtmas.

THE

BRITISH CRITIC,

For DECEMBER, 1797.

Οὐκοῦν ἐν κεφαλαίῳ λέγομεν, ὡς ὁ αὐτὸς γνώσεται καὶ περὶ τῶν αὐτῶν, πολλῶν λεγόντων, ὅστις τε εὖ λέγει, καὶ ὅστις κακῶς· ἢ, εἰ μὴ γνώσεται τὸν κακῶς λέγοντα, δῆλον ὅτι οὐδὲ τὸν εὖ. PLATO.

We will conclude then generally, that, when many ſpeak on ſimilar ſubjects, it will be the talent of the ſame perſon to know who ſpeaks well, and who ill; and that he who cannot diſcover thoſe who do it ill, will not do juſtice to thoſe who do well.

ART. I. *The Works of Sir Joſhua Reynolds, late Preſident of the Royal Academy: containing his Diſcourſes, Idlers, a Journey to Flanders and Holland (now firſt publiſhed) and his Commentary on Du Freſnoy's Art of Painting; printed from his reviſed Copies (with his laſt Corrections and Additions) in Two Volumes. To which is prefixed, an Account of the Life and Writings of the Author. By Edward Malone, Eſq. one of his Executors.* 4to. 362 and 392 pp. 1l. 16s. Cadell and Davies. 1797.

THOUGH there are not, in theſe volumes, many productions of the excellent author, which have not before, in ſome form or other, been laid before the public, yet by every friend of the arts, and admirer of original genius, the works of Sir Joſhua Reynolds, in a collective form, with his life, written by one of the moſt intimate of his friends, muſt be eſteemed a valuable acquiſition. It may be obſerved alſo, that the part

which is now first published, his Journey to Flanders and Holland, is of a nature peculiarly interesting; as it contains not the trivial remarks of an ordinary traveller; nor, what is not unusual, a collection from various common books, but the original criticisms of a great painter, upon some of the most capital works of very celebrated artists. From this part of these volumes, we shall, therefore, make our chief selections, but shall first premise a short account of the author, from the narrative of Mr. Malone.

Sir Joshua was the son of a clergyman, of Plympton, in Devonshire, where he was born, on July 16, 1723. He was instructed by his father in classical learning, and very early displayed a genius for drawing. Even at eight years old he made himself master of the *Jesuit's* perspective, and was able to apply the principles of it to practice. The next book that encouraged and confirmed his natural propensity, was Richardson's Treatise on Painting. At seventeen, this bent of his genius was so decisively manifested, that his father placed him under Hudson, to study the art in a regular manner. With this painter he remained only three years. At the end of the year 1746, he lost his father, and, being left to pursue his own fortune, practised his art partly in London, and partly in his native county. An intimacy with Captain, afterwards Lord Keppel, offered him an opportunity, in 1749, of visiting the Mediterranean, where, after touching at several places, he landed in Italy, and proceeded to Rome, the great academy for his art. He returned to London in 1752, much improved in taste and skill, and soon became distinguished; about the same time, his intimacy with Dr. Johnson commenced. Of the advantage which he derived from this friendship, we shall presently lay before our readers his own conviction, in his own words. The outline of the remainder of his life, is not unknown to his countrymen. On the new establishment of the Royal Academy, in 1769, he was nominated President, and soon after received the honour of Knighthood. Between 1769 and 1790, he exhibited, at the Royal Academy, 244 pictures. His fame was raised, with justice, to a much greater height, than that of any native painter ever had attained in this country, and the prices paid for his productions were proportionably high. In 1789, his eyes began to fail, and he was obliged to decline painting: and, on the 23d of February, 1792, he died. His character is summed up by his biographer in the words of Mr. Burke, by whom it was written not many hours after the melancholy event, which it commemorates.

" is

" His illness was long, but borne with a mild and cheerful fortitude, without the least mixture of any thing irritable, or querulous, agreeably to the placid and even tenour of his whole life. He had, from the beginning of his malady, a distinct view of his dissolution; and he contemplated it with that entire composure, which nothing but the innocence, integrity, and usefulness of his life, and an unaffected submission to the will of Providence, could bestow. In this situation he had every consolation from family tenderness which his own kindness had indeed well deserved.

" Sir Joshua Reynolds was, on very many accounts, one of the most memorable men of his time. He was the first Englishman, who added the praise of the elegant arts to the other glories of his country. In taste, in grace, in facility, in happy invention, and in the richness and harmony of colouring, he was equal to the great masters of the renowned ages. In portrait he went beyond them; for he communicated to that description of the art, in which English artists are the most engaged, a variety, a fancy, and a dignity derived from the higher branches, which even those who professed them in a superior manner, did not always preserve, when they delineated individual nature. His portraits remind the spectator of the invention of history, and the amenity of landscape. In painting portraits, he appeared not to be raised upon that platform, but to descend to it from a higher sphere. His paintings illustrate his lessons, and his lessons seem to be derived from his paintings.

" He possessed the theory as perfectly as the practice of his art. To be such a painter, he was a profound and penetrating philosopher.

" In full affluence of foreign and domestick fame, admired by the expert in art, and by the learned in science, courted by the great, caressed by Sovereign Powers, and celebrated by distinguished poets, his native humility, modesty, and candour, never forsook him, even on surprise or provocation; nor was the least degree of arrogance or assumption visible to the most scrutinizing eye, in any part of his conduct or discourse.

" His talents of every kind, powerful from nature, and not meanly cultivated by letters, his social virtues in all the relations and all the habitudes of life, rendered him the centre of a very great and unparalleled variety of agreeable societies, which will be dissipated by his death. He had too much merit not to excite some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow.

" HAIL! AND FAREWELL!" P. lxviii.

It is mentioned by Mr. Malone, that, among the papers of Sir Joshua, were found some hints for a Discourse, on a new and singular plan, intended to be delivered to the Royal Academy. The plan was, to give a history of his mind, so far as concerned his art; of his progress, studies, and practice; with a view of the advantages he had enjoyed, and of the disadvantages under which he had laboured. It is certainly much to be regretted, that this sketch of a design, so very useful

to ſtudents in painting, and to the philoſopher ſo intereſting and curious, was never filled up. Some ſpecimens from theſe papers, given by Mr. Malone, increaſe our regret. The firſt of theſe paſſages contains a very curious account of his feelings on firſt contemplating the works of Raphael, in which he deſcribes himſelf as diſappointed in not experiencing the ſtrong effect which he expected. His mind was, he ſays, relieved, by finding afterwards, on enquiry, "that thoſe perſons only, who, from natural imbecility, appeared to be incapable of ever reliſhing thoſe divine performances, made pretenſions to inſtantaneous raptures on firſt beholding them." The works of Raphael are to be ſtudied before they can be truly reliſhed. "The excellence of his ſtyle," ſays this admirable judge of it, "is not on the ſurface, but lies deep; and, at the firſt view, is ſeen but miſtily. It is the florid ſtyle which ſtrikes at once, and captivates the eye for a time, without ever ſatisfying the judgment." The whole of this paſſage is curious and valuable; but we have promiſed our readers a ſight of the ſecond ſpecimen of theſe hints, which contains his acknowledgment of the benefits he derived from the ſociety of the great Johnſon. This we ſhall give at large.

"I remember," ſays he, "Mr. Burke, ſpeaking of the Eſſays of Sir Francis Bacon, ſaid, he thought them the beſt of his works. Dr. Johnſon was of opinion, 'that their excellence and their value conſiſted in being the obſervations of a ſtrong mind operating upon life; and in conſequence you find there what you ſeldom find in other books.'—It is this kind of excellence which gives a value to the performances of artiſts alſo. It is the thoughts expreſſed in the works of Michael Angelo, Coreggio, Raffaelle, Parmegiano, and perhaps ſome of the old Gothick maſters, and not the inventions of Pietro da Cortona, Carlo Marati, Luca Giordano, and others that I might mention, which we ſeek after with avidity. From the former we learn to think originally. May I preſume to introduce myſelf on this occaſion, and even to mention, as an inſtance of the truth of what I have remarked, the very Diſcourſes which I have had the honour of delivering from this place. Whatever merit they have, muſt be imputed, in a great meaſure, to the education which I may be ſaid to have had under Dr. Johnſon. I do not mean to ſay, though it certainly would be to the credit of theſe Diſcourſes, if I could ſay it with truth, that he contributed even a ſingle ſentiment to them; but he qualified my mind to think juſtly. No man had, like him, the faculty of teaching inferior minds the art of thinking. Perhaps other men might have equal knowledge; but few were ſo communicative. His great pleaſure was to talk to thoſe who looked up to him. It was here he exhibited his wonderful powers. In mixed company, and frequently in company that *ought* to have looked up to him, many, thinking they had a character for learning to ſupport, conſidered it as beneath them to enliſt in the train of his auditors; and to ſuch perſons

sions he certainly did not appear to advantage, being often impetuous and overbearing. The desire of shining in conversation was in him indeed a predominant passion; and if it must be attributed to vanity, let it at the same time be recollected, that it produced that loquaciousness from which his more intimate friends derived considerable advantage. The observations which he made on poetry, on life, and on every thing about us, I applied to our art; with what success others must judge. Perhaps an artist in his studies should pursue the same conduct; and instead of patching up a particular work on the narrow plan of imitation, rather endeavour to acquire the art and power of thinking. On this subject I have often spoken; but it cannot be too often repeated, that the general power of composition may be acquired; and when acquired, the artist may then lawfully take hints from his predecessors. In reality indeed it appears to me, that a man must begin by the study of others. Thus Bacon became a great thinker, by first entering into and making himself master of the thoughts of other men." P. xix.

On the Academical Discourses of Sir Joshua Reynolds, it is unnecessary to expatiate. The greater part of them have not only been published here, but translated into foreign languages, and admired wherever they have been seen. They contain the indelible proofs of those advantages which we have just seen explained by himself. We hasten to his journey into Flanders, which took place in the summer of the year 1781; at a period of his life when his judgment was fully matured by time, by study, and by practice. The remarks are wholly confined to painting, and include criticisms on all the pictures of any value, exhibited in those countries: and among the names of the artists appear some which are very little known to the connoisseurs of England. Rubens, however, prevails; and with his character, given at large, the performance concludes. Mr. Philip Metcalfe was the companion of Sir Joshua in this journey. When he quits Flanders, he takes leave of history-painting, and there he subjoins a few observations on the disadvantages of the Arts in our own country. The exclusion of pictures from churches, after the Reformation, is the cause he assigns for the deficience of historical painters among us. "How far this circumstance may be the cause that no Protestant country has ever produced a history-painter, may be," he says, "worthy of consideration." After arguing in favour of such ornaments to churches, he adds,

"Many other causes have been assigned, why history [painting] has never flourished in this country; but with such a reason at hand we need not look farther. Let there be buyers, who are the true Mæcenases, and we shall soon see sellers, vying with each other in the variety and excellence of their works. To those who think that wherever genius is, it must, like fire, blaze out, this argument is not addressed; but

but those who consider it not as a gift, but a power acquired by long labour and study, should reflect that no man is likely to undergo the fatigue required to carry any art to any degree of excellence, to which after he has done, the world is likely to pay no attention." Vol. ii. p. 65.

He then sketches out a plan in behalf of Sculpture, of which the commencement has already taken place; but which, to have its proper effect, must be always pursued with the care and circumspection here recommended.

"Sculpture languishes for the same reason, being not with us made subservient to our religion, as it is with the Roman Catholicks. Almost the only demand for considerable works of sculpture arises from the monuments erected to eminent men. It is to be regretted that this circumstance does not produce such an advantage to the art as it might do, if, instead of Westminster-Abbey, the custom were once begun of having monuments to departed worth erected in St. Paul's Cathedral. Westminster-Abbey is already full; and if the House of Commons should vote another monument at the publick expence, there is no place, no proper place certainly, in the Abbey, in which it can be placed. Those which have been lately erected, are so stuck up in odd holes and corners, that it begins to appear truly ridiculous: the principal places have been long occupied, and the difficulty of finding a new nook or corner every year increases. While this Gothick structure is encumbered and overloaded with ornaments which have no agreement or correspondence with the taste and style of the building, St. Paul's looks forlorn and desolate, or at least destitute of ornaments suited to the magnificence of the fabrick. There are places designed by Sir Christopher Wren for monuments, which might become a noble ornament to the building, if properly adapted to their situations. Some parts might contain busts, some single figures, some groups of figures, some bas-reliefs, and some tablets with inscriptions only, according to the expence intended by him who should cause the monument to be erected. All this might be done under the direction of the Royal Academy, who should determine the size of the figures, and where they should be placed, so as to be ornamental to the building." Vol. ii. p. 66.

His character of Rubens is so admirably drawn, that, though it is rather long, we shall here insert it, without any omission.

"CHARACTER OF RUBENS.

"The works of men of genius alone, where great faults are united with great beauties, afford proper matter for criticism.—Genius is always eccentrick, bold, and daring; which, at the same time that it commands attention, is sure to provoke criticism. It is the regular, cold, and timid composer, who escapes censure, and deserves no praise.

"The elevated situation on which Rubens stands in the esteem of the world, is alone a sufficient reason for some examination of his pretensions.

"His fame is extended over a great part of the Continent, without a rival; and it may be justly said that he has enriched his country,

not in a figurative sense only, by the great examples of art which he left, but by what some would think a more solid advantage, the wealth arising from the concourse of strangers whom his works continually invite to Antwerp, which would otherwise have little to reward the visit of a connoisseur.

"To the city of Dusseldorp he has been an equal benefactor. The gallery of that city is considered as containing one of the greatest collections of pictures in the world; but if the works of Rubens were taken from it, I will venture to assert, that this great repository would be reduced to at least half its value.

"To extend his glory still further, he gives to Paris one of its most striking features, the Luxembourg Gallery; and if to these we add the many towns, churches, and private cabinets, where a single picture of Rubens confers eminence, we cannot hesitate to place him in the first rank of illustrious painters.

"Though I still entertain the same general opinion both in regard to his excellencies and his defects, yet having now seen his greatest compositions, where he had more means of displaying those parts of his art in which he particularly excelled, my estimation of his genius is of course raised. It is only in large compositions that his powers seem to have room to expand themselves. They really increase in proportion to the size of the canvas on which they are to be displayed. His superiority is not seen in easel-pictures, nor even in detached parts of his greater works; which are seldom eminently beautiful. It does not lie in an attitude, or in any peculiar expression, but in the general effect, in the genius which pervades and illuminates the whole.

"I remember to have observed, in a picture of Diatreci, which I saw in a private cabinet at Brussels, the contrary effect. In that performance there appeared to be a total absence of this pervading genius; though every individual figure was correctly drawn, and to the action of each as careful an attention was paid, as if it were a set Academy figure. Here seemed to be nothing left to chance; all the nymphs (the subject was the Bath of Diana) were what the ladies call in attitudes; yet, without being able to censure it for incorrectness, or any other defect, I thought it one of the coldest and most insipid pictures I ever beheld.

"The works of Rubens have that peculiar property always attendant on genius, to attract attention, and enforce admiration, in spite of all their faults. It is owing to this fascinating power, that the performances of those painters with which he is surrounded, though they have perhaps fewer defects, yet appear spiritless, tame, and insipid; such as the altar-pieces of Crayer, Schutz, Segers, Heysens, Tysens, Van Bulen, and the rest. They are done by men whose hands, and indeed all their faculties, appear to have been cramped and confined; and it is evident that every thing they did was the effect of great labour and pains. The productions of Rubens, on the contrary, seem to flow with a freedom and prodigality, as if they cost him nothing; and to the general animation of the composition, there is always a correspondent spirit in the execution of the work. The striking brilliancy of his colours, and their lively opposition to each other, the flowing liberty and freedom of his outline, the animated

pencil

pencil with which every object is touched, all contribute to awaken and keep alive the attention of the spectator; awaken in him, in some measure, correspondent sensations, and make him feel a degree of that enthusiasm with which the painter was carried away. To this we may add the complete uniformity in all the parts of the work, so that the whole seems to be conducted, and grow out of one mind; every thing is of a piece, and fits its place. Even his taste of drawing, and of form, appears to correspond better with his colouring and composition, than if he had adopted any other manner, though that manner, simply considered, might be better: it is here as in personal attractions; there is frequently found a certain agreement and correspondence in the whole together, which is often more captivating than mere regular beauty.

"Rubens appears to have had that confidence in himself, which it is necessary for every artist to assume, when he has finished his studies, and may venture in some measure to throw aside the fetters of authority; to consider the rules as subject to his controul, and not himself subject to the rules; to risk and to dare extraordinary attempts without a guide, abandoning himself to his own sensations, and depending upon them. To this confidence must be imputed that originality of manner by which he may be truly said to have extended the limits of the art. After Rubens had made up his manner, he never looked out of himself for assistance: there is consequently very little in his works, that appears to be taken from other masters. If he has borrowed any thing, he has had the address to change and adapt it so well to the rest of his work, that the theft is not discoverable.

"Beside the excellency of Rubens in these general powers, he possessed the true art of imitating. He saw the objects of nature with a painter's eye; he saw at once the predominant feature by which every object is known and distinguished; and as soon as seen, it was executed with a facility that is astonishing: and let me add, this facility is to a painter, when he closely examines a picture, a source of great pleasure. How far this excellence may be perceived or felt, by those who are not painters, I know not: to them certainly it is not enough that objects be truly represented; they must likewise be represented with grace; which means here, that the work is done with facility, and without effort. Rubens was, perhaps, the greatest master in the mechanical part of the art, the best workman with his tools, that ever exercised a pencil.

"This part of the art, though it does not hold a rank with the powers of invention, of giving character and expression, has yet in it what may be called genius. It is certainly something that cannot be taught by words, though it may be learned by a frequent examination of those pictures which possess this excellence. It is felt by very few painters; and it is as rare at this time among the living painters, as any of the higher excellencies of the art.

"This power, which Rubens possessed in the highest degree, enabled him to represent whatever he undertook better than any other painter. His animals, particularly lions and horses, are so admirable, that it may be said they were never properly represented, but by him. His portraits rank with the best works of the painters who have made that

branch of the art the sole business of their lives; and of those he has left a great variety of specimens. The same may be said of his landscapes; and though Claude Lorrain finished more minutely, as becomes a professor in any particular branch, yet there is such an airiness and facility in the landscapes of Rubens, that a painter would as soon wish to be the author of them, as those of Claude, or any other artist whatever.

"The pictures of Rubens have this effect on the spectator, that he feels himself in no wise disposed to pick out and dwell on his defects. The criticisms which are made on him are, indeed, often unreasonable. His style ought no more to be blamed for not having the sublimity of Michael Angelo, than Ovid should be censured because he is not like Virgil.

However, it must be acknowledged that he wanted many excellencies, which would have perfectly united with his style. Among those we may reckon beauty in his female characters: sometimes indeed they make approaches to it; they are healthy and comely women, but seldom, if ever, possess any degree of elegance: the same may be said of his young men and children: his old men have that sort of dignity which a bushy beard will confer; but he never possessed a poetical conception of character. In his representations of the highest characters in the Christian or the fabulous world, instead of something above humanity, which might fill the idea which is conceived of such beings, the spectator finds little more than mere mortals, such as he meets with every day.

"The incorrectness of Rubens, in regard to his outline, oftener proceeds from haste and carelessness, than from inability: there are, in his great works, to which he seems to have paid more particular attention, naked figures as eminent for their drawing as for their colouring. He appears to have entertained a great abhorrence of the meagre dry manner of his predecessors, the old German and Flemish painters; to avoid which, he kept his outline large and flowing: this, carried to an extreme, produced that heaviness which is so frequently found in his figures. Another defect of this great painter is, his inattention to the foldings of his drapery, especially that of his women: it is scarcely ever cast with any choice or skill.

Carlo Maratti and Rubens are, in this respect, in opposite extremes; one discovers too much art in the dispositions of drapery, and the other too little. Rubens's drapery, besides, is not properly historical; the quality of the stuff of which it is composed, is too accurately distinguished; resembling the manner of Paul Veronese. This drapery is less offensive in Rubens than it would be in many other painters, as it partly contributes to that richness which is the peculiar character of his style, which we do not pretend to set forth as of the most simple and sublime kind.

"The difference of the manner of Rubens, from that of any other painter before him, is in nothing more distinguishable than in his colouring, which is totally different from that of Titian, Coreggio, or any of the great colourists. The effect of his pictures may be not improperly compared to clusters of flowers; all his colours appear as clear and as beautiful: at the same time he has avoided that tawdry

effect

effect which one would expect such gay colours to produce; in this respect resembling Barocci more than any other painter. What was said of an ancient painter, may be applied to those two artists—that their figures look as if they fed upon roses.

"It would be a curious and a profitable study for a painter, to examine the difference, and the cause of that difference of effect in the works of Coreggio and Rubens, both excellent in different ways. The preference probably would be given according to the different habits of the connoisseur: those who had received their first impressions from the works of Rubens, would censure Coreggio as heavy; and the admirers of Coreggio would say Rubens wanted solidity of effect. There is lightness, airiness, and facility in Rubens, his advocates will urge, and comparatively a laborious heaviness in Coreggio; whose admirers will complain of Rubens's manner being careless and unfinished, whilst the works of Coreggio are wrought to the highest degree of delicacy: and what may be advanced in favour of Coreggio's breadth of light will by his censurers be called affected and pedantick. It must be observed that we are speaking solely of the manner, the effect of the picture; and we may conclude, according to the custom in pastoral poetry, by bestowing on each of these illustrious painters a garland, without attributing superiority to either.

"To conclude, I will venture to repeat in favour of Rubens, what I have before said in regard to the Dutch school,—that those who cannot see the extraordinary merit of this great painter, either have a narrow conception of the variety of art, or are led away by the affectation of approving nothing but what comes from the Italian School." P. 115.

Since these volumes came into our hands, we have received, from the editor, some additional corrections of Errata, in the Life of Reynolds. Of these, the most important is that of "apathy," p. li. l. 8, which ought to be "antipathy." We have not discovered that the publication is, in general, at all defective in point of typographical correctness; but we highly commend the care of the editor, in pointing out such errors as he has himself perceived.

ART. II. *Philosophical Transactions of the Royal Society of London, for the Year* 1797. *Part I.* 4to. pp. 218, besides 26 of the Appendix. 8s. Elmsly.

TEN papers, besides the Meteorological Journal of the year 1796, form the contents of this part of the Philosophical Transactions; of which we shall endeavour to give a concise idea in the following paragraphs:

I. *The*

I. *The Croonian Lecture. In which ſome of the Morbid Actions of the ſtraight Muſcles and Cornea of the Eye are explained, and their Treatment conſidered.* By Everard Home, Eſq. F. R. S.

This is the third annual lecture which the ſame author has delivered to the Royal Society, on the ſubject of viſion. The various modes of adjuſting the eye for ſeeing objects at different diſtances, were deſcribed and examined in the two former lectures. The preſent is divided into two parts; in the firſt of which, the author conſiders the effects which ariſe from a diſeaſed ſtate of the muſcles, and other parts that are ſubſervient to the motions neceſſary for the above-mentioned adjuſtment. In the ſecond, he treats of the nature of the cornea, of ſome of its diſeaſes, and of the mode of treatment.

In the firſt part, Mr. Home ſays,

"That I may be underſtood, in giving an account of the diſeaſes that ariſe from morbid actions of the ſtraight muſcles of the eye, it will be neceſſary to explain the effects which their natural actions are intended to produce; for theſe are not confined to the ſeparate, or combined actions of the muſcles, but alſo vary according to the degrees of their contraction.

"The firſt and moſt ſimple of theſe effects, is that of moving the eye-balls in different directions.

"The ſecond is that of making the motions of the two eyes correſpond, with ſuch a degree of accuracy, that when an object is viewed with both eyes, the impreſſions from the object ſhall be made on corresponding parts of the retina of each eye.

"The third is that of depreſſing the eye-balls laterally, which renders the cornea more convex, and puſhes forwards the cryſtalline lens, to adjuſt the eye to near diſtances.

"Diſtinct viſion with two eyes depends upon theſe different actions of the ſtraight muſcles; an imperfection in any one of them, as it renders the organ unfit to perform its functions, muſt be conſidered as a diſeaſe.

"Three different diſeaſes occur in practice, which appear to ariſe from morbid actions of the ſtraight muſcles. Theſe are an inability to ſee near objects diſtinctly; double viſion; and ſquinting."

With reſpect to the firſt of thoſe diſeaſes, he obſerves, that as the action of the muſcles which adjuſt the eye for viewing near objects, conſiſts in the greateſt degree of contraction, and as this utmoſt contraction of muſcles in general, cannot be eaſily exerted in a ſtate of diſeaſe; therefore, in that diſeaſed ſtate, the viewing of near objects diſtinctly cannot be accompliſhed without pain, and ſometimes not at all. In confirmation of this obſervation, he relates ſome caſes, in which muſcles that belong to other parts of the body, having been diſeaſed by extraordinary exertions, were rendered incapable of performing ſuch actions as require the greateſt exertion; though they

they remained capable of performing all others. And, to the account of thoſe caſes, he ſubjoins the following paragraph:

" If then we conſider the diſeaſe which cauſes the inability to ſee objects as a ſtrain upon the muſcles, and compare it with the ſame diſeaſe in other muſcles, there will be no difficulty in accounting for the bad effects produced by every thing that irritates, or weakens the parts themſelves, or the general habit: it will follow, that ſuch a mode of practice ſhould be laid aſide, and thoſe means adopted, by which the parts can be ſoothed in their ſenſations, and quieted, and ſtrengthened in their actions, ſince in that way only the muſcular fibres can poſſibly recover their tone."

The ſecond diſeaſe of the eyes; namely, that of double viſion, depends upon two diſtinct circumſtances; it takes place, either when the muſcles of the eyes do not correſpond in their action, or when ſome change has happened in the refracting media of the eye; and in either caſe the images of objects do not fall on correſponding parts of the retina of both eyes. When the diſorder ariſes from the non-correſponding action of the muſcles, and, of courſe, not from an imperfection of the organ itſelf; the application muſt be directed to that end; namely, to the ſtrengthening of the muſcles.

With reſpect to the third diſeaſe, that of ſquinting, this author obſerves, that the directions of the two eyes deviate from the proper axis of viſion ſo much, as to render the object viſible to one eye only, and not to both at the ſame time: and he has obſerved, that, in ſuch perſons as have a confirmed ſquint, one eye is always too imperfect to ſee diſtinctly; hence the image formed in one eye being imperfect,

" it is in the effort to get rid of the confuſed image, that the muſcles acquire the habit of neglecting to uſe the imperfect eye. It may alſo happen, when the eye is ſo imperfect as not to receive a correct image of any object, that it may have been neglected from the beginning. Diſtinct viſion being at once obtained by the perfect eye, the end is anſwered, and the mind is never afterwards led to employ the other."

After a conciſe review of the different degrees of ſquinting, this author remarks, that " where ſquinting ariſes from an abſolute imperfection in the eye, there can be no cure."

" Where it ariſes from weakneſs only in the ſight of one eye, it may, in ſome inſtances, be got the better of; but, to effect the cure, there is only one mode, which is, that of confining the perſon to the uſe of the weak eye, by covering the other; in this way the muſcles, from conſtant uſe, will become perfect in the habit of directing the eye upon the object, gain ſtrength in that action, and acquire a power of adjuſting the eye; when theſe are eſtabliſhed in a ſufficient degree, the other eye may be ſet at liberty. The time that will be neceſſary for the

the case, must depend upon the degree of weakness of the sight, and the length of time the muscles have been left to themselves; for it is with difficulty they acquire an increased degree of action, after having been long habituated to a more limited contraction."

In the second part, which treats of the nature of the cornea, &c. Mr. H. in agreement with many of the present teachers of anatomy, reckons the cornea amongst the living parts of the human body, and he adduces reasons sufficient to prove the assertion. In structure and use, the cornea bears great analogy to the elastic ligaments. "It has all the common properties of ligaments, those of elasticity and transparency being superadded."

The rest of the lecture is employed in showing, that, besides the structure and the use, the similarity between the cornea and the elastic ligaments extends likewise to the diseases to which they are alike subject; which, of course, suggests a similar treatment; namely, that of stimulating applications; a practice which, he observes, has been known, and has proved efficacious, during many centuries; that is, from the age of Tobias, who, as is related in the Apocrypha, removed the whiteness from his father's eyes, by applying the stimulating gall of a fish, to the present time.

II. *Observations on Horizontal Refractions, which affect the Appearance of Terrestrial Objects, and the Dip, or Depression of the Horizon of the Sea.* By Joseph Huddart, Esq. F. R. S. p. 29.

In observing the altitude of celestial objects at sea, an allowance must be made for what is called the *dip*, which means the difference between the real and the apparent horizon, and this varies in quantity according as the eye of the observer happens to be situated nearer or further from the surface of the water. But it has been likewise observed, that the Dip varies at different times, though the eye of the observer be always situated at the same height; and this variation has been justly attributed to the changeable refraction of the air in different states of the atmosphere. Now the object of the present paper is to show, that certain appearances at sea cannot be explained upon a uniform variation of refraction; but that they must depend upon some particular law of nature. The author, therefore, supposes that the density of the atmosphere, instead of increasing as far down as the surface of the sea, must decrease from some distance above it; and that the evaporation is the principal cause which prevents that uniform increment of density according to the general law of gravitation.

"I am

"I am inclined," says he, "to believe, though I mention it here as a conjecture, that the difference of specific gravity, in the particles of the atmosphere, may be a principal agent in evaporation; for the corpuscles of air, from their affinity with water, being combined at the surface of the fluid from expansion, form air specifically lighter than the drier atmosphere; and, therefore, float or rise from that principle, as steam from water; and, in their rising (the surrounding corpuscles from the same cause imbibing a part of the moisture) become continually drier as they ascend, yet continue ascending until they become equally dense with the air."

The author relates various observations made by himself at sea, and subjoins the necessary explanations. But, with respect to the peculiar nature of those observations, as also for his manner of reconciling them to the above-stated theory, we must refer our readers to the paper itself; where both the appearances, and the explanations, are illustrated by a plate, with suitable diagrams.

The conclusion of this investigation is by no means flattering; for the author, considering the various and uncertain causes which affect the terrestrial refraction, is led to suspect that an adequate correction for it cannot be obtained.

"The effect," says he, "indicated by the barometer and thermometer is insufficient: and should the hygrometer be improved to fix a standard for moisture in the atmosphere, and show the variations near the surface of the ocean, which certainly must be taken into the account (evaporation going on quicker in a dry than a moist atmosphere) the theory might still be incomplete for correcting the tables of the Dip. I shall, therefore, conclude this paper, by shewing a method I used in practice, in order to obviate this error, in low latitudes.

"When I was desirous to attain more accurately the latitude of any head-land, &c. in sight, I frequently observed the angular distances of the sun's nearest limb from the horizons, upon the meridian both north and south, beginning a few minutes before noon, and taking alternately the observations each way, from the poop, or some convenient part of the ship, where the sun and the horizon, both north and south, were not interrupted; and having found the greatest and least distances from the respective horizons, which was at the sun's passing the meridian, and corrected both for refraction, by subtracting from the least, and adding to the greatest altitude the quantity given by the table; and also having corrected for the error of the instrument, and the sun's semi-diameter; the sum of these two angular distances, reduced as above—180°, is equal to double the Dip."

III. *Recherches sur les principaux Problemes de l'Astronomie Nautique.* Par Don Josef de Mendoza y Rios, F.R.S. p. 43.

This long paper, which is in the French language, is divided into two parts, the first of which contains the problems that relate to the determination of the latitude of a vessel at sea, by means

means of two altitudes of the sun; and likewise the computation of the horary angle of a star from its observed altitude, together with that of the height, from the horary angle. And the second part treats of the method of determining the true, from the observed apparent distance of the moon from the sun, or from a star, for the purpose of calculating the longitude of a ship at sea.

The author examines those problems in a general manner, and gives not only the direct solutions; but also the methods of approximation, under such general formulas as may be applicable to all the variety of cases; and to this, he adds an appendix, containing six examples illustrative of the above-mentioned problems.

This elaborate paper is followed by an extract of a letter from Henry Cavendish, Esq. to the author, containing an improvement on the method of reducing the lunar distances.

IV. *On the Nature of the Diamond.* By Smithson Tennant, Esq. P. 123.

The combustible nature of the diamond, which, from two very different properties, was suspected, by Boetius, and by Newton, was not many years ago proved by actual experiment; and it was found, that though the diamond is capable of resisting the most intense heat, which human art ever applied to it, when the air is actually excluded from it; yet that, with a sufficient quantity of respirable air, the heat of no extraordinary furnace would burn and consume a diamond, as if it were a piece of charcoal. Mr. Lavoisier, by means of a large burning glass, consumed a diamond in a quantity of air that was confined in a glass vessel; and he found, that the confined air had thereby been partly converted into fixed air, which indicated a strong resemblance of the diamond to charcoal. The author of the paper now under our consideration, advances one step further, and asserts, that the diamond is nothing more than crystallized charcoal, and he establishes his assertion, on the result of the following experiment. Two grains and a half of small diamonds, and a quarter of an ounce of nitre, were put in a tube of gold, having one end closed, and having a glass tube fitted to its other extremity. The tube was then kept in a degree of heat sufficient to burn the diamonds, which, when nitre is used, needs not be very great, for about an hour and a half. The residuum was found to consist of nitre partly decomposed, and of aerated alkali; the alkali of the decomposed nitre having imbibed the fixed air of the diamonds, which had themselves disappeared.

Our

The author then endeavoured, by means of a circuitous chemical process, to ascertain the quantity of fixed air, which had thus been separated from the diamonds, and imbibed by the alkali; and found this quantity to be nearly equal to that which a piece of charcoal, equal in weight to the diamonds that were consumed, would yield by combustion in respirable air.

Without meaning to detract from the author's ingenuity in this investigation, we could wish that the produce of the combustion of diamonds might be tried and ascertained in a simpler, larger, and, of course, a more conclusive way.

V. *A Supplement to the Measures of Trees, printed in the Philosophical Transactions for* 1759. By Robert Marsham, Esq. F. R. S. P. 128.

This short paper contains some remarks concerning the growth of trees; the principal of which is, that transplanted trees grow larger in the same length of time, than those which grow from the seed in the same place; "hence it is better to plant a grove, than to raise one from the seed. The expence of planting is inconsiderable, and the planted trees are full as good and handsome; and many years are saved, besides the extra growth of planted trees."

The paper ends with a table of the aggregate increase in circumference of different trees, divided into tenths of inches of their annual growth.

VI. *On the periodical Changes of Brightness of two fixed Stars.* By Edward Pigott, Esq. P. 133.

Mr. Pigott adds two more stars to the number of those, whose brightness changes periodically. The first of those stars is in *Sobieski's Shield*, about one degree distant from the star marked with the letter *l*, in that constellation. Its mean right ascension in time, is 18h 36′ 38″ 5, and its declination is 5° 56′ south. Its brightness varies from that of the 5th magnitude, to that of about the 7th; and the period of its variation is, from a mean of four observed periods, 62$\frac{1}{2}$ days, as nearly as can be determined.

"For," says the author, "while I am now writing, in the month of August, its changes seem different from those of the four preceding periods; and how these perturbations will terminate, cannot be settled in the present account, as I mean here to conclude it."

The other variable star is in the *Northern Crown*. Its mean right ascension in time is 15h 40′ 11″ 4, and its declination 28° 49′ 30″ north.

"In

"In six weeks it had increased to its full brightness, the middle time of which was August 11, 1795. At its full brightness it was of the 6-7th magnitude, and remained the same without any perceptible alteration for about three weeks and a half in decreasing to the 9-10th magnitude, and disappeared a few days after. Having reappeared in the following April, 1796, it was, on the 7th of May, again of the 9-10th magnitude, and increasing nearly in a similar manner as on the 20th of June the preceding year; which completes all its changes, and gives a period of ten months and a half."

But this period is subject to great unsteadiness; more so, this writer thinks, than any of the other variable stars, whose periods have been ascertained;

"For," says he, "having increased as before with tolerable regularity, till it attained the 7-8th magnitude, it then kept wavering between those magnitudes, and is still so at the present time (August) that I am closing my account of it."

This paper is accompanied with a plate, in which the stars contiguous to the above-mentioned variable stars, are accurately delineated for the assistance of future observers.

VII. *Experiments and Observations, made with the View of ascertaining the Nature of the Gaz, produced by passing Electric Discharges through Water.* By George Pearson, M. D. F. R. S. P. 142.

A letter of Messrs. Paets Van Troostwyk, and Deiman, containing some remarkable experiments concerning the conversion of water into an explosive aerial fluid, by means of electrical discharges, and, *vice versa*, the conversion of this aerial fluid into water, was originally published in the *Journal de Physique*, for Nov. 1789; and an English translation of it was afterwards published in London.

Dr. Pearson having repeated, varied, and analyzed these experiments, gives an account of this investigation in the present paper. After enumerating the difficulties which attend the performance of those experiments, and such particulars as may ensure success, he proceeds to describe the principal experiments out of a great number, which he had performed in the course of about two years; and this description is illustrated by a delineation of the apparatus, in one plate.

The limits of our publication not admitting the insertion of an abstract of those experiments, which could not be done with sufficient conciseness and perspicuity, we shall only subjoin the author's fair and judicious conclusions, which are as follows:

"The more concussion by the electric discharges, seems to extricate not only the air dissolved in water, which can be separated from it by boiling and the air-pump, but also that which remains in water, notwithstanding these means of extricating it have been employed.

"The quantity of this air varies in the same, and in different waters, according to circumstances. New-River water, from the cistern, yielded one fifth of its bulk of air, when placed under the receiver of Mr. Cuthbertson's most powerful air-pump; but, in the same situation, New-River water taken from a tub, exposed to the atmosphere for a long time, yielded its own bulk of air. Hence the gaz produced by the first one, two, or even three hundred explosions in water, containing its natural quantity of air, is diminished very little by an electric spark.

"The gaz or air, thus separable from water, like atmospherical air, consists of oxygen and nitrogen, or azotic gaz; which may be in exactly the same proportions as in atmospherical air, for the water may retain one kind of gaz more tenaciously than the other; and, on this account, the air separated may be better or worse than atmospherical air, in different periods of the process for extricating it.

"The nature of the gas, which instantly disappears on passing through it an electric spark, is shewn by

"(a) This very property of thus diminishing; and by the following properties:

"(b) A certain quantity of nitrous gaz instantly disappeared, apparently composing nitrous acid, on being added to the gaz (a); oxygen gaz being added to the residue after saturation with nitrous gaz, and an electric spark being applied to the mixture of gazes, well dried, a considerable diminution immediately took place, and water was produced.

"(c) Combustion from hydrogen and oxygen gaz took place, when the tube was about three fourths full of gaz; which was confirmed by passing an electrical discharge, under the same circumstances, through a mixture of hydrogen and oxygen gaz.

"(d) Combustion from hydrogen and oxygen gaz took place, when the points of the compasses were accidentally applied to the part of the tube containing gaz; which was confirmed by passing a discharge, under the same circumstances, through a mixture of hydrogen and oxygen gaz, while the points of the compasses were applied to the tube.

"(e) The observations made of the kindling of gaz in small quantities, from time to time, during the process of obtaining it, particularly while it was ascending in chains of bubbles, or was adhering to the funnel of the tube, confirm the evidence in favour of this gaz being hydrogen and oxygen gaz.

"The evidence contained under the heads (a) (e), considered singly and conjunctively, I apprehend, must be admitted by the most rigorous reasoner, to be demonstrative that hydrogen and oxygen gaz, were produced by passing electric discharges through water.

"With regard to the origin and mode of production of these two gazes, our present observations and experiments do not afford complete demonstrative evidence; but, although some hypotheses must be admitted

admitted, I conceive, that the body of evidence we poſſeſs, can afford a ſatisfactory interpretation of the phænomena."

VIII. *An experimental Inquiry concerning Animal Impregnation.* By John Haighton, M. D. P. 159.

After taking notice of the difficulties which have always obſtructed the inveſtigation of this obſtruſe ſubject, Dr. Haighton lays down the facts, which the experiments of other phyſiologiſts, and eſpecially thoſe of De Graaf, have aſcertained concerning animal impregnation. He then proceeds to relate his own experiments and obſervations, which were made for the purpoſe of inveſtigating the proximate cauſe of impregnation, and divides the paper into three ſections; viz. "1ſt, What are the evidences of impregnation? 2ndly, What is the proximate cauſe of impregnation? And, 3dly, Under what form do the rudiments of the fœtus paſs from the ovary to the uterus?"

In the firſt ſection, after the recital of ſome experiments made upon rabbits, he concludes with the following obſervation:

"Which is, that in the great variety of experiments on brute animals, which my phyſiological inquiries have led me to conduct, as well as in the extenſive opportunities I have had of obſerving the ovaries in the human ſubject, I have never ſeen a recently formed corpus luteum, unattended with ſome circumſtance or other, connecting it very evidently with impregnation. I have more than once ſeen a recently formed corpus luteum in the human ſubject, without a fœtus. Nay, even in a ſubject, where there has been a kind of hymen; but the uterus, in theſe caſes, has borne the marks of an early and recent abortion."

In the ſecond ſection, the author examines the opinions of the principal phyſiologiſts, ſuch as Morgagni, Roeſel, Swammerdam, Spalanzani, &c. and then relates ſome of his own experiments, which enable him to make the following deductions:

"1. The ſemen, by its preſence, ſtimulates either the vagina, os uteri, cavity of the uterus, or all of them.

"2. The impreſſion made on theſe, is propagated to the ovaries, by conſent of parts.

"3. One or more of the ovarian veſicles enlarges, projects, burſts, and diſcharges its contents.

"4. During this proceſs in the ovary, the tube is undergoing a ſtate of preparation, for the purpoſe of embracing the ovary, and receiving the rudiments of the fœtus.

"5. This preparation conſiſts in part of an increaſed turgeſcence of its veſſels, and a conſequent enlargement of its fimbriated extremity. When thus prepared, it approaches the ovary.

" 6. After the tube has performed its office, by a periſtaltic motion, commencing at the fimbriæ, and terminating at the uterus, it gradually returns to its former ſituation and condition.

" 7. While theſe different actions are going on in the appendages of the uterus, others, not leſs important to the deſign of nature, are inſtituted in the uterus itſelf: for the tunica decidua, where it is obvious, is formed ready to ſecure firmneſs of connexion, between the tender ovum and internal ſurface of the uterus, until a proper attachment, by means of placenta, can be effected.

" 8. By way of guarding, with additional ſecurity, againſt a premature eſcape of the ovum, an apparatus, ſeated in the neck and mouth of the womb, now begins to develope its real ſtructure, and perform its proper action, conſiſting in the ſecretion of a mucus-like ſubſtance, ſufficient in quantity to fill completely the whole length of the neck, and by that means, to ſeal up the communication between the cavity of the uterus and vagina.

" 9. Nor does the care of nature, for the preſervation of the new animal, terminate here; for while ſhe is, by various means, forming and perfecting her work, at leaſt, as far as comes within the province of the uterine ſyſtem, ſhe is, at the ſame time, making preparation for its nouriſhment after birth, by inſtituting the proper ſecretion of the breaſts."

In the laſt ſection, the author briefly examines the opinions of De Graaf, Valiſneri, and Haller, to which he ſubjoins the reſult of his own obſervations; which is, that before the ſixth day, no diſtinction of parts is to be obſerved in the ovum of the rabbit;

" But," ſays he, " after this time, the ſubſtance has firmneſs ſufficient to admit of preſervation in ſpirits.

" This acquiſition of figure, does not depend ſo much on a difference of conſiſtence, as on the formation of membranes incloſing this ſubſtance. Theſe membranes, when in a more advanced ſtate of formation, are known by the names of *chorion* and *amnios*. The product of conception being arrived at this ſtage, may, with ſome propriety, be called an ovum, as it has acquired a determined figure; but the different conſtituent parts of it are not apparent at this early period; on the tenth day, in the rabbit, an opaque ſpot is ſeen in this ovum, which increaſing daily in its bulk, progreſſively manifeſts the formation of the fœtus."

Upon the whole, it may be obſerved, that the light which this paper throws on the ſubject, extends no farther than an enumeration of appearances in the various ſtates of impregnation: but that the immediate cauſe of conception, the nature of the dim ſpeck, which is afterwards unfolded into a perfect animal, and the mechaniſm of its ſucceſſive changes, are, notwithſtanding this author's ſtrenuous exertions, ſtill to be reckoned amongſt the *arcana* of nature.

IX. *Ex-*

IX. *Experiments, in which, on the Third Day after Impregnation, the Ova of Rabbits were found in the Fallopian Tubes; and, on the Fourth Day after Impregnation, in the Uterus itſelf: with the Firſt Appearances of the Fœtus.* By William Cruikſhank, Eſq. P. 197.

This paper contains an account of twenty-nine experiments, made by the author, on rabbits; the reſult of which, warrants the following general concluſions:

" 1. The ovum is formed in, and comes out of the ovarium after conception.

" 2. It paſſes down the fallopian tube, and is ſome days in coming through it.

" 3. It is ſometimes detained in the fallopian tube, and prevented from getting into the uterus.

" 4. De Graaf ſaw one ovum only in the fallopian tube. I ſaw thirteen in one inſtance, five in another, ſeven in another, and three in another, in all twenty-eight.

" 5. The ovum comes into the uterus on the fourth day.

" 6. De Graaf did not ſee the fœtus 'till the tenth day; I ſaw it on the eighth.

" 7. Theſe experiments explain what is ſeen in the human female."

A plate is annexed to this paper, which exhibits the ova in different ſtates and ſituations; the fœtus when it firſt becomes viſible, as alſo in a more advanced ſtate; a fallopian tube, with the ovarium, and a corpus luteum.

X. *Letter from Sir Benjamin Thompſon, Knt. Count of Rumford, F. R. S. to the Right Hon. Sir Joſeph Banks, Bart. K. B. P. R. S. announcing a Donation to the Royal Society, for the Purpoſe of inſtituting a Prize Medal.* P. 215.

Though this letter cannot be reckoned among the philoſophical papers, it may, nevertheleſs, be with propriety called a valuable communication. It announces the donation of one thouſand pounds in the three *per cent.* Conſolidated Bank Annuities, from Count Rumford to the Royal Society, for the purpoſe of inſtituting a biennial prize medal; viz. that the collected intereſt of it be given once, every ſecond year, as a premium to the author of the moſt important diſcovery made during the two preceding years, on heat, or on light. The Count leaves it to the Preſident and Council of the R. S. to ſettle the formalities, and to judge of the merits of the candidates; but with reſpect to the prize itſelf, he requeſts that the premium be given in two medals, ſtruck in the ſame die, the one of gold, and the other of ſilver; and of ſuch dimenſions, that both of them together, may be juſt equal in intrinſic value, to ſixty pounds, which is the amount of the intereſt of one thouſand pounds

pounds for two years. The Society accepted the donation and acceded to the conditions.

Meteorological Journal, kept at the Apartments of the Royal Society, by Order of the Preſident and Council.

This meteorological journal is placed as an appendix, at the end of the volume. It conſiſts, as uſual, of eleven columns; viz. the 1ſt, for the days of the month; the 2nd, for the greateſt and leaſt heights of Mr. Six's thermometer; the 3d, ſhows the time of obſervation, which is twice a day, viz. at ſeven or eight o'clock in the morning, and at two in the afternoon; the 4th, is for the thermometer without; the 5th, for the thermometer within; the 6th, for the height of the barometer; the 7th, for the hygrometer; the 8th, for the rain; the 9th, and 10th, for the direction and force of the wind; and the 11th, for the weather.

From this journal it appears, that, during the year 1796, the mean height of the thermometer, without doors, was 50° 5; the mean height of the barometer was 29,89 inches; the mean height of the hygrometer was 74° 6; and the quantity of rain which fell through the whole year, was 14,779 inches, which is leſs than that of the preceding year. But the greateſt height of the thermometer, was obſerved at two o'clock on the 22d of Auguſt; it amounted to 80°: its leaſt height was obſerved on the 25th of December, at 8 o'clock in the morning, and it was 5°. The leaſt height of the barometer was 28,94 inches, which took place on the 30th of May; and its greateſt height, 30,55 inches, was obſerved on the 25th and 26th of October.

ART. III. *Poems, by Thomas Hoccleve, never before printed; ſelected from a MS. in the Poſſeſſion of George Maſon. With a Preface, Notes, and Gloſſary.* 4to. 114 pp. 6s. 6d. Leigh and Sotheby. 1796.

THE preſent age, diſtinguiſhed by a fondneſs for the productions of our early poets, has given the higheſt encouragement to every attempt for recovering and reſtoring whatever remains of ancient genius. Of this fondneſs, a very unfair advantage has been taken; and we need not remind our readers of the ſpurious compoſitions, which, under ancient names, real or fictitious, have been palmed upon the public. It gave us, therefore, peculiar pleaſure to ſee a volume publiſhed, containing

taining antique poems never before printed, not of an imaginary, but real bard.

THOMAS HOCCLEVE* (or, as he has been more uſually named, OCCLEVE) has been called the ſcholar or diſciple of Chaucer; for, having attained the age of thirty†, at the death of that great poet, he lamented his loſs in ſome very pathetic lines, introduced into the Prologue to a long poem of his, *De Regimine Principum*, wherein he calls him his "mayſter," whom, however, it muſt be confeſſed, he follows "*Haud paſſibus æquis.* For, after the earneſt and excuſable attempts of the editor, to vindicate and defend his favourite, an impartial judgment muſt ſubſcribe to the ſentence paſſed upon him by Warton‡, that, conſidered as a poet, Hoccleve is, upon the whole, but a feeble writer§. Nor will the preſent publication afford much reaſon to alter this opinion; although the Invocation of Health, which ſtands firſt in the volume, is rather ſpirited. We have here only *ſix* poems, "ſelected out of ſeventeen, which make the whole of a MS. in the editor's poſſeſſion;" that came "into his hands at the well-known auction of Dr. Aſkew's MSS. in 1785."

Of the whole ſeventeen, the editor gives a ſhort account, in his Preface. The ſix poems here printed have moſt of them French titles, to the following purport:

I. The Miſrule of T. Hoccleve; in ſtanzas of eight lines, 448 verſes.

II. The Balad and Song to Mayſter H. Somer, when he was Under-Treaſurer. The balad is in ſtanzas of eight lines, and is followed by a ſong, or rowndel, of fourteen lines; in all 46 verſes.

III. A Balad, ſent by the Court of Good Company to his Honour Sir Henry Somer, Chancelor of the Exchequer, and

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* So his name is ſpelt in the editor's MS. wherever this poet ſpeaks of himſelf.

† The preſent editor thinks, that Hoccleve was moſt probably born about the year 1370, and concurs with Tanner, in ſuppoſing that he died in 1454 (pp. 1, 4).

‡ Hiſt. of Eng. Poets, II. 38.

§ In oppoſition to Warton's, this editor quotes the opinion of William Brown, an early paſtoral writer; who ſays, Hoccleve drank

"Deeply, as did ever one
In the Muſe's Helicon."

But we know how cheaply praiſes of this ſort are beſtowed; and Brown's deciſion will not acquire much weight from an encomium on the "harmony" of our poet's numbers, produced at the end of this article.

one

one of the ſaid Court. In ſtanzas of eight lines; 76 verſes.

IV. To the King [ſuppoſed Henry V.] In ſtanzas of eight lines; 24 verſes.

V. A. de B. C. de D. &c. [the names of the poet's creditors]. It is an addreſs to Carpenter, Biſhop of Worceſter, then in ſome great office, to procure him protection till he can pay them. Four ſtanzas of eight lines; 24 verſes.

VI. Has no title, but is addreſſed to Richard, Duke of York, father of King Edward IV. In eight ſtanzas of nine lines; 72 verſes.

The whole, we ſee, are but 688 lines, of a poet who was very voluminous. Theſe relate entirely to the author's private life, and perſonal character: yet, as they afford a good ſpecimen of the language and verſification which prevailed in the days immediately ſubſequent to Chaucer, and add ſomething to our knowledge of the habits of life and manners of the time, this ſmall volume would not have been unacceptable to the antiquary and critic, had the mode of publication been ſuch, as ought to have been expected from a faithful or judicious editor.

Here too the road was ſo plain and eaſy, that we wonder how it could poſſibly be miſtaken. Where there are many manuſcript copies of a work to be collated, or various editions to be compared, each, perhaps, abounding with numerous corruptions, an editor may not always be ſucceſsful in ſelecting the moſt approved readings, or be able to ſatisfy a very exact critical expectation. But, in the preſent caſe, there was only one manuſcript, and that written near the author's time; and ſo very correct, that it had nearly all the merit of an autograph. Yet, ſtrange to tell, the author's text is here exhibited with ſuch ſtrange diſtortions, and ſtudied innovations, as muſt rank the book among the moſt unfaithful editions of any of our ancient poets. This is the more inexcuſable, as the editor had before his eyes, and (as appears from his Gloſſary) conſtantly in his hands, that excellent model, *Chaucer's Canterbury Tales*, publiſhed by *Mr. Tyrwhitt*, whoſe learning, genius, taſte, and judgment, added to his great fidelity and correctneſs, have rendered that book a perfect ſtandard by which to judge of the merit of ſimilar publications. Mr. Tyrwhitt pronounced Urry's edition of Chaucer the very worſt that was ever publiſhed of that poet; becauſe having formed to himſelf an hypotheſis concerning Chaucer's verſification, he ſelected out of all the copies, every where, ſuch lines as ſuited his own ſyſtem: but what would he have ſaid, if Urry had alſo, in his edition, diſtorted and disjointed the ſeveral ſyllables of the very

very words of the text, in order to adapt them to his own theory. This is preciſely what the preſent editor has done in theſe poems of Hoccleve, which are printed unlike any thing that was ever before preſented to the world.

Having laid it down as a poſtulatum not to be diſputed, that Hoccleve's metre was preciſely the modern verſification of ten ſyllables, and that he, the editor, had the ſure key to it, he has, throughout, divided the words in ſuch a manner, as to make every line produce, or exhibit, that preciſe number of ſyllables; and, having formed to himſelf a Procruſtes's bed, he ſtretches out, by ſubdiviſion, or reduces, by contraction, every verſe to the propoſed extenſion. By this operation the ſame word is, in one verſe, a monoſyllable, and in another a diſſyllable; nay, ſometimes both in the ſame ſentence, and even the ſame line.

Thus we have "tonge", a monoſyllable, in v. 211, and certainly right, becauſe aſcertained by the rhyme; but, in v. 265, it is printed "ton-ge", a diſſyllable, to ſuit his hypotheſis. So is "trouthe", in v. 286, and "trou-the" in v. 283; "herte", in v. 135, and "her-te" v. 134, 136; "tyme" v. 243, and "ty-me" v. 325; "ſonne" II. v. 34, 39, 45, and "ſon-ne" II. v. 1, 6; "our" III. v. 51, and "ou-re" III. v. 53, &c. &c. Nay, we have "lyte and ly-te" v. 92; an old proverbial expreſſion for "little and little;" as if we could poſſibly ſuppoſe, that any mouth could, in one and the ſame breath, pronounce one and the ſame word in two different modes. Theſe inſtances are given out of innumerable others of the ſame kind, which occur in every page; but in theſe the editor generally avails himſelf of the final *e*, which the old orthography ſo liberally, and beyond doubt redundantly, added to the termination of words and ſyllables; but even theſe failing, he ſcruples not to add the final *e* himſelf, and to coin a diſſyllable for his purpoſe. Of this we have a remarkable inſtance in the word "all", which happens to occur no where in the MS. with the final *e*, and has, in every poet, from the very Saxon times, been uſed only as a monoſyllable, being expreſsly given as ſuch by Hoccleve; ſee "al" v. 32, and p. 60, v. 5; and "all" v. 77, where it rhymes to "fall" and "call", &c. Yet, to extend the verſe to ten ſyllables, he adds himſelf a final *e*, and prints it "al-*le*", in v. 4, and v. 447.

But he makes elſewhere ample amends, by condenſing, into monoſyllables, the following words, notoriouſly of two ſyllables, viz. "herkne" v. 263 (ſee his note); "hindre" v. 353; "lucre" v. 365; "people" v. 228, 276; "reckne" No. V. v. 12; "ſimple" v. 424; and "ſuffre" v. 151 (ſee the note) "ſouffre" v. 288 (though he himſelf elſewhere allows the laſt

to

to be disſyllables. See "ſuffre" No. V. v. 28; and "ſouffre" No. VI. v. 20, &c.) Theſe, however, being generally followed by the open vowels, afford him ſome pretence for ſuch diſtortion; but, in No. V. v. 1, we have "maiſtr' carpenter", in which "maiſtre" is, forcibly, made a monoſyllable, though followed by a conſonant. Nay, we have, in p. 80, even three ſyllables ſqueezed into a monoſyllable, to be pronounced "thordr", although, in the note, it is confeſſed to be "*the ordre*, in the MS. but metre requires the contraction." That is, the editor's hypotheſis ſo requires it. Yet nothing, but the moſt blind adherence to ſuch hypotheſis, could have prevented him from ſeeing, from the very firſt, that ſuch was not the metre of Hoccleve, otherwiſe ſuch violent diſtortions could not have been neceſſary; and that, by theſe mechanical operations, any proſe line of the editor's own, might be formed into as good metre. Take, for example, the above words of his own note, printed exactly in the ſame manner:

"But metr' requi-res thé contrac-ti-on."

The truth is, our earlieſt poets, and eſpecially this author, Hoccleve, had not formed their metre into ſuch exact verſification as a correct ear now requires; but were content to have a line ſometimes redundant, and ſometimes deficient, in a ſyllable or ſo: and for this we have the poſitive authority of Hoccleve himſelf, who, in a kind of apology to "that worthy Prince Edward (afterwards King Edward the Fourth) confeſſes that he is often guilty of "meetring amis." (P. 80.)

We hope to be excuſed for deſcending to this minuteneſs, being deſirous, by the fulleſt diſplay of its futility, to explode a mode of publication, which cannot be too ſtrongly cenſured, as it tends to corrupt the text of all our ancient poets; and if, in this inſtance, it had been connived at, every puny editor might have been encouraged to twiſt and diſtort, to ſome favourite ſyſtem, whatever compoſitions he undertook to republiſh. At the ſame time, we declare, that if the errors we have expoſed, had been confined to the "Eſſay on Hoccleve's Verſification," and not introduced into the text itſelf, we ſhould have left them to the private cenſure of every judicious reader.

From the poet himſelf, it may be expected we ſhould now give a few extracts. The firſt piece here printed, is intitled LE MALE REGLE, (or Miſrule) DE T. HOCCLEVE: being a very full confeſſion of the author's various indiſcretions in the conduct of his life; which having brought on poverty and diſeaſe, is not improperly thus addreſſed to HEALTH: (this will alſo ſhow the editor's mode of printing the text.)

"O pre-

" O precious treſor incomparáble,
O ground and roo-te of proſperitee,
O excellent richeſ-ſe commendáble
Aboven al-le that in eer-the be,
Who may ſuſtee-ne thyn adverſitee* ?
What wight may him avante of worldly welthe,
But if he fully ſtand in grace of thee,
Eerthely god, piler of lyf, thou helthe ?
Whil thy pow-ér and excellent vigoúr
(As was pleſánt unto thy worthyneſſe)
Regned in me, and was my governour,
Than was I wel; tho felt I no dureſſe†,
Tho farſid was I with hertes gladnéſſe :
And now my body empty is, and bare
Of joie, and full of ſeekly hevyneſſe,
Al poore of eſe, and rych of evel fare."

We cannot help here remarking, in this extract, from an ancient MS. apparently written near the author's time, how near the orthography approaches to the preſent ſtandard; and if compared with the orthography in the poems attributed to Rowley, and even the late pretended autographs of Shakſpeare, the difference is very remarkable, between the modeſt ſimplicity of the former, and the uncouth and overcharged extravagance of theſe.

In the enumeration of his follies, Hoccleve, like Rouſſeau, appears to be under no reſerve in diſcloſing any traits of his character, however diſgraceful; ſuch as cowardice, for inſtance, which we may wonder that, in ſo martial an age, he ſhould thus freely confeſs in the following paſſage. Speaking of the evils in frequenting taverns, he ſays, (p. 39)

" Of him, that hauntith taverne of cuſtúme,
In ſhor-te wordes the profyt is this
In double wyſe; his bagge it ſhal conſume,
And make his ton-ge ſpeke of folk amis :
For in the cup-pe ſelden‡ founden is,
That any wight his neigheburgh commendith.
Beholde and ſee, what avantage is his,
That God, his freend, and eek him ſelf offendith.
But oon avantage in this caſe I have :
I was ſo ferd with any man to fighte,
Cloos kepte I me; no man durſte I deprave
But rowningly : I ſpake no thyng on highte :

* In the foregoing paſſage, v. 5, *adverſitee*, is interpreted by the editor, " *adverſe influence.*" In ſome of the following, we ſhall not confine ourſelves to his Gloſſes.

† V. 12, *dureſſe*, hardſhip; v. 13, *tho*, then; ib. *farſid*, ſtuffed; v. 15, *ſeekly*, ſickly.

‡ V. 165, *ſelden*, ſeldom.

And yit my wil was good, if that I mighte
For lettynge of my manly cowardyſe,
That ay of ſtrokes impreſſid the wighte:
So that I durſ-te medlen in no wyſe*.

We ſhall now give a ſpecimen of the moral inſtruction, occaſionally interſperſed in this poem. The following contains good advice to great perſonages.

" Al be it that my yeeres be but yonge,
Yet have I ſeen in folk of hy degree,
How that the venym of Faveles tonge
Hath mortifi-ed hir proſperitee,
And brought hem in ſo ſharp adverſitee,
That it hir lyf hath alſo throwe adoun:
And yet ther can no man in this contrée
Unnethe eſchu-e this confuſioún†.
Many a ſervant un to his lord ſeith,
That al the world ſpekith of hiſs honoúr,
Whan the contrarie of that is ſooth in ſeith;
And lightly leeved is loſengour:
His hony wordes wrappid in erroúr
Blyndly conceyved been, the more harm is,
O! thou, Favele, of leſynges auctoúr,
Cauſiſt al day thy lord to fare amis‡."

Theſe ſpecimens will ſufficiently ſhow the poet's manner and verſification, as alſo the liberties taken by the editor with his author's text. To it he has ſubjoined marginal Notes, a great proportion of which are taken up in vindicating his hypotheſis, concerning the *metre*, which has been already conſidered. Of the reſt, many are frivolous, others founded on miſtake, and though their number is ſufficiently exuberant, ſome important paſſages are wholly paſſed over, without explanation. We ſhall give a ſpecimen or two of each.

Among the trifling and frivolous, we rank the following:

P. 34. Note on the difference between *ſmall* and *little*, which, till now, have always been conſidered as ſynonymous.

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* V. 170, *ferd*, affraid; v. 171, *depraave*, vilify, (rather depreciated); v. 172, *rowningly*, whiſperingly; v. 174, *lettynge*, hindering; v. 175, *wighte*, weight; v. 176, *medlen*, meddle.

† V. 210, *favele*, flattery; v. 211, *hir*, their; v. 214, *throwe*, thrown; v. 215, *unnethe*, ſcarcely; ib. *eſchue*, avoid.

‡ V. 219, *ſooth*, truth; the meaning of this line is clear enough, i. e. " When, in faith, the contrary of this is truth;" yet this editor explains faith, by " truth," in his Gloſſary, and wholly omits *ſooth*; v. 220, *leeved*, believed; ib. *loſengour*, flatterer; v. 223, *leſynges*, lies, falſhoods.

P. 31.

P. 31. On *lym*, or limb; he cannot underſtand the phraſe, *the feendes lyms*, though we have ſtill the vulgar expreſſion of "Limbs of the devil."

P. 37. He has a refinement on the omiſſion of *Saint* before *Poule*, or Paul; which yet was the common ancient idiom. Who has not heard the proverbial expreſſion, "as old as Powl's?"

The following we conceive to be founded on miſtake:

P. 45. *Poeſie*, he thinks, means *muſical enchantment*; whereas, it refers to the SONG of the Mermaid or Syren; to exclude which, Ulyſſes, in the preceding ſtanza, ſtopped his ears.

P. 50. *Virtuous gladneſs*, &c. By *virtuous*, he underſtands here, *ſalubrious*; as we have ſtill the phraſe, "the *virtue* of medicines." Why may it not be uſed here in the uſual moral ſenſe?

P. 53. *What is me?* he pronounces to be an ellipſis, for *What is come to me?* rather an ancient idiom, for *what am I?* like the ſimilar old phraſe, "*wo is me*, for I am woe, or woeful."

Among the paſſages which required explanation in the notes, we conſider the following:

P. 43. Hoccleve ſays, v. 233,

> "Who ſo that liſt in the book of nature
> Of beeſtes rede, therin he may ſee,
> If he take hee-de of the Scripture
> Wher it ſpekith of mermaides in the ſee," &c.

The annotator ſhould have ſhown, as he might have done, from Chaucer, that *the Scripture* here only means, in general, "the writing," not "Holy Writ;" for in the Knight's Tale, the old bard, deſcribing a ſtatue of Mars, tells us, there were fixed on the head

> "Two figures
> Of Sterris that ben clepid in *Scriptures*
> That one Puella, t'other Rubens." See Urry's Gloſs. &c.

The work concludes with a Gloſſary, which takes up near one fourth of the volume, and would deſerve the praiſe of induſtry, if, on looking into it, we did not find it both defective and inaccurate.

We ſhall inſtance a few of the omiſſions and miſtakes which occurred, on no very ſtudious inſpection.

Of the former, namely, words omitted, are, *Aght*, v. 319, aught; *cowde*, v. 154, knew; ſee Urry's Gloſſ.; *gore*, v. 31, a plait, or fold; *lyme*, v. 244, catch, or entangle; *ſooth*, *ſoothe*, v. 219, &c. truth; *throwe*, v. 214, thrown; with many others.

Of

Of words, whose explanation is defective, or mistaken, are, *feith*, v. 219, truth; it is "faith"—see above in the marginal explanation of this line; *gleede*, burning coal; it is "red-hot glowing coal"; *leet (passim)* stop; he should have referred to the word in its more modern form, *let*, stop, hinder. The same in *leste*, *liste*, &c. *Mate*, IV. 23, fell; it is to "subdue, confound, crush"—see Johnson; *moot*, v. 75, 398, must; it is "*mought*, might"—see Johnson; *rebel*, v. 65, disinclined; this is only the common word "rebel"; *shent*, v. 375, ruined; this is "disgraced", being the participle of *sheind*, "to disgrace"—see Johnson; *soghte*, v. 43, paid homage to; this is only the old spelling of the modern word *sought*; *trete*, v. 437, declare; it is only the common word *treat*, omitting the particle *of*, "treat of"; *tyde*, VI. v. 38, happen; this is only the contraction of "betide"; *wacch*, v. 305, 322, late revel; this is only the common word *watch*, used in the sense of "watchfulness"; *willynge*, II. v. 10, supplication; it is only the participle of *to will*, used as a substantive for "will or desire"; *y-tugged*, v. 197, conveyed; who has not heard of "tugging at the oar"? He says he was *y-tugged to and fro* by the boatmen; i. e. "they rowed him about in their boat," &c. These are only a few of the mistakes, which are numerous, and might, many of them, have been avoided, by only looking into Johnson's Dictionary, though that is not a professed glossary of obsolete words.

The editor would deserve to be commended for referring, at the end of every word, to his authority, for the interpretation he gives; as *Doug. Vir*; the Glossary to Gawin Douglas's Virgil: *Tyr*; Tyrwhitt's Glossary to Chaucer, &c. But when he only refers to *G.* Gower; *L.* Lydgate, &c. without producing the passages, we have every reason to suppose he has mistaken the sense of those writers, as much as he has that of his author, in the disputable points for which he should adduce them.

But whatever defects it may have in other points, he has found out one use for his *Glossary*, which is quite novel, and such as, we conceive, no vocabulary of obsolete words ever before exhibited. He has made it the vehicle of satire, or private pique: for, to some such cause we must attribute the strange, but virulent, attack on the late Dr. Johnson; which, for fear we should not recollect that it was made, *with perfect safety*, after the death of that great and extraordinary man, he has chosen to throw into the form of an *epitaph*; and has introduced it into his Glossary, under the word *skill*, as a compliment, we suppose, to his own dexterity, and the happy address he has displayed in the mode of its introduction. Yet we cannot but repeat, that

that if, instead of abusing, he had consulted this eminent Lexicographer a little more in compiling this Glossary, it would have been greatly to its advantage; as we have shown in several of the words mistaken above.

"*Skill*", v. 299, he interpets "*reason*"; and quotes, for this usage of the word, a passage from Shakspeare's Winter's Tale (Stevens's edit. 1793. VII. 130) which, he says,

"Is properly" so "explained by Warburton; whose explanation is adopted by Johnson and Steevens. Yet Johnson, in his Dictionary, gives no such sense of *skill*, but produces this very passage as an example of its other senses. One should really suspect, that the Lexicographer had not collected his authorities for himself, nor even revised them when collected for him. Such a supposition might clear him of downright stupidity, but to the impeachment of his common honesty—in dealing with the public."

He then, affecting to exempt Johnson's *moral failings* from his animadversions, which he would be thought to confine to his *literary deeds*, introduces this effusion of posthumous abuse in his mock epitaph: the whole being completely original and unique. This, at least, we believe, is the first time that an impeachment of any one's *common honesty* was grounded on his omitting *one* meaning of a word in a Dictionary.

How this attack on the *honesty*, can be distinguished from his animadverting on the *moral failings* of the dead, we shall leave the editor to explain; and shall only observe, that Johnson's Dictionary was published many years before he collected his Notes on Shakspeare; and, in the last edition, by Steevens, in 1793 (which, in justice to his subject, this editor ought to have consulted) this forced interpretation of the word *skill*, by Warburton, is produced only to be confuted and exploded: which may have been also Johnson's opinion when he revised his Dictionary. So that, were we equally disposed to be severe, this charge of stupidity, if not of dishonesty, might not unfairly be retorted.

The Epitaph itself is a curious composition, considered merely with regard to its inscription-style*; and will amuse

* How the writer excells in this style, will appear from the manner in which he, at the beginning of the volume, has inscribed his work to a nobleman of great literary merit, under whose vigilant superintendance the British Navy hath risen to a pitch of glory unparalleled in the history of the world.

TO
THAT INTELLIGENT
FRIEND OF LITERATURE,
GEORGE JOHN, EARL SPENCER,
THESE POEMS OF HOCCLEVE
MOST SATISFACTORILY
THEIR EDITOR INSCRIBES.

the

the critic, to whom we refer it. Among other objects of cenſure, he ſelects his Failures in Poetry; and it is no wonder that an editor could have no reliſh for the beauties of Dr. Johnſon's London, and Vanity of Human Wiſhes, &c. who could ſelect the following lines for his admiration. They are part of the Addreſs to Health, p. 29.

> Had I thy pow-er knowen or this yore,
> As now thy ſo compellith me to knowe,
> Nat ſholde his lym han cleved to my gore
> For al his aart, ne han me broght thus lowe.

On the two laſt verſes he has this curious note:

"V. 31 and 32. Lines like theſe might well occaſion W. Browne to ſay of Hoccleve, in the beginning of the ſeventeenth century,

> "There are few ſuch ſwains as he
> Now a dayes for harmony."

We ſhall not trouble our readers with any further extracts from a publication ſo much leſs worthy of their attention, than it ought to have been. We may fairly, conclude, by addreſſing to the editor himſelf, in behalf of Johnſon, the very words which he uſed againſt him: by which alſo the reader may judge, in ſome degree, of the beauty of the compoſition.

TO THE MANES OF 'THIS' POET AUGUST,
WHOM —— SLANDERED IN HIS GRAVE,
BE THIS AN EXPIATORY OFFERING.

ART. IV. ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ. *Euripides Hecuba, ad fidem Manuſcriptorum, emendata, et brevibus notis Emendationum potiſſimum rationes reddentibus inſtructa. In uſum ſtudioſæ Juventutis.* Londini, impenſis G. and T. Wilkie, Paternoſter-Row. 2s. 6d. 1797.

IT has long been a ſubject of real concern among ſcholars, that Profeſſor Porſon* has ſo ſeldom permitted the public to reap the benefit of his knowledge. While thoſe who have had any opportunity of acceſs to him, have been aſtoniſhed and delighted with the accuracy and variety of his learning, and the readineſs with which he can at all times apply it to uſe; the world at large has, comparatively, been but little indebted to his

* We ſcruple not to name the Profeſſor as the editor of this play, ſince internal teſtimony alone would induce us, without heſitation, to inſcribe the work to him.

his

his induſtry or his acuteneſs. At length, however, we may indulge the hope, that the unrivalled attainments of this illuſtrious ſcholar, will be communicated as liberally as they have been acquired ſucceſsfully. Already is he known to have beſtowed indefatigable pains upon the manuſcript Lexicon of Photius; which, no doubt, would have been preſented to the public ere this, but for an accident, which the patience and zeal of this great ſcholar have now ſurmounted; and the publication of all the plays of Euripides, of which this work is the precurſor, though it does not profeſs to contain any thing "reconditi et exquiſiti;" yet, from the acknowledged abilities of the editor, and the excellence of the ſpecimen here preſented to us, muſt certainly enrich the ſtores of literature with a variety of ingenious illuſtration, correct remark, and acute emendation.

This edition of the Hecuba, is introduced by a preface of 18 pages, written with that neatneſs and perſpicuity of ſtyle, which diſtinguiſh the Profeſſor's writings. Beſides a variety of remarks, tending to illuſtrate the orthography, and to explain the ſource of readings, adopted in this edition, there is one, relating to a metrical nicety, which we cannot withhold from our readers, eſpecially as it has been but barely hinted at before.

"Tantum ſcilicet abeſt, mea ſententia, ut anapæſtus pro ſecundo aut quarto pede ponatur, ut ne pro tertio quidem aut quinto ſubſtitui poſſit. Hoc de tertio pede ſi quis verum eſſe concedet, concedet a fortiori, ut logici dicunt, de quinto etiam verum eſſe. Dactylus enim, qui in tertia ſede creberrime uſurpatur, in quinta nunquam apparet. Anapæſtus igitur, ſi illa excluditur, hanc intrare non poteſt. Jam loca, quæ huic doctrinæ adverſantur, tam pauca ſunt, tam facilia emendatu pleraque, ut ſi unus et alter forte ſuperſint, quibus nos mederi nequeamus, non idcirco ſana judicanda ſint. Equidem omnia, quæ regulæ noſtræ contraria obſervavi, aut ſanare, aut adverſariis eripere poſſe videor. Ea quæ Euripideæ fabulæ ſuppeditant, ſingula, ubi occaſio poſtulabit, examinabo. Quotquot in Æſchylo et Sophocle occurrunt, hic ſubjiciam." Pref. p. 7.

The editor then ſubjoins ten inſtances, ſix in Æſchylus, and four in Sophocles, which apparently militate againſt his Canon, but all of which, he ſhows on the moſt ſatisfactory grounds to admit, and moſt of them to require, an emendation, favourable to his poſition. Some remarks upon the metres, and upon the dialects, follow, which diſplay equal judgment and ſagacity; and the preface concludes with a paragraph which we quote for the purpoſe of ſaying, that we eagerly anticipate the fulfilment of his promiſe, with reſpect to the continuance

of the work*; and, at the same time, give it as our decided opinion, that the editor may be much more full and explanatory in his Notes, without incurring any hazard of tiring or offending his readers.

"'Interpretandi et illustrandi labore, utilissimo sanè, supersedendum duxi, partim ne libellus in librum excresceret. Loca tantum quæ Latini imitati sunt, prout memoria suggessit, ascripsi. Raro fuit interpretis vice functus, nisi ubi cum critici officio conjunctam esset, sin autem in ulla re justo parcior visus fuero, in sequentibus fabulis, si quas posthac edidero, hoc vitium emendare annitar. Hoc enim monendus est lector, cæteras Euripidis fabulas ordine vulgato singulas mox prodituras, si modo hoc specimen reipublicæ literariæ non displicere intellexero. Si opus ad finem perduxero, addam observationes quasdam in varia Scenicorum Poëtarum metra."

V. 41. τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.

As a specimen of the editor's manner, we insert his note on this passage, which has our entire assent.

"41. λαβεῖν omnes, quantum sciam edd. et MSS. Melius tamen videtur λαχεῖν. Λαχεῖν γέρας apud Homerum reperitur Il. Δ. 49. Ω. 70. Poeta apud Porphyrium de Abst. II. 58. ὅστις ἐλπίζει θεὸς Καίρειν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε. Sophocles Aj. 825. ΑΙΤΗΣΟΜΑΙ δέ σ' οὐ μαχρὸν ΓΕΡΑΣ ΛΑΧΕΙΝ. Sic enim Aldus et edd. vett. et MSS. meliores. Quod habet in margine Florentina secunda 1547, λαβεῖν, Triclinius recepit."

The note at l. 112 is well worthy of the correct and acute observation of the editor. Its subject is the establishment of ὅτι, the reading of all the MSS. and early editions, instead of ὅτι; which Canter conjectured, Musgrave approved, and Brunck, Ammonius, and Beckt introduced into the text.

V. 118. ξυνῳκισμένοις; a conjecture of Musgrave is admitted into the text, instead of "συνῴκουν Ald. contra metrum. συνῴκουν King. contra sensum." The editor, it must be observed, is not very indulgent to the faults of his critical predecessors.

V. 245. For φόνῳ, we would admit the editor's conjecture, φόβῳ.

V. 252. Πῶς' δουρὸς γε φίγγος ὑλίσῃ τόδε.

If μι be an admissible conjecture, we should prefer it to γε. The sense seems to require the accusative pronoun.

V. 297. Τὸ δ' ἀξίωμα, κἂν πανοῦς λέγῃς, τὸ σόν. "Λέγῃ omnes edd. vett. et MSS. cum Gellio xi. 4. et Stobæo, p. 173. Sed λέγῃς tacitè correxit Muretus Opp. Tom. III. p. 593."

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* We understand that the Orestes is in some forwardness at the press.

† Not in his republication of Barnes.

V. 347. The learned editor alludes to a metrical canon in his note; which, however, is not expreſſed with ſufficient clearneſs. The rule laid down is this. When an Iambic verſe ends in a triſyllable, the foot preceding the laſt is very rarely a ſpondee. Mr. Porſon ſays *pauciſſimos* hujuſmodi verſus occurrere; and our recollection does not furniſh us with more than two inſtances to the contrary.

Νεμέᾳ, ὅ τ' ἐθλὸς Ἀριμάρδου Σάρδιστι. Æſch. Perſ. 319.
Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων. Suppl. 213; ed. Schutz.

Unleſs the laſt word but one be a monoſyllable, in which caſe, it is common. Perhaps, it would be beſt to ſay, that, in ſuch a caſe, the laſt word but one ſeldom conſiſts of two long ſyllables.

V. 373. The true reading is here reſtored by the editor: "ἄγ' οὖν μ' Ald. MSS. quidam. Ἄγον μ' proximé vero. Legendum enim, detracta lineola (μμ) "Αγ' οὖν cum Magiſtro. v. διαχρῶμαι."

V. 402. ὅμοια, an emendation of Reiſke, is admitted into the text, for ὁποῖα. Reference might have been made to Antig. v. 826, in illuſtration of the ſimile.

V. 425. Ἡμεῖς δὲ πυκτικαῖά γ' ἄμμοροι τέχνων.

This verſe is thus, at length, reſtored to its original purity. Nor does it reſt ſolely upon the ſagacity of the editor, but upon the teſtimony of Euſtathius diſcovered by him. "Totum verſum, ne quid dubites, ita ut editi totidem apicibus exhibet Euſtathius ad Iliad. Z. p. 639, 57; Rom. 499, 6. Baſ."

V. 429. ὦ τῆς ἀάφου δύγατερ ἀθλία τύχης.

At the ſuggeſtion of Markland, ad Iphig. T. 1291, ἀθλία is preferred to ἀθλίας, the reading of former editions.

V. 430. The ſame ſarcaſtic turn, and the ſame readineſs in quotation, which were ſo prominent in the editor's letters to Archdeacon Travis, appear ſometimes in the courſe of theſe notes. "χαίρωσιν, quod pro χαίρουσιν dedit ex conjectura Kingius, ſolœcum eſt. Illum tamen ſecuti ſunt Brunckius, Beckius, Ammonius, Οὕτως αὐτοῖς ἀταλαιπώρως ἡ πόσις διέκειτο."

Mr. Porſon is ſtill more ſevere upon Brunck, in a note at v. 464.

"Is lectore celato, ut facere ſolet, cum alienas conjecturas adoptat, ex Heathii emendatione edidit, Λατοῦ φίλης πλόκους."

V. 574. κρύπτω' ἃ κρύπτειν ὄμματ' ἀρόσιον χρεών.

The Profeſſor does not, however, deny to Brunck his due ſhare of praiſe, for the emendation here cited; which his own accurate

and extenſive reading have enabled him to ſupport, by the teſtimonies of Clemens Alexandrinus, Hermogenes, and Euſtathius.

V. 734. In a note, which contains a variety of acute and inſtructive remark, we find a rule laid down, as univerſally true, to which we think ourſelves able to produce an exception.

"Tragici nunquam ita ſenarium diſponunt, ut pedes tertius et quartus unam vocem efficiant."

How then, we would aſk, is the following verſe to be corrected?

Εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακὴ· Œd. Col. v. 372, ed. Brunck.

Is it allowable to print τρὶς ἀθλίοιν, as two diſtinct words?

V. 768. We heartily aſſent to the editor's conjecture, τίνος πρὸς ἄλλα, "quod et melius quæſtioni reſpondet."

V. 788. ξυνίας τ' ἀριθμῷ πρῶτος ὢν ἐμῶν φίλων.

This paſſage appears to be much improved by the acuteneſs of the preſent editor, and the note is peculiarly worth conſulting, from the accuracy of the critical remarks. We have the ſame obſervation to make with reſpect to the note at v. 1050.

V. 1175. We are bound to commend the caution which this great ſcholar exhibits, in declining to alter the text, when an obvious and indiſpenſable neceſſity does not enjoin it. This is an example worthy of being imitated by all editors; and particularly by him whoſe attack we are next to notice.

Our readers have found, as they probably expected, that, in the view we have taken of the editor's notes, by far the greater part have gained our unqualified aſſent. We would not, however, be underſtood to ſay, that Profeſſor Porſon has done the utmoſt which could be effected by his ſingular acumen and erudition. But he has done all that ought to be expected: for he has amply performed his promiſe. If the text of this edition be not "omnino emendatus," every impartial critic muſt pronounce, that it is "pleriſque ſaltem cæteris editionibus purior."

With the literary part of the work then, we have no fault to find; and we are confident, that, the editor's intentions being kept in view, it will be found well worthy of his high reputation. Among the valuable notes which we have not had ſpace to quote, we muſt mention, for the accuracy of orthographical knowledge which they exhibit, thoſe upon vv. 8, 31, 39, 65, 176, 299, 396, 448, 1102; and, for the canons laid down in them, either diſcovered by the editor, or cited from other ſcholars, the notes at vv. 403, 455, 515, 604, 671, 788, 876, 1172, 1260.

We have already mentioned, that the learned editor has been more ſparing than we could wiſh, in his explanations of the text,

in

in a work deſigned "in uſum ſtudioſæ juventutis:" and we beg leave to point out the following, among many paſſages, in which the perſpicuity and correctneſs of the Profeſſor's illuſtrations would have been highly uſeful: vv. 321, 336, 385, 796, 811, 841, 955, 1000.

We have remarked, in one or two inſtances, the ſarcaſtic manner in which the errors of other editors and ſcholars are pointed out; a practice, in our opinion, however common, yet never laudable. Candor to the faults of others would be particularly meritorious in an editor, whoſe accuracy and learning exempt him ſo much from ſimilar miſtakes.

The work is very correctly printed, and the form of the type elegant; although ſome letters, as the ι, μ, and ω, occaſionally ſeem imperfect. The whole form very exactly reſembles the ſingle plays publiſhed by Morell. We ſhall wait with ſome impatience for the continuation of this uſeful and ſcholar-like work.

ART. V. *In Euripidis Hecubam, Londini nuper publicatam, Diatribe extemporalis. Compoſuit Gilbertus Wakefield, A. B.* Londini; impenſis auctoris, Typis A. Hamilton; Veneunt apud J. Cuthell, Middle-Row, Holborn. 8vo. 1s. 1797.

WE announce this publication with pain; ſince, whatever claims it may have to praiſe for learning or ingenuity, the motives which gave it birth are not creditable to the temper or the prudence of the writer. Let them, however, ſpeak for themſelves.

"Meliore luto ficti, et affectibus benignioribus emolliti, qui verus fructus eſt doctrinæ, ſententiam ferant velim, an vir, nuſquam non a me plauſibus exceptus, atque habitus amice, excuſandus ſit, qui, in ſimili materia verſatus, datam occaſionem mei cohoneſtandi non modo non arripuerit (neque enim id fuiſſem queſtus) ſed tali negligentiâ prætexierit, qualis haud innuat obſcuré, verum contra palam promulget, legentibus univerſis, mea in literas Græcas merita nullius eſſe prorſus pretii; et meinet inſuper indignum utique, de ſuâ ſaltem opinione, qui doctorum cœtibus inſcribar. Sin autem hic ceſſarem, neque acriter calumniam, ſilentem quidem, ſed (ut ille ait) παντος ὑψηλοτερον λογου, propulſarem, gnavi hominis officium per vecordiam pudibundam mihi viderer prodere, et αναλγησιας turpiſſimæ jure poſtulandus*. Sed nec vecors ſum, neque αναλγητος· et militiæ meæ ſignum, quod prius (ut qui per omnem vitam tot incommoditatibus impeditus fuerim, ne dum Etonenſium diſciplinarum, quas in ſummâ felicitate poſuiſſem,

* Mr. Wakefield is in very little danger of falling under this cenſure. *Rev.*

fructus)

fructus) formidaviſſem protuliſſe, certe Hecuba facit publicata, ut audacter proferam; SPECTEMUR AGENDO." P. 38.

Though we have ever been, and ſhall be, the warmeſt advocates for liberality and candour, in the conduct of ſcholars towards each other; and ſhould ſee with the utmoſt pain, any endeavour in an author to exalt his own fame, by ſtifling the praiſe due to another, we confeſs that Mr. Wakefield appears to us to complain here without reaſon. If, indeed, he had publiſhed the very tragedy upon which the learned Profeſſor was commenting; or if he had made it particularly the ſubject of his learned labours, in that caſe he might naturally have expected that ſome attention would have been paid to his remarks, and ſome applauſe beſtowed upon his merits. But, ſince the play in queſtion has never been before Mr. Wakefield as a critic, except in one or two inſtances, which are incidentally touched upon, in ſome of his numerous publications, we cannot be of opinion, that the Profeſſor was bound to mention him, eſpecially in a work which avowedly* aimed at conciſeneſs. Very little notice is taken of Heath, who has commented upon all the Greek tragedies; none at all of Jacobs, who has made Euripides his particular ſtudy. Why then muſt Mr. Wakefield think himſelf ſo particularly injured, and entitled to ſuch ſingular redreſs?

In fact, he has, by this publication, attempted to place himſelf, at leaſt, on a par with the learned Profeſſor; and has raſhly provoked a compariſon, which, notwithſtanding the reputation Mr. W.'s talents and erudition have deſervedly acquired, cannot be favourable to him. It will occur to every attentive reader, that the two publications before us, cannot be conſidered as affording a fair proof of the reſpective abilities of theſe ſcholars: for Mr. W. has attacked his antagoniſt unawares; he has put forth his full ſtrength to oppoſe Mr. Porſon, who avowedly had made uſe only of his "tela ſecunda." The Profeſſor, candidly and explicitly, informed his readers, that they were not to expect any thing "reconditi et exquiſiti," in his publication; but Mr. W. has managed his attack, as if all the powers of Mr. Porſon's mind, and all the treaſures of his learning, had been exhauſted upon this effort. Beſides, a great part of the Diatribe conſiſts of conjectural emendations, which the Profeſſor is indirectly cenſured for not having had the acuteneſs to diſcover. But, be the merit of theſe emendations what it may, and of ſeveral it appears to us conſiderable, we conceive it will be no diminution of Mr. Porſon's

* Ne libellus in ſibrum excreſceret. Præf. p. 17.

reputation,

reputation, not to have found, what he certainly did not ſeek. Mr. Porſon's intention was, to give to the world, as correct a text as the materials in the poſſeſſion of the public would allow, without beſtowing much time or pains, on the probable means of remedying every defect: Mr. W. argues on the ſuppoſition, that he ought to have performed what he neither deſigned nor promiſed; and therefore, however great his own ſkill may appear, he, in fact, gains no victory, becauſe he contends without an adverſary.

For our parts, we cannot be pleaſed with this ſpecies of contention: our ardent wiſh is, that all the feuds of the learned ſhould be extinguiſhed; and that all, who are qualified, would unite their exertions to inſtruct and enlighten mankind. Let the hitherto proverbial jealouſy of authors, that *genus irritabile*, be exploded; and let the ſelfiſh ſpirit "that bears no rival near the throne," be univerſally diſcouraged and reprobated. We ſhall hail, with due applauſe, every attempt to explain the ſenſe, and clear up the obſcurities of ancient writers; but ſhall think ourſelves bound to diſcountenance every effort, which originates in the vain deſire of riſing, by depreſſing the reputation of another.

Let us, however, examine ſpecifically, ſome of the charges brought againſt Mr. Porſon.

"Recte dicit, v. 896, in Æſch. Eum. ita ſcribendum eſſe:

ναοσς ατιμον' οιζυος δεχυ δε συ:

non οιζυσ. Sed enim egomet *(ſi quid loquar audiendum)* tribus abhinc annis, non aliter in editione meâ verſum ipſiſſimum exaratum dederam." P. 6.

Here Mr. Wakefield muſt give us leave to obſerve, that his page is ſo naked, and ſo deſtitute of *almoſt all* the marks, by which Greek Types are generally accompanied, that a reader might, in the inſtance alluded to, really be ignorant of his intention to depart from the received mode of printing the word, unleſs ſuch an intention were expreſsly declared. But there is no note in Mr. W.'s edition, in which ſuch a deſign is intimated.

With regard to the merit of the emendations, reſpectively propoſed by theſe two ſcholars on a faulty verſe in Sophocles, which is the ſubject of the next ſentence, the opinions of the learned, will not, probably, be ſo deciſively on the ſide of Mr. W. as he expects; yet all muſt allow him deſerving of praiſe, for the accuracy of his ear, in pronouncing the verſe in queſtion, corrupt, and for ingenuity in the endeavour to remedy the defect.

The charge which follows, ought not to have been expreſſed in ſuch ſtrong and unqualified terms: for when Mr. Porſon aſſerted,

asserted, that "in Euripide usque ad hunc diem semper editum est οἴγος," he might either refer to those editions, which comprehend a larger portion of his works, than any that Mr. W. has edited; or he might not be aware of Mr. W.'s intention of varying from the usual mode of printing οἴγος, any more than in the instance of οἰζυος, because such an intention is not declared in his notes; and because he certainly adopts great latitude in printing a Greek text.

The observation on v. 13, has had our concurrence, in our account of the Professor's edition.

τριταιον ηδη φεγγος αιωρουμενος* : v. 32,

Hæc V. D. "Mira locutio, τριταιον φεγγος, pro simplici τριτον. Uno tamen exemplo se ipse Euripides defendit." Hippol. 275.

πως δ' ω, τριταιαν γ' ωσ' ασιτος ημεραν;

"Incogitantiam equidem V. D. satis mirari nequeo. Nimirum, quisquis αιωρειται τριταιον ημεραν, per *tres dies*† αιωρειται· qui vero τριτον ημεραν, per unum solum modo ex tribus. Optimè et Græcissimè D. Johannes, xi. 39, Κυριε, ηδη οζει· ΤΕΤΑΡΤΑΙΟΣ γαρ εστι. Age vero substitue τεταρτος, et omnia corrumpes ac pessum dabis: nec τριτον tamen minus Euripidis menti disconveniret, nisi verborum tenorem mutes, et ingenium constructionis. Hoc autem, sit licet non nihil inconstantiæ scriptoribus, generaliter verum est et rectum. Ut, quid velim, breviter definiam, τριταιος ημερα in eâdem re successionem denotat; τριτος, non item." P. 9.

Notwithstanding these observations, we still conceive the Professor to be in the right. Τριταιος, of itself, implies duration, and, therefore, φεγγος, is redundant: or τριταιον, is put for τριτον: for, we have no doubt, that the following expression would represent the meaning of the poet correctly:

τρίτον τόδ' ἤδη φέγγος αἰωρούμενος.

Mr. W.'s quotation from John is not in point, and consequently, the reasoning from it will not apply against the Professor's observation. In one word, these numeral adjectives in αιος, are usually applied as the epithets of *persons*, and not of *portions of time*.

We are happy to observe in this page, a candid acknowledgment of the Professor's merit in a particular instance:

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* Such is the naked form of Mr. W.'s Greek text.

† We must remark two errors in this sentence; τριταιος and τριτον, for τριταιαν and τριτην. See also τριταιος and τριτος, afterwards. Solummodò is a word not of the best ancient authority, though used by Pliny the elder, and Quintilian. Tantummodo is preferable, as of a purer age.

"Quod

quod V. D. λαχειν conjicit vice λαβειν, ingeniosum est, et probum puto."

V. 53. For πολλα, Mr. W. conjectures πολι. But this, and many other ingenious conjectures, which are to be found in the Diatribe, will not detract from Mr. Porson's reputation, unless it be proved, that he was incapable of explaining the text, that he sought in vain for a remedy, and lastly, that Mr. W.'s emendation is most probably correct.

V. 68—74. In his remarks upon these lines, some of which are expressed with considerable obscurity, Mr. W. does little more than confirm a conjecture of Mr. Porson, "de clausularum, ω πολια χθων, ω σκοτια Νυξ, transpositione." P. 11.

V. 79. Mr. W.'s conjectural line;

ὃς, ΜΕΝΟΣ αιχμη ΛΙΓΥΡΑ Τ' εμων,

appears to us much preferable to the editor's, though corrected with the aid of Reiske.

ὃς μένος ὑσμὴ ἄγχυρ' ἄτ' ἐμῶν.

Mr. W. proceeds to contend, that ἰλιάδην, v. 100, is absolutely wrong, and ought to be read ἐλιάδην; that χρυσοφορε, v. 154, ought to be χρυσοφοβε; that πῶι δ' ἥσω, v. 165, should be πως μ' ἥσω, or πῶι πόδ' ἥσω; that πήματ', v. 168, should be ῥήματ'; and that ἐξίπλαξας, v. 181, is, "in ultimam barbariem relegandum dicendi genus." These conjectures, to use his own phrase, (p. 29) "aut recta sunt aut non": they certainly discover ingenuity; but we do not, on that account, conceive that censure attaches to Mr. Porson, who did not profess to publish a perfect text of the Hecuba, but one more perfect than has hitherto appeared.

καὶ μὴν, ἐμοιγε, ζωντι μεν, καθ' ἡμεραν
κἀι σμικρ' ἐχοιμι, παντ' αν ἀρκοντως ἐχοι·
τυμβον δε βουλοιμην αν ἀξιουμενον
ΤΙΜΩΝ ὁρασθαι· δια μακρου γαρ ἡ χαρις. V. 321.

"Versus longè nobilissimos, quorum structuram, in procinctu licet stantem, VV. DD. haud intellectam habuere, prout distinguendos arbitror, ac legendos, unâ operâ exhibui. Vulgo post ἡμεραν interpungunt insulsissime; sed, utcunque exemplis parum indigeamus, ita pessime factum esse te docebit vel unus noster ad Med. 1020. Elect. 235. Teleph. frag. 22. Insuper, mi lector! inter ζωντι ac τυμβον pulchra oppositio se prodit. Rescripsimus autem τιμων pro τον εμον: si vero V. D. aut quivis alius illorum,

—— qui esse primos se omnium rerum volunt,
Nec sunt ——

vel exemplum singulare nobis unde unde eruere valebit, verbi ἀξιουσθαι sic positi sine substantivo, pro κοσμιεισθαι, libenter conjecturam repudiabimus. Græcas interea calendas patienter, dum hoc fiat, exspectemus.

Rursus,

Porſon, ſi γονιμος pro γονιμος, *nobilis*, laniore ſenſu ſæpe poterat, TONIMON a veſtigiis literarum TONEMON, de veteri Scripturâ, propius abſuiſſet. Sciſcant doctiores, et rectiora proferant: nam locus omnino corruptus circumfertur." P. 19.

We have no heſitation in declaring, that we think the punctuation of this paſſage improved, by the ſuggeſtion of Mr. W. As to the indiſpenſable neceſſity of a genitive caſe after ἀξιωμαῖον, this is one of the points upon which we hope to ſee Mr. Porſon's opinion; ſince he will, probably, directly or indirectly, notice ſome of his aſſailant's obſervations. If he be induced to deliver his ſentiments fully upon ſome of theſe queſtions at iſſue, and if he be ſtimulated to render his future publications of the plays of Euripides ſtill more explanatory, the public will gain conſiderably by this conteſt. Yet we muſt repeat, that we ſhould have been much, much more glad to have ſeen the ſame end effected by a liberal and temperate animadverſion, on the part of Mr. Wakefield: inſtead of reading a publication, in which unfounded ſpleen and reſentment, are too apparent, not to detract from the praiſe due to its literary merits.

Art. VI. *Benjoin's Tranſlation of Jonah.*

(Concluded from our laſt, p. 506.)

IN purſuing this ſubject, which we have already treated with ſome degree of extenſion, we ſhall begin by obſerving, that Mr. B. continues the ſame Rabbinical ſuperſtition concerning the Keris and Ketibs*, that is, marginal readings, which are

* We were not, at firſt ſight, aware of the great propriety of Mr. B.'s ſending us to the French for the art of pronunciation; but upon recollection, their whole language is made up (much to the *facility* of learning) of the moſt elegant Ketibs and Keris. *Ketib*, ſignifies, *written*, *Keri*, *pronounce*. Thus *Ketib*, (it is written) *parlez*; *Keri*, (pronounce) *parlé—Ketib vous*; *Keri vous—Ketib, François*; *Keri, Francé*, &c. &c. When Mr. B. publiſhes his promiſed work on Hebrew accents, we hope he will illuſtrate the analogy between Hebrew and French. Perhaps, his friends, the Talmudic writers, may (for they are ready to prove any thing) furniſh him with hints. But we muſt apprize him, that at preſent, till we ſee good arguments to the contrary, our belief is, that after the diſperſion of the Jews, their language became corrupt, *ut teſtatur Chaos illud linguæ Rabbinicæ, et informis* OPUS TALMUDICUM, *cui ſtylus horridus, monſtroſus*, &c. Walton.

found

found in the copies of the Old Testament. Let us try the consistency of his assertions here also.

"The word *Keri*, is the imperative of *Kara*, to pronounce or read. It signifies, that the word in the text to which it refers, though it might according to the manner in which it is written, have the same pronunciation in the *Keri* in the margin, yet should be understood with respect to its meaning, as if it were written with the very letters of that Keri. The word in the text so referred to, is, therefore, never read at all," &c. P. 58.

The origin of these Keris and Ketibs, he deduces on the authority of Elias Levita, from Moses.

"The Keri and Ketib, are traditio Mosis a Monte Sinai;" by which he means, says Mr. B. that "the Keri was observed by Moses ever since he received the law from Mount Sinai. Moses communicated the Keri, *verbally*, to the Israelites, while they were in the Wilderness, &c. He taught them, that the word which he had written in such and such a manner, must be understood, as if it were written in such another manner. He communicated to them his reason for every one." P. 59.

To the same purpose, speaking of the writings of the minor Prophets, he says, p. 64,

"As to the Keri that *is* found in the writings since Ezra came from Babylon, their authors verbally explained their proper significations to those who lived in their own time: and that these writings might be the better understood by their succeeding generations, they at once placed the Keri in the margin, in the same manner as they had done with the Mosaic writings," &c.

Is it possible to find a more ridiculous jargon of superstition? On what authority are we to believe that Moses and the prophets placed any marginal readings in their writings? Does Scripture even hint, in the most distant manner, at such a proceeding? Is it consonant with the truth and dignity of such holy men, that even in the very infancy of instructing mankind, they should have adopted that juggling style of writing one word, and burdening the memory with a caution, that they were, "in their mind's eye," to keep quite a different one in view? What necessity was there for such a practice? What could forbid their inserting at once, the express word which conveyed their express meaning? But now, be the sanction of Elias Levita's and Mr. B.'s joint authority what it may, no Christian could receive them as traditions from Moses; our Saviour having so pointedly reprobrated the practice, reproaching, in the most unqualified manner, the Pharisees, for *making the word of God of none effect through their* TRADITIONS.

Mr.

Mr. B. (and we have no choice but to take him in his own way, for all our authorities are proscribed by him) produces one Keri, on which we would readily rest this whole matter; and would ask any person of a sound mind, if he can possibly bring himself to think, that it could have been intended by the original author, to have inserted such an unmeaning alteration? 1 Chron. xxii. 7, it is said, *And David said to Solomon, my son*, &c. The original text was to *Solomon* HIS *son*,—Now can we conceive, that the author of the Book of Chronicles, treating of the sum of the Jewish Story, could have had the folly to make such a variation, and burthen the memory about such a trifle, and which after all, is not of the smallest consequence; as either reading, *my son*, the vocative, or, *his son*, the dative, is equally applicable to the context? We wonder where Mr. B.'s delicacy was, when of all the Keri which he might have produced, he chose to single out those from Deut. xxviii. 30. and the 2 Kings xviii. 27. We will not contaminate our page by remarking upon them. We need not mention more on this subject, on the idle assertion, that no Keri points at any error in the text, (p. 61) or on the vague foundation upon which the Keri never written, stood, namely, on learned men's private recorded notes! &c. (p. 62) but only enter our protest against the appointment of Mr. B. so notoriously devoted to Rabbinical superstition, to sit in judgment upon such learned men as Lowth and Kennicott, or to dictate principles of sound faith to sober minds.

Here then we shall not scruple to profess our notions of all these matters. We have no idea of the possibility of the integrity of the Hebrew text, to that extravagant nicety which Mr. B. asserts; because nothing short of perpetual miracle, could have brought it down to our times, or, indeed, could continue it onward; because the testimony on that behalf is often various, if not contradictory, and the authors who record it, particularly those of the *Liber Cabulæ*, palpably full of superstitious conceits; because of the internal evidence, namely, the unworthiness of the means and rules by which Ezra is said to have guarded the transmission of the text; because of the credibility accruing to the holy Scriptures from its substantial worth, by which, notwithstanding little imperfections inseparable from books frequently transcribed, faith has room to exercise itself, and, *on conviction*, to choose the better part; and lastly, because of the concurrent opinions of learned men, who have been, from their opportunities and studies, most competent to judge.

We cannot allow the idea, that there ever existed, what is called, the great assembly, with Ezra, Haggai, Malachi, &c. at their

their head, contriving rules for the preservation of the purity of the text; because it was a matter, which in their time, was never questioned; because inspired writers and prophets could not well sit in deliberation with others of unenlightened minds, upon the *very essentials* of religion*; it is contrary to the methods of God's dealing with men; because the inspired prophet would, without an effort, have been enabled to declare the good pleasure of God in this respect also; at all events, could not have wanted the assistance of men of human wisdom; and because the very records of the personages composing this assembly, are at variance with each other.

The credibility of Ezra's copy being continued to this day, is totally unsupported—First, we are to suppose upon the credit of *Jewish writers*, that there has been a succession of men, whose office it was to guard the transmission of Ezra's copy; which writers, lived above fifteen hundred years after the time of Ezra, and of course must be very incompetent witnesses, giving only, what is styled, *hearsay evidence*, having nothing to advance but what they received from others of like infirmity with themselves. Secondly, we have to get over an insuperable embarrassment, if ever there were such a succession of guardians, that all their memories were *perfect*, all their *private notes*, (p. 62) agreed to a tittle, and that during so long a period, there never was any change made by *infirmity* or *design*, in the most minute particular. Lastly, we must admit, that the famous Ægyptian copy, seen by Maimonides, by which he corrected his own, was incontrovertibly the true copy of Ezra's archetype. Every thing seems to depend upon this circumstance.—We are told, that this Ægyptian copy was brought from Jerusalem. Maimonides's copy, before he corrected it, agreed, doubtless, with all the received ideas of perfection. He afterwards deemed the Ægyptian copy more correct, but how are we to determine about the correctness of his judgment?

Mr. B. dwells much upon the uniformity of all MSS. now in use in Jewish synagogues. Be it so. This is no proof of the originality or truth of the copy. For it is well known, that the Jews, struck with superstitious ideas of the value of the Masoretic lucubrations, destroyed all copies which varied

* Scripture, so far from countenancing this idea of Ezra's consulting with others, declares most peremptorily, a quite contrary doctrine. And on the second day, were gathered together, the chief of the *fathers* of all the people, the *priests*, and the *Levites*, unto EZRA THE SCRIBE, *even to understand the words of the law.* Nehem. viii. 13. Can there be a plainer declaration that *Ezra taught*, not *consulted?*

from

from the Maſorah. Hence no copies now extant, are more than 800 years old: and hence it is eaſily to be imagined, that modern copies will be uniform in the ſynagogues, for they will admit none which vary from the Maſoretic decrees. In the beginning of the 16th century, ſays Dr. Kennicott, the Jews univerſally preferred modern MSS. becauſe they had "*Maſoram copioſiorem, textuque ad Maſoretica decreta magis reſictum.*" Diſs. Gen. ſec. 60.

With reſpect to the Maſorah, we cannot but ſmile at Mr. B.'s diſtinction without a difference, that the written Maſorah, which we now have, is only an explanation of the real and original Maſorah, delivered verbally from Moſes, through all ſucceſſive ages, till after 500 years after Chriſt; when it was recorded in writing, in the points. Can a reaſon be aſſigned, why it ſhould have been written at that period, and not before? not even in the times of captivity? When the very letter of their language was forgotten, was not the *verbal Maſorah* in more imminent danger of ſinking into oblivion? In every view of the ſubject we are clear, that there could not poſſibly have come from Moſes, any of thoſe juggling communications, which Jewiſh tradition aſſerts with ſuch raſh preſumption. The invention of points ſerved to eſtabliſh the ſenſe and pronunciation of each word, as received at *that** period, and no more. Hence the pointed text, ought to be looked upon as a very ancient and original comment, or explanation of the ſacred writings; and in this light, we think, that they who decry the uſe of points indiſcriminately, have not rightly conſidered the matter. They deprive themſelves of a help of no mean ſort, a help of great antiquity.

The Keri are reconcileable upon no other principle, than that they are collations of MSS. The very Keri which Mr. B. has quoted from the 1 Chronicles xxiii. 7, cannot be looked upon, ſeriouſly, in any other light. Such an immaterial variation would be downright nonſenſe upon any other ground whatſoever. All theſe matters are the works of learned men. The wiſer invented points, and inſerted the Keri, &c. the leſs informed and more ſuperſtitious went into all that jargon of Maſorah, which is found in ſuch bulky additions, as the time has run on. It is not to be wondered, that modern Jews ſhould at length revolt at ſuch a farrago, and call it merely explanation of old traditions. Hitherto we have been ex-

* Doubtleſs, to counteract the effects which would naturally ariſe, in conſequence of their diſperſion, and to be the beſt guide which they could deviſe, (but it is very imperfect at beſt) to preſerve an unity of ſound and interpretation, in their ſtate of varied ſeparation.

tremely limited as to the nature of our remarks: For, as Mr. B. rejects all the authorities which oppose the Rabbinical doctrines, we were constrained to compare the parts of his assertions together, and shew their inconsistency. We now are at liberty for the remainder of our observations, to proceed in the more usual way.

If the reflections which we have thrown out upon these subjects, should suggest an opinion, that Mr. B. possesses a warm imagination, and by no means a *sound* judgment, perhaps the following will place it beyond all doubt.

First, of his *political* judgment. In his new plan for a correct translation, he advises a collection to be made of a hundred MSS. from the several synagogues in the various capitals of Europe, but all must agree with Ezra's rules, as recorded by Maimonides. Now what necessity, if they are all to be literally alike, to gather them from such a variety of places? Three or four MSS. must be obtained, if possible, from *Jerusalem*. He then advises, that the Senate (this is a *Cambridge* phrase) should decree, that *every fellow who shall have convinced them, that by his exertions, he has made himself capable of being one of the translators, shall be either immediately honoured with a* DOCTOR'S DEGREE, *or indulged with leave of* MARRYING, *without forfeiting his fellowship*, &c. The former of these can scarcely be deemed a reward, because every person of decent abilities, succeeds to it in course, if he wishes to proceed so far. The latter would, in many cases, be the greatest misfortune which could befall the poor unbeneficed fellow of a college. Without means to support a family, without the conveniences of even a cottage to lodge them, racked with cares, and stunned with noise, he would, certainly, be very likely to sustain the venerable part of unfolding the great truths of religion, and correcting in serene deliberations the complicated errors of past ages.

Let us see also his *chronological* judgment. The affectation of chronological accuracy in this work, cannot escape the most superficial reader; it is therefore a fair object of criticism. P. 46, speaking of the Jerusalem Talmud, he says, "it was composed about 4230 years of the world, that is, about the *latter end of the fifth century*, and nearly thirty years *before the Babylonish Talmud* was finished;" but p. 48, he tells us, "the Geonim of Tiberias, introduced these points to general use, about the period we have mentioned, namely, *after the finishing of the Babylonish Talmud*, which was about 4260 of the world, 900 years after Ezra, and about *the beginning of the fifth century*." In the table of errata, this is corrected thus, "read 854 years after Ezra, about the *end* of the fifth century."

How

How can the end of the fifth century be only 852 years after Ezra? Ezra flouriſhed 458 years before Chriſt; the latter end of the fifth century muſt be, therefore, ſomething more than 900 years after Ezra: without the correction of the errata, there was a great blunder, and with it a worſe. A chronologer does not uſually expreſs himſelf with ſuch latitude as Mr. B. Speaking of Ezra, he ſays, both in p. 17 and 27, "He collected the ſacred books about 400 years before Chriſt." Ezra went up from Babylon to Jeruſalem, 458 years before Chriſt: this can hardly be ſtyled about 400. If all hiſtorians wrote in this manner, annals and records would ſoon be uſeleſs.

The tranſlator of Jonah certainly may be expected to be more than uſually correct, in his accounts of the hero of his labours. Mr. B. ſuppoſes with the Hebrew commentators, that "Jonah was the ſon of the woman who ſuſtained Elijah," (p. 75) and that he was *the young man of the prophets*, who was ſent by Eliſha, "to anoint Jehu, King over Iſrael," (p. 76). And, on p. 77, he ſays, "it is probable, that Jonah propheſied at Nineveh, about 700 years before Chriſt." Is Mr. B. aware of what an improbable, not to ſay impoſſible, age, he will make the prophet Jonah, by this ſtatement? He muſt have been 20 years old at leaſt, (for he is ſtyled a *young man* of the prophets, whoever he were who was ſent, 2 Kings ix. 4) when he anointed Jehu; but this tranſaction took place 884 years before Chriſt; and he propheſied at Nineveh 700 years before Chriſt; ſo that at the time he propheſied, he muſt have been 204 years old at leaſt! Is it probable, or indeed poſſible, that a man of that great age, ſhould have been choſen to travel from Jeruſalem to Nineveh, to bear the fatigues and perils of a ſea voyage, and to preach throughout the vaſt city of Nineveh of three days journey, Jonah iii. 3. If he had been enabled by God to have done this, certainly ſome record would have remained, of one of ſuch unnatural length of age, performing ſuch laborious offices*. Mr. B. falls into all this difficulty, from ſurrendering up his judgment to Jewiſh commentators.

All learned chronologers place Jonah about the year 800 before Chriſt. But the author of the books of Kings, does not give the moſt diſtant hint, that the young man of the prophets, ſent to anoint Jehu, was Jonah; neither, indeed, does he give any intimation who he was. As to the Jonah the

* The advanced age of Abraham and Sarah, when Iſaac was promiſed, is expreſsly named. And the promiſe of a ſon to the Shunamite woman, her huſband being old.

ſon

ſon of Amittai, mentioned 2 Kings xiv, 25. he is expreſsly ſaid to be of *Gath hepher*, in the tribe of *Zebulon*; whereas, if Jonah were the ſon of the woman of Sarepta, who ſuſtained Elijah, he would have been named of *Sarepta, which belongeth to Zidon.* But ſuppoſing that Mr. B. made a *trifling* miſtake of 700 years before Chriſt, for 860, ſtill he could not have been that woman's ſon, nor the young man of the prophets; for then he muſt have been, at the time of his prophecy, 104 years old at leaſt, which is ſtill highly improbable. There is no authority for either of theſe ſuppoſitions, and the whole reſts upon the fancy and ſurmiſe of Jewiſh commentators. It is ſufficient to know, that Jonah was ſent to warn Nineveh of God's anger againſt the ſins of the people; all other particulars of his life are unknown: we are not told his age, neither does the credibility of the ſtory of Jonah, depend upon any of theſe adventitious circumſtances*.

We will examine only one point more, the *theological* judgment of Mr. B. We are at a loſs to determine, why, with his apparently ſhallow ſtock of learning, he ſhould enter the maze of ſceptical inquiry; and diſcuſs, for what reaſon Jonah diſobeyed God, why he refuſed to go upon his miſſion, &c. &c. Nothing, ſurely, can have cauſed this attempt, but his blind attachment to Jewiſh commentators. He brings forward two

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* Mr. B. in his Chronological Table, makes David begin to reign two years after Saul, dating from his unction by Samuel, 1 Sam. xvi. This differs from all chronologies, and is directly in oppoſition to the text, 2 Sam. ii. 1. Blair's chronology, rightly ſtates Saul to have been made King, 1095 before Chriſt, and David 1055; an interval of forty years. But, without reference to any mode of reckoning, Mr. B. makes *only ten years from the commencement of Saul's reign, to David's actual poſſeſſion of the throne.*

We cannot help noticing alſo, the confuſion of dates which occurs, p. 29. When Simon the Juſt, was added to the great aſſembly, 300 years before Chriſt, according to the Liber Cabalæ, Mr. B. ſays, "about this time died Ezra, &c." And, "about this time the Jews who had ſettled among the Samaritans, begged to be admitted to join the Jews of Jeruſalem, in building the temple."

Here are two events diſtant from each other, no leſs than 58 years, claſſed under one denomination, "about this time." The temple was finiſhed in the ſixth year of Darius; 2. the ſon of Hyſtaſpes, (ſee Blair) 516 years before Chriſt, and Ezra went up from Babylon to Jeruſalem, 458 years before Chriſt. We ought not to have ſuch errors from a man, who dates ſome of his events after three different computations at leaſt—the coming out of Egypt, the year of the world, and the year before Chriſt.

of them upon this occaſion, Abarbenel and Alſhich: and here, contrary to his uſual cuſtom, he does not place implicit confidence in their opinions, but dares to think for himſelf. Here, therefore, we muſt conſider ourſelves as in poſſeſſion of his beſt judgment; rendered correct, by ſeeing the errors of others, and matured by deep meditation.

"Having informed myſelf of the opinions of theſe learned men, I am enabled with more facility to offer my own. Jonah knew, or apprehended, that the inhabitants of Nineveh would turn to God, if he announced his miſſion, and that the wickedneſs of Iſrael would be the cauſe of their falling into the hands of thoſe very Aſſyrians, if the latter were not deſtroyed; he, therefore, avoided the opportunity of being informed by his God WHAT he ſhould announce at Nineveh; and thereby endeavoured to prevent the deſtruction of his brethren." P. 81.

Can we call this obſervation otherwiſe than puerile? Could a Prophet, to whom had been communicated a large meaſure of the ſpirit of God, have thought to fruſtrate the deſignations of Providence? The whole ſtory marks juſt the contrary. What need have we to be arguing upon the mind of the Prophet at all? If we muſt do ſo, his pride and unwillingneſs to denounce judgments which might not, in conſequence of the repentance of the people of Nineveh, come to paſs, are reaſons ſufficient to ſatisfy all unprejudiced perſons. But ſurely this is the ſtrangeſt conceit that ever was formed in the human mind. We muſt underſtand, it ſeems, that the Prophet meant to ſet up Nineveh as a conductor, to draw off the lightning of God's wrath, and prevent it from burſting upon the otherwiſe devoted heads of Iſrael! * No reaſon is aſſigned in Holy Writ; and, therefore, we are not bound to aſſign any. It is a matter left open to the conſideration of mankind: but yet it muſt not be thought of with folly and impiety. We are aſſured that our Lord himſelf ſanctioned the credibility of Jonah's hiſtory, repreſenting his miraculous preſervation as a type of his own death and reſurrection.

Mr. B. writes Engliſh rather in an agreeable ſtyle, and ſo far has conformed himſelf to one of *his leading qualifications* of a

* If any one wiſhes to form a juſt eſtimate of the underſtanding of Rabbinical commentators, let him read the reaſons which Mr. B. mentions as alledged by them, why Jonah diſobeyed God. One of them makes Jonah *Animæ prodigum*, wiſhing for puniſhment on his own head, to ſhow the Jews the danger of diſobedience! Not in this ſenſe did St. Paul, Rom. ix. 3, wiſh ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν. See Dr. Bandinel's admirable ſermon on this ſubject, at the end of the Bampton Lectures.

good translator, namely, the competent understanding of the language into which he is to translate! His translation also bears *a semblance* of fairness; containing his own new translation, the old version, and the arrangement and literal sense of the Hebrew words, all set forth in one view.

"CHAP. I.

וידי דבר יהוה אל יונה בן אמתי לאמר׃

Translation.

1. When the word of the Lord was with Jonah the son of Amittai, saying,

Old Version.

Now the word of the Lord came unto Jonah the son of Amittai, saying,

The Arrangement and literal Sense of the Hebrew Words:

When was word Jehovah to Jonah son Amittai saying"

Here, like all other new translators who affect to bring forward latent meanings, and forced constructions, Mr. B. lays himself open to question and correction. He is not, we are told, a youth; but his judgment is far from being matured. He gives us, p. 14, a lamentable account of the ignorance of the Jews, as to their abilities to interpret their own language; perhaps he himself is a proof of the *correctness* of mind to be obtained from the schools of the Jewish commentators.

One difficulty necessarily drives him into forced interpretations, which is, his first principle, that the text remains at present exactly as it came forth from the original writer. Hence almost all his emendations arise from torturing words into meanings different from that which they naturally have. Thus, ch. ii. 6. The old translation has it, "The waters compassed me about even to the soul: the depth closed me round about, *the weeds were wrapped about my head.*" Mr. B. contends that the last words should stand, *destruction hovering over my head;* and, in his Hebrew arrangement, "destruction *controling* to my head." Here he leaves his Rabbinical guides; and, in a vein of triumph, at his own sagacity, adds, "I would not debase the purity of the translation with the alloy of the fabulous conjectures of some commentators." P. 162. Mr. B. thinks that the old translation "enervates and disjoints the very climax," &c. (p. 156). Let us first try the matter on this ground. *We* say, the very poetical turn of the verse requires סוף to be rendered *weeds*, and not destruction. In the preceding verses, the Prophet, according to Mr. B.'s own translation, had been lamenting his being "in the depth of the abyss," (v. 3); "in the very bosom of the sea—all thy billows and thy waves carried me down," (v. 4); "I was banished from thy regard," (v. 5); and then, in v. 6, he

tranſlates "yea," (a plain affirmation of what had been before ſaid) the water had encompaſſed me even to the ſoul! I was encloſed in the abyſs"—All the ideas are of depth, of being out of God's ſight, and regard by reaſon of the abyſs," &c. What then ſhould follow? In the true ſpirit of the Hendiadys, which prevails through Hebrew poetry, a repetition of the depth is not only natural and allowable, but extremely beautiful.

The depth cloſed me round about!
The weeds were wrapped about my head.

Now, that ſpeaking of weeds wrapping him about, was ſynonymous with depth, Mr. B. may infer from Theophraſtus. In his Lib. Stirpium Hiſtoriæ 4, cap. 7, he ſpeaks of three ſorts of Algæ; two of them he calls προσγεια, growing on the ſhores, and near the land; the third, βάθιον or πελάγιον, growing in the depths of the ſea. Modern experience juſtifies this obſervation. To ſay, therefore, that the weeds wrapped him, was as much as to ſay he was in the depth of the ſea: the very idea which pervades the whole prayer of Jonah in this place. We own that, abſtractedly ſpeaking, deſtruction hovering over the head, is not an unpoetical idea. Many other poetical ideas might have been *invented*; but the original cannot ſignify *deſtruction* in this paſſage, with the leaſt degree of ſenſe or propriety. Nunc non erit his locus. But, *meritis expendite cauſam.* The word סוּף, occurs ten times in the Old Teſtament; twice in the book Exodus; once in the Prophet Iſaiah; and, in our preſent ſubject, it ſtands ſingle, and *muſt be rendered weed, Alga, Carectum, juncetum*, &c. Five times in the Pſalms; and once in Jeremiah we meet with the combination יַם סוּף, the *ſea of weed*, the emphatical deſcription of the *Red Sea.* Why then are we to depart in this inſtance from the uſual force of the word? We cannot ſacrifice to Mr. B.'s vanity or judgment. We have nothing to do with סוּפָה, that word is not to be found, in one ſingle inſtance, confounded with סוּף.

We muſt alſo notice his tranſlation of חבוש. In his tranſlation he interprets it *hovering*; in his verbal arrangement *controling*:—we cannot conceive upon what grounds. חבש is univerſally rendered *ligavit, alligavit, accinxit*, and by Metonym. *ſtravit, inſtravit, jumentum ſcilicet, quod ſit ligatione cingulorum.* On what pretence, then, can it be rendered otherwiſe than by ideas of *wrapping, encircling*, or *covering?* We have yet to learn what *controling to my head*, can poſſibly mean.

Chap. iii. 9. מי יודע ישוב ונחם. Mr. B. here introduces a new rendering, interpreting מי whoever. מי is an interroga-

tion. He introduces, however, his Hebrew friends to help him out. But he is not aware that their comment turns upon the word יתי, not מי. They contend for a meaning about conſciouſneſs of ſin; not whether מי ſignifies who, or whoſoever. Thus Alſhich, on the words *who knoweth*, gives the idea *who is conſcious of ſin?* Let every man turn from what he is conſcious, &c. and thus, in the interpretations of Jonathan, Yarchi, and Aben Ezra, the meaning is who knoweth? or, rather, who is conſcious of ſin? But there is no neceſſity for rendering it *whoſoever*. מי is clearly an interrogative: the ſame expreſſion occurs, Joel ii. 14. Compare alſo Eccleſ. iii. 21, and vi. 12; where the ſenſe is perfectly defined, and muſt be rendered *who*, not *whoever*.

Chap. iv. 2. Nothing can be more truly ridiculous, not to ſay falſe, than the claudicant lines, printed as blank verſes, in which all ſenſe is ſacrificed to abſurd and groundleſs ſyſtem. Mr. B. tranſlates the paſſage thus:

> "So he prayed unto the Lord, and ſaid,——
> Hear my prayer, O Lord, *in theſe my words*,
> While I am yet upon the earth:
> That I have been forward in haſtening to Tarſhiſh was
> Becauſe I know thou art the gracious, the merciful,
> The long-ſuffering God! compaſſionating,
> And relenting in puniſhment."

and, to ſhow the utmoſt exactneſs, in his Hebrew arrangement he renders it:

"And prayed to the Lord and ſaid Oh! Jehovah *truly this my word* while my being upon my earth upon thus I have forwarded to haſten to Tarſhiſh for I know that thou God gracious and merciful long wrath and abundant mercy and conſidering upon the puniſhment."

Can any thing well be more prepoſterous? הלוא זה דברי *in theſe my words*. It is not poſſible to conceive a falſer rendering. Where is הלוא any other than a negative interrogation? The old verſion, *was not this my ſaying?* is perfectly conſiſtent. Did I not ſay that I ſhould be diſgraced as a Prophet, becauſe thou art gracious, and wouldſt forgive Nineveh upon repentance? and thus my denunciation of deſtruction would not be accompliſhed, whence I ſhould be deſpiſed, &c.

Chap. iv. 4. 9. חרה is the fretfulneſs of anger, *irritability*, not *anxiety*. But Mr. B. preſſes the word into the ſervice of his ſtrange hypotheſis, as tending to reſcue Jonah from the charge of preſumption, and indecorous language to God; a charge, of which doubtleſs he was guilty. He well explains his own motive for his flight, becauſe his vanity would ſuffer

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from his being deemed a false prophet, when the Divine Mercy should accept the repentance of Nineveh, and avert its doom.

There is such a *semblance* of fairness (as we before observed) and such an *affectation* of critical nicety in the whole of this work, that we cannot refrain from pointing to some particular passages of this sort*.

Ch. i. v. 1. ויהי דבר יהוה v. 3. ויקם יונה לברח—*When* the Lord spake to Jonah—*then* Jonah arose. This is not according to the usual Hebrew idiom, mentioning events which took place at the *same* period of time. The preposition ב is usually prefixed: see Psalm cxiv. 1. When Israel went out of Egypt, בצאת ישראל ממצרים. If the translation is future, then the two *vaus* express successive events; Judges ix. 22, 23. When Abimelech had *reigned* three years (it should be *ruled*) then the Lord sent, &c. וישלח אלהים—וישר אבימלך—Mr. B. adopts this mode of rendering, because, he says, the first ו can refer to nothing going before. That, by the way, is begging the question. Who can say, whether the book Jonah *ab origine* stood perfectly single, and was not a part of the book, or a book of the Prophets? But what needless difficulties arise from his over-scrupulousness! ו is rendered, in the first verse, *when*; 3rd, *then*, or *and*; 5th, *and*; 7th, *but*; &c. &c.

Ch. i. v. 2. We think we may defy Mr. B. to specify a passage, where קרא signifies to prophesy.

Ch. i. v. 5. The old version is *literally* correct—"But Jonah was gone down into the sides of the ship, and he lay and was fast asleep." ויונה ירד Mr. B. translates, *while* Jonah *who* had descended. In his Hebrew arrangement, for וישכב וירדם he puts, *and laid down was asleep*, for, *and lay down and was asleep*. In his translation too, there is another inaccuracy, "who had descended and laid himself down in one of the corners," &c. The fact seems to be, that he went down *below*, as our sailors would say, and lay down. Such things as these would not be necessarily noted in ordinary writers; but when a man calls all the world fools†, and ignorant, and assumes to himself the

* Neither must we omit noticing how very largely this translator deals in hard names—נאמים the heads of the divinity schools in Tiberias—בית דין the senate of sacred learning—בספר התושב על פי בית דין גדול the book, or roll, according to Ezra, &c. What is all this but jargon and artifice? *Ad captandum vulgus.*

† "Never *was* time, and vast sums of money, so unprofitably bestowed, as *that* of the just-mentioned collator (Dr. Kennicott) and of his liberal supporters. Thousands of pounds have been employed in the purchase of a multitude of decayed Bibles, that must have been cast

the moſt ſagacious attention to accuracy, it is our duty to exclaim, in his ear, Memento te eſſe hominem.

Ch. i. v. 6. מה לך נרדם "*What ails thee? Sleeping!*" Directly contrary to the genius of the Hebrew idiom, and favouring more of the apoſtrophe of modern romance, than the dignity of Holy Writ. In the Hebrew arrangement he has it: "What to the *ſleeping*." נרדם is the paſſive participle, *O Somno ſopite, obrute.* Where is the boaſted accuracy here? The original is, what can you be thinking of—What (thoughts can be) to you, O overwhelmed with ſleep? How can you ſleep "in an hour ſo rude?" Ariſe, &c.

Ch. i. v. 7. ויפל הגורל And the lot *repeatedly* fell. Notwithſtanding all Mr. B's Talmudical authorities, we ſhall boldly proteſt againſt this rendering. We might as ſoon admit the Koran as evidence: הגורל is κατ' ἐξοχήν, *The Lot* of death, the "*nigrum theta*," and has no reference to plurality. When the plural *lots* is uſed, we find גורלות—See Levit. xvi. 8.

Ch. ii. v. 2. לבלע את יונה Mr. B. renders "to ſwallow *of* Jonah," His prepoſterous nicety is peculiarly unfortunate here; את notes an accuſative after active verbs; a nominative after paſſives; and, when joined with nouns or pronouns, may govern a dative, an accuſative, or ablative. But a genitive is no where to be found, but in Mr. B.'s code.

Chap. iii. v. 4. עוד ארבעים יום ונינוה נהפכת—Mr. B. renders, "there are ſtill forty days: Nineveh is loſt." A wanton variation from the Bible verſion, which is ſufficiently correct. By leaving out the conjunction ו, the ſenſe and beauty of the paſſage are done away. But who will wonder at either Mr. B.'s additions or mutilations, when we find him, in his note on Ch. ii. v. 1. gravely contending that ימן comes from זמן to appoint. Whoever heard of a radical ז being changed? ימן is formed from מכה to prepare. Vide Buxtorf in voc. But we need not purſue theſe remarks further. If any one would ſee, at large, the conſequence of Mr. B.'s blind attachment to the Rabbinical ſuperſtition, reſpecting the integrity of the Hebrew text, let him examine his rendering in chap. ii. v. 7, *while the earth continually fled from me!*

We have thus attended Mr. B. through his work, far more elaborately than his execution of it deſerved. But the old maxim, *principiis obſta*, led us to oppoſe this attempt to revive the exploded doctrines of Rabbinical ſuperſtition.

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caſt out of the Jews' ſynagogues! The more imperfect they were found to be, the more invaluable, it ſeems, was the acquiſition of them conſidered by the learned Doctor." P. 22. After reading this paſſage, will any one deem the term arrogant, too harſh an appellation?

Mr.

Mr. B. has *much* yet to learn *every way*, before he can prove himſelf *competent* to be a tranſlator of the Old Teſtament. Before he again publiſhes ſuch lucubrations, we muſt recommend to him to ſtudy, *unprejudicedly*, the learned *Diſſertatio Generalis* of Dr. Kennicott; where he will find every new poſition of his own reveries moſt completely anſwered. It is a work, which, either in itſelf, or in its references: contains every thing material to the true underſtanding of all the ſubjects upon which we have touched: and the hints in our notes are chiefly taken from it. We have particularly mentioned this book, inſtead of others which we could name, Walton's Prolegomena, &c. &c. in order that Mr. B. may, as he reads, be ſenſible how *irreverently* he has treated the "venerable learned of the age;" (p. 72) and eſpecially may repent of the injury done to the memory of the learned Dr. Kennicott; a man equally amiable in his private, and uſeful in his public life. But the fact is, Rabbinical ſuperſtition fell before him.

——— Cyllenide confodit harpe.
Hinc illæ lacrymæ !!!

ART. VII. *Tranſactions of the Linnæan Society. Volume III.* 4to. 335 pp. 1l. 1s. White, Fleet-Street. 1797.

IT is with great pleaſure that we contemplate the ſucceſsful progreſs of this Society, in their inveſtigation of the ſubjects of Natural Hiſtory; which is carried on with a diligence that does honour not only to the members, and their preſident, but to the country at large*. The firſt article in this volume, contains obſervations on ſome rare Britiſh inſects, by the late Mr. William Lewin. Theſe are, 1. Sphinx apiformis, Lin. 2. Sphinx crabroniformis. 3. Phalæna Trifolii. 4. Ichneumon Chryſopus. Of theſe, the larva of the firſt feeds in the bark of the poplar, and changes to a chryſalis in April; the fly appears in June. The 2nd, feeds on the wood of the ſallow, (ſalix caprea, Lin.) in the heart of which it ſpins itſelf up in November, but does not change to a chryſalis till May following; the fly appears in July.

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* For our account of the ſecond volume of theſe Tranſactions, ſee Brit. Crit. vol. v. p. 89.

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The 3rd inſect, or Phalæna Trifolii, is a ſpecies of conſiderable ſize: its larva feeds on trefoil, and changes to a pupa in June; the fly appears in Auguſt. Theſe larvæ are to be found on the graſſy uncultivated chalk-hills of Kent, and particularly near Darent Wood; they ſecrete themſelves under ſtones during the day, and come forth to feed in the evening.

The 4th inſect is the Ichneumon Chryſopus, and ſeems to be a new ſpecies; it is thus deſcribed, in a note, by Mr. Marſham, viz. "*Antennæ* ſetaceæ, flavæ. *Thorax* niger, flavo varie maculatus; ſcilicet lineola ante alas; ſub ortu alarum punctum flavum. *Scutellum* nigrum, punctis quatuor flavis. Pone ſcutellum punctum flavum utrinque. *Abdomen* nigrum, marginibus ſegmentorum flavis. *Pedes* flavi, femoribus baſi nigris."

All theſe inſects are extremely well figured, on two coloured plates.

The next article relates a ſingular fact, in the hiſtory of the common mole, which, from this account, appears to have been ſeen ſwimming towards a ſmall iſland in the lake of Clunie, in Scotland, 180 yards diſtant from the neareſt land.

The third article preſents us with the hiſtory of three ſpecies of Caſſidæ, which are ſcientifically deſcribed, by the Rev. Mr. Kirby. Theſe are the liriophora (a new ſpecies), the viridis of Linnæus, or one extremely reſembling it, and the maculata.

The fourth article contains obſervations on the migration of certain Britiſh birds, by Edmund Lambert, Eſq. of Boyton, near Heyteſbury, Wilts.

To this ſucceeds an account, illuſtrated with an outlined plate, of the Canis Gratus Hibernicus, or Iriſh Wolf-Dog, by A. B. Lambert, Eſq. F. R. S. &c.

Art. 6. *The Botanical Hiſtory of the Mentha exigua.* By James Edward Smith, M. D. F. R. S. P. L. S.

From this hiſtory it appears, that the ſuppoſed Mentha exigua of authors is, in reality, no other than the Cunila pulegioides of Linnæus, a North-American plant.

Art. 7. *Obſervations on the Oeconomy of the Ichneumon Manifeſtator.* By T. Marſham, Eſq. Sec. L. S.

A curious paper, relative to the ſingular inſtinct ſhewn by this animal, in ſeeking out a proper ſituation for depoſiting its eggs, and, at the ſame time, rendering abortive the labour and ſagacity of another animal, which, to all appearance, had rendered its offspring perfectly ſecure. An elucidatory coloured plate is added.

Art.

Art. 8. *Description of a new Species of Opercularia, called Opercularia paleata.* By Thomas Young, F. R. S. and L. S.

The whole description of this plant is given in Latin: and is executed with great exactness.

Art. 9. *Descriptions of Eight new Fishes, from Sumatra.* By Mr. Mungo Park, A. L. S.

These fishes are the Chætodon canaliculatus, Chætodon trifasciatus, Perca lunulata, Perca aurata, Perca Sumatrensis, Scomber filamentosus, Balistes niger, and Balistes undulatus. Of these, the Perca lunulata is illustrated by a coloured plate. This is also in Latin.

Art. 10. *Lindsæa, a new Genus of Ferns.* By Jonas Dryander, M. A. Libr. R. S. and F. L. S.

This is a very curious paper, and contains several species, accompanied by plates, of this newly-instituted genus, which is named from Mr. John Lindsay, an assiduous and skilful botanist, in Jamaica; whose paper on the germination of the Ferns, appeared in the second volume of the Linnæan Transactions.

Art. 11. *On a new Species of Tellina, not described by Linnæus.* By William George Maton, A. B. F. L. S.

This species, according to Mr. Maton, has never been noticed by any British conchologist, and was, probably, unknown to Linnæus: it is, however, figured in Gualtieri; but is confounded by Professor Gmelin, in his edition of the Systema Naturæ, with the Tellina cornea, from which it essentially differs. Figures of the shell are given.

Art. 12. *Observations on the Generic Character of Ulva, with Descriptions of some new Species.* By Thomas Jenkinson Woodward, Esq. F. L. S.

To these excellent observations is subjoined a synopsis of the species.

Art. 13. *Account of a Species of Bark, the original Quina-Quina of Peru.* By John Hawkins, Esq. of Dorcheller.

This account was communicated to A. B. Lambert, Esq. by Mr. Hawkins, and describes a tree, which differs from the Cinchonas, or bark-tree, properly so called, but is affirmed to be the tree to which the name Quina-Quina was originally given by the natives of South America. The account is accompanied by a plate.

Art.

Art. 14. *Natural History of Perca scandens.* By Lieutenant Daldorff, of Tranquebar.

This account was communicated to the Society by Sir Joseph Banks, and describes a species of Perch, which is said to possess the power of climbing up the bodies of trees, by means of the spiny processes of its branchiostegous membranes, assisted by those of its fins, &c. It was taken by L. Daldorff, in the act of climbing up the lower part of the Palm, called Borassus flabellifer, overhanging a pool of water. It is said to be tenacious of life, and to survive many hours, after being placed on dry sand. This account is rather of the incredible kind; and reminds us of Ovid's

— hic summâ piscem deprendit in ulmo.

Art. 15. *The specific Characters of some minute Shells, discovered on the Coast of Pembrokeshire, with an Account of a new Marine Animal.* By John Adams, Esq. F.L.S.

Most of these shells are illustrated by figures. The marine animal, not appearing to occur in any work on natural history, nor agreeing in its characters with any other of the Mollusca, forms a new genus, which Mr. Adams has distinguished by the title of *Derris*. A figure of the animal is given.

Art. 16. *On the Latin Terms used in Natural History.* By the Rev. John Brand, A.M. A.L.S.

In this paper, Mr. Brand defends the institution of the Latin terms used in modern Natural History, and contends, that such terms "*may* be *barbarous*, when not found in any good Latin author; or *improprieties* (verba impropria, *Quint.*) when, although so found, they are not found to be used in the same sense;" but "that it does not, on the latter account *alone*, follow that they are so." This, he adds, is proved from the practice of the ancient grammarians, in the invention of technical terms, in conjunction with the authority of Cicero.

Art. 17. *Additional Observations on the British Species of Carex.* By the Rev. Samuel Goodenough, LL.D. F.R.S. Tr. L.S.

This is executed with the same scientific exactness, which distinguished Dr. G.'s former paper on the same subject, vol. ii. It is accompanied by an engraving of the Carex pulla.

Art. 18. *A Description of the Porbeagle Shark, the Squalus Cornubicus, of Gmelin, Var. a.* By the Rev. Samuel Goodenough, &c. &c.

An accurate description, elucidated by a figure in outlines, of a specimen of this animal, which was caught at Hastings, in September, 1793.

Art.

Art. 19. *Observations on the British Fuci, with particular Descriptions of each Species.* By the Rev. Sam. Goodenough, LL. D. &c. and Thomas Jenkinson Woodward, Esq. LL.B. F. L.S.

This is a most elaborate and excellent disquisition, relative to the plants of which it treats. The number of species described amounts to no less than seventy-two, and the whole forms so valuable a series of observations, as to be justly considered as one of the most important papers yet published by the Linnæan society. As a specimen of the manner of description, &c. we shall select the Fucus vesiculosus.

" F. fronde dichotomâ integerrima vesiculis innatis axillaribusque, apicibus tumidis tuberculatis acutiusculis. *Herb. Buddle, p.* 4. *Petiver, p.* 32. *Uvedale, vol.* 1. *p.* 1. *n.* 1. & *p.* 5. *n.* 1, 2, 3. *R. Syn. p.* 40. *n.* 4. *Act. Parif.* 1772, *partie* 2*de*, *pl.* 3. *f.* 6, 10, 11, 12, 13.

Fucus Quercus marina. *Gm. p.* 60.

—— vesiculosus. *Linn. Sp. Pl.* 1626. *Fl. Ang. p.* 576. *Fl. Scot. p.* 904. *Withering, vol.* 3. *p.* 241. *Stackhouse, Ner. Brit. p.* 4. *t.* 2.

β. *Divaricatus*—vesiculis axillaribus dilatatis, axillis divaricatis. *Uvedale, vol.* 1. *p.* 4. *Mor. Hist. Oxon.* iii. 647. *f.* 15. *t.* 8. *f.* 5.

F. divaricatus. *Linn. Sp. Pl.* 1627. *Syst. Fl. Scot. p.* 989.

F. vesiculosus γ. *Fl. Ang. p.* 577. *Withering, vol.* 3. *p.* 242.

γ. *Inflatus*—fronde apicem versus vesiculoso-inflatâ. *Buddle, p.* 5. *n.* 2.

F. inflatus. *Fl. Scot. p.* 910. *Smith, Icones Plant. rar. fasc.* 3. *t.* 15.

δ. *Acutus*—fronde apicibus productis lanceolatis. *Buddle, p.* 4. *n.* 3.

ε. *Foliaceus*—ramis proliferis, ramulis obovatis. *Buddle, p.* 5. *n.* 4.

ζ. *Volubilis*—fronde contortuplicatâ. *Buddle, p.* 7. *n.* 4, 5.

F. volubilis. *Fl. Ang. p.* 577.

Habitat in rupibus et saxis submarinis frequens. ζ prope Fambridge ferry, Essex. *Buddle.*—In Æstuario Cicestrienſi. *Ray.*

Radix callus expansus—*Frons* pedalis, bipedalis, plana, alata, dichotoma, marginibus integerrimis, ramis sterilibus obtusis—Per totam paginam puncta promiaula sparsa—*Apices* valde tumidi ovati acutiusculi (in δ lanceolati acuti), tuberculati, tuberculis plurimis confertis prominulis—Per totam frondem *vesiculæ* duplici serie innatæ; quædam etiam solitariæ ad axillas—*Color* olivaceus—*Substantia* cartilaginea.

Var. β. Ramos ad dichotomias valde divaricatos habet nimirum præ vesiculâ axillari dilatatâ, vel forsan præ duabus vesiculis coadunatis—Cætera ut in α.

Var. γ. Rami ex casu quodam, sive forsan morbo inflari videntur, quasi hydropico.

Var. δ. Omnia habet ut *var.* α, præterquam quod apices lanceolati acuti, at in eâdem plantâ, nonnunquam apices hi lanceolati, illi ovati acutiusculi.

Var.

Var. ε. Ramis vi fluctuum abruptis, quò injuriam reparare queat, ramulos plurimos confertos obovatos plerumque emittit, adeò ut vix varietas dici poteſt.

Var. ζ. Frons contorquetur adeò ut non facilè explicari poteſt.—Cætera cum α habet communia.

The various authors who have written upon the *Fuci* have very unwarrantably divided the varieties included in the denomination *veſiculoſus*, into numerous ſpecies; but nature has ſhewn the true limit: the appearance of bladders in the frond is its unerring characteriſtic. By this mark it becomes ſeparated from *ſerratus*, *ſpiralis*, and *ceranoides*—theſe ſize and ſituation of theſe bladders are not ſufficiently conſtant to conſtitute different ſpecies.

1. In the firſt variety the veſicles are ranged on each ſide of the rib throughout the frond, and alſo at the axillæ. The frond itſelf varies in having its branches from a quarter of an inch to a full inch in breadth, with edges either plane or undulated as in *ſpiralis*. The ends of the branches when in fructuation are ſwollen and ſomewhat acute.

The variety *divaricatus* is remarkable for having the bladders in ſome of the axillæ (for it is by no means conſtant in all) extremely dilated, as if two veſicles had been confluent into one; in conſequence the branches fork off wider than uſual, and become divaricated. We have not obſerved this variety in fructification: in Southampton river we have ſeen it ſomewhat twiſted.

3. The variety *inflatus* is occaſioned by a diſeaſe. By ſome means or other a body of air is introduced between the two coats of the frond, and thus gives it a bladder-like appearance. That it is accidental is evident, from its not happening uſually in more than one or two branches in any given plant.

4. The variety *acutus* we ſo call from the lanceolate terminations of its branches. The ſame plant, however, occaſionally furniſhes lanceolate terminations, and others ſomewhat bluntiſh.

5. We can ſcarcely call *foliaceus* a variety; it is merely a plant which, in the vigour of its growth having been broken off by ſome violence, endeavours to repair itſelf in an irregular manner, producing cluſters of new branches reſembling obovate leaves. Theſe are principally from the broken extremities; but they are alſo found on the ſides, and even upon the expanded root. As in *ceranoides*, this proliferous tendency does not take place unleſs the membrane is torn off. It differs from the firſt variety in no other particular.

6. This is the *volubilis* of Mr. Hudſon. It cannot, however, be called a diſtinct ſpecies; for its form is the ſame nearly as the firſt, only it is extremely twiſted; however, the contortion of the frond in *Fuci* is no character of diſtinction, as occaſionally it is ſeen in all the varieties above-mentioned. The *volubilis* of Linnæus is not a Britiſh plant.

He who would wiſh for farther information, would do well to conſult Gmelin, Lightfoot, and others, who have written largely upon the ſubject.

Its true and conſtant character is veſicles on the branches, and at the axillæ of the dichotomies.

The

The figure of Morison *f.* 15. *t.* 8. *f.* 10, as quoted by Gmelin to his *a*, and by Hudson to his variety *β*, belongs to that variety of *spiralis* which has plain and entire margins, and not to *vesiculosus*. The synonyms of Gmelin are to be received with great caution; he has fallen into many mistakes.

In *Buddle's Herbarium, p.* 7. *n.* 4, 5. are specimens of *vesiculosus* extremely twisted. They are the *spiralis* or *volubilis* of Mr. Hudson, not of Linnæus and Mr. Lightfoot. There is a note subjoined, mentioning, that they were gathered near Fambridge Ferry, in Essex. They are our last variety, if indeed any exact limit can be drawn between that and the first, for, as we have already observed, contortion seems accidental in this species." P. 144.

Art. 20. *Description of Ulva punctata.* By John Stackhouse, Esq. F. L. S.

Art. 21. *Observations on the genus Porella, and the Phascum cauleſcens of Linnæus.* By. Mr. James Dickson, F. L. S.

Art. 22. *Description of Ribes spicatum.* By Mr. Edward Robson, A. L. S.

Art. 23. *Observations on the Insects that infested the Corn in the Year* 1795, *in a Letter to the Reverend Samuel Goodenough, LL. D. &c.* By Thomas Marsham, Esq. Sec. L. S.

This is a paper of considerable importance, as well as curiosity; and describes, with great accuracy, the appearance of certain small insects of different kinds which are occasionally found on wheat, &c. Of these, the larva of the well-known little insect, the Thrips physapus, so frequently seen in flowers, seems, from Mr. Kirby's observations, in his letter to Mr. Marsham, to be the animal which most injured the wheat in the year above-mentioned. A coloured plate, containing figures of these, as well as of some other insects found on wheat, is added.

Art. 24. *Descriptions of Actinia crassicornis, and some British Shells.* By John Adams, Esq. F. L. S.

This is an addition to Mr. Adams's former paper on the same subject.

Art. 25. *Botanical Characters of some Plants of the natural Order of Myrti.* By James Edward Smith, M. D. F. R. S. P. L. S.

It must be almost needless to say, that this is a learned and judicious disquisition, relative to the natural order above-mentioned: it is not, however, meant to contain every genus in that order, but only a certain number, viz. *Imbricaria, Backia,*

Baeckia, *Leptospermum*, *Fabricia*, *Metrosideros*, *Melaleuca*, *Myrtus*, *Eugenia*, and *Eucalyptus*.

Art. 26. *Observations on the genus Oestrus.* By Mr. Bracy Clark, Veterinary Surgeon, and F. L. S.

The history of the British Oestri here delivered by Mr. Clark, is a production of uncommon merit. In this account, the various errors of authors, relative to the different species, the misquotations and confusion of synonyms, &c. are most accurately and satisfactorily elucidated. The description of the Oestrus Equi, which is the species that produces what are commonly termed *Botts* in horses, and the manner in which the ova are introduced into the stomach and intestinal canal, are so curious, that we shall, for the gratification of our readers, extract a part of the account of this species.

"The mode pursued by the parent fly to obtain for its young a situation in the stomach of the horse is truly singular, and is effected in the following manner:—When the female has been impregnated, and the eggs are sufficiently matured, she seeks among the horses a subject for her purpose, and approaching it on the wing, she holds her body nearly upright in the air, and her tail, which is lengthened for the purpose, curved inwards and upwards: in this way she approaches the part where she designs to deposit the egg; and suspending herself for a few seconds before it, suddenly darts upon it, and leaves the egg adhering to the hair: she hardly appears to settle, but merely touches the hair with the egg held out on the projected point of the abdomen. The egg is made to adhere by means of a glutinous liquor secreted with it. She then leaves the horse at a small distance, and prepares a second egg, and, poising herself before the part, deposits it in the same way. The liquor dries, and the egg becomes firmly glued to the hair: this is repeated by various flies, till 4 or 500 eggs are sometimes placed on one horse.

"The horses, when they become used to this fly, and find it does them no injury, as the *Tabani* and *Conopes*, by sucking their blood, hardly regard it, and do not appear at all aware of its insidious object.

"The skin of the horse is always thrown into a tremulous motion on the touch of this insect, which merely arises from the very great irritability of the skin and cutaneous muscles at this season of the year, occasioned by the continual teasing of the flies, till at length these muscles act involuntarily on the slightest touch of any body whatever.

"The inside of the knee is the part on which these flies are most fond of depositing their eggs, and next to this on the side and back part of the shoulder, and less frequently on the extreme ends of the hairs of the mane. But it is a fact worthy of attention, that the fly does not place them promiscuously about the body, but constantly on those parts which are most liable to be licked with the tongue; and the *ova*, therefore, are always scrupulously placed within its reach. Whether this be an act of reason or of instinct, it is certainly a very remarkable

remarkable one. I should suspect, with Dr. Darwin, it cannot be the latter, as that ought to direct the performance of any act in one way only:

"Whichever of these it may be, it is, without doubt, one of the strongest examples of pure instinct, or of the most circuitous reasoning any insect is capable of. The eggs thus deposited, I at first supposed were loosened from the hairs by the moisture of the tongue, aided by its roughness, and were conveyed to the stomach, where they were hatched; but, on more minute search, I do not find this to be the case, or at least only by accident, for when they have remained on the hairs four or five days, they become ripe, after which time the slightest application of warmth and moisture is sufficient to bring forth in an instant the latent *larva*. At this time, if the tongue of the horse touches the egg, its *operculum* is thrown open, and a small active worm is produced, which readily adheres to the moist surface of the tongue, and is from thence conveyed with the food to the stomach. If the egg itself be taken up by accident, it may pass on to the intestinal canal before it hatches; in which case its existence to the full growth is more precarious, and certainly not so agreeable, as it is exposed to the bitterness of the bile.

"I have often, with a pair of scissars, clipped off some hairs with the eggs on them, from the horse, and on placing them in the hand, moistened with saliva, they have hatched in a few seconds. At other times, when not perfectly ripe, the *larvæ* would not appear, though held in the hand under the same circumstances for several hours; a sufficient proof that the eggs themselves are not conveyed to the stomach.

"It is fortunate for the animals infested by these insects, that their numbers are limited by the hazards they are exposed to. I should suspect near a hundred are lost, for one that arrives at the perfect state of a fly. The eggs, in the first place, when ripe, often hatch of themselves, and the *larva*, without a *nidus*, crawls about till it dies; others are washed off by the water, or are hatched by the sun and moisture thus applied together.

"When in the mouth of the animal they have the dreadful ordeal of the teeth and mastication to pass through. On their arrival at the stomach, they may pass, mixed with the mass of food, into the intestines; and, when full grown, on dropping from the *anus* to the ground, a dirty road or water may receive them.—If on the commons, they are in danger of being crushed to death, or of being picked up by the birds who so constantly for food attend the footsteps of the cattle. Such are the contingencies by which Nature has wisely prevented the too great increase of their numbers, and the total destruction of the animals they feed on." P. 304.

How the strange absurdity, of attributing *reason* to an insect, could possibly be admitted by an intelligent writer, as in any degree probable, we cannot conceive. But it is one proof, among many, of the wretched effect of Dr. Darwin's wild system of materialism, which raises insects to men, and degrades men to insects. The act here described has every mark of a true *instinct*; being performed uniformly by a whole species; with only such small variations as all instincts admit.

Art.

ART. VIII. *Three Memorials on French Affairs, written in the Years* 1791, 1792, *and* 1793. *By the late Right Hon. Edmund Burke.* 244 pp. 2s. 6d. Rivingtons; and Hatchard, in Piccadilly. 1797.

COPIES of ſome of the late Mr. Burke's papers, in different ſtates of correctneſs, having been detained by fraud, by a perſon who, as it appears, had been relieved in the deepeſt diſtreſs by his bounty*, they have been now advertiſed for publication. This ſtep, which we hope is perfectly ſingular, did not leave thoſe friends, to whoſe known ability he confided the care of his unpubliſhed works, "the maſters of the time, order, and method to be obſerved in the execution of their truſt." It is however to be obſerved, that if, as to order and method, the editor or editors of theſe pieces have not been able to do all that they might have had deſigned, and with more time might have performed, much has yet been effected. But to ſtruggle againſt fraud is not the ſole debt which one of his ſurviving friends, the writer of the preface to theſe Memorials, is called upon to pay to the memory of Mr. Burke. He has to oppoſe two attempts, which formerly would have been looked on as atrocious, but which the morals of theſe enlightened times permit, on his poſthumous fame. It is ſtated, at the end of the Preface, that "the name of a deceaſed friend of Mr. B.'s has been already forged, to a deſpicable libel againſt him."—"And new artifices have been practiſed through the country, to ſolicit a party ſupport to an inſidious attack upon his memory."

Many particulars relating to the character of this very diſtinguiſhed man, are to be found in the finely-written Preface which we have mentioned; and a fuller account of it is promiſed: what is there ſaid concludes with the following juſt obſervation: "That ſome correct notion of ſuch a man ſhould be early given, ſeems to be of moment to the cauſe of public virtue." While yet we are only in expectation of this more perfect and finiſhed portrait, we ſhall add ſome few traits to thoſe here given, chiefly relating to his literary character. They may have their temporary utility alſo, until ſuperſeded

* See S***t's Letter to Mr. Burke, publiſhed in Gentleman's Magazine.

by a complete and critical eſtimate of his genius and writings, which we may expect.

No man's mind was ever more fertile in moral and political principles than that of Mr. Burke: and when theſe principles are compared with thoſe which have long poſſeſſed the ſanction of wiſdom and of virtue, although their originality be evident at the firſt glance, the moſt deciſive marks of family reſemblance prove their legitimacy. In this, which may be called the opulence of thought, which is to be acquired only by the direction of the fineſt faculties in the beſt manner, if he has had equals, he never had a ſuperior. The ſtyle of his different works was various; in ſome, it was ſimple and didactic; in others, ornamented in the higheſt degree that a chaſtened judgment can permit; and, among men of ſo great an elevation of genius, he is one of thoſe who beſt knew, and leaſt frequently exceeded its limits. The character of his imagery was alternately that of a rich amenity and ſolemn greatneſs. In pathetic or ſplendid deſcription, he was, in his day, without a rival: he much excelled in moral ſentiment, in every variety of manner; and he made it ſubſervient to the taſk of impreſſing upon his readers the emotions of an affectionate melancholy or benevolence; of piety; or the ardent energy of indignant virtue. Moral irony, the keeneſt lance of the higher ſatire, he frequently employed, and with the higheſt juſtice and efficacy. All theſe ornaments appear in his writings as in their proper places: for, as even the middle tenor of his compoſitions was rich, none of them ſeemed to riſe abruptly above the reſt.

His ſtyle has been univerſally admired: it has one ſingular felicity; its ſplendour and brilliancy is ſoftened down by a ſober uſe of the *archaiſm*; of words and idioms, which bear ſomething of the venerable and mellow lines of antiquity, without its darker ſhades. Thus the lower parts of a compoſition receive a degree of warmth, without being raiſed at all above their proper ſubjects; while the ſplendour and brilliancy of the upper, is chaſtened and deprived of all diſproportion; and a regular harmony unites the whole. In a word, ingenious and elegant as his work of philoſophical criticiſm is*, many of the principles he has laid down might receive their fineſt illuſtrations from examples to be ſelected from his own writings; or their number might be increaſed, from the new kinds of excellence which his other compoſitions frequently diſplay.

* Eſſay on the Sublime and Beautiful.

It could not but be expected, that the recent loſs of this ornament and patron of the literature of the kingdom, this zealous and accompliſhed defender of the church and ſtate; would, on the firſt occaſion, draw from us ſome tribute to his memory; ſomething perhaps more complete than we have been able to make it, but here we muſt ceaſe; the reſt muſt be left to the piety of his ſurviving friends. To them it muſt be left, to fill up the imperfect ſketch that we have given: to delineate the variety and charms of his converſation; changing with facility to every manner, and excelling in all; to deſcribe a life paſſed in the purſuit, or the exerciſe of uſeful wiſdom, in which were few days not diſtinguiſhed by uſeful acquiſitions, treaſured up for his own practical uſe, for that of his contemporaries, or for poſterity; to delineate his moral qualities; particularly his ſteadineſs in narrow circumſtances, and his liberality in more affluent fortune*. Theſe, with the other qualities which he poſſeſſed, they can beſt deſcribe, who once had the advantage of ſeeing them in the neareſt point of view.

We come now to the examination of the tracts contained in this firſt poſthumous publication. A ſingle object is purſued in them; namely, to point out the ſyſtem of politics proper to be followed by Great Britain, in foreign affairs, in conſequence of the actual and probable changes of the ſtate of Europe, from the French Revolution. The pieces which compoſe it, are arranged according to their dates; and in point of order, as obſerved above, every thing here is unexceptionable: the title-page announces the number of theſe tracts to be three; a fourth was diſcovered before publication, and is inſerted in its place.

This precedes the reſt in date, and is not a memorial, but, as it is entitled, "Hints for a Memorial," to be delivered to Monſ. Montmorin; written in the beginning of 1791. It was on the occaſion of Louis XVI. becoming an effectual priſoner to a body of conſpirators; the more active and flagitious part of whom, afterwards depoſed and murdered him. In this draft of a memorial, the Britiſh ambaſſador is made to offer the mediation of Great Britain, between the king and his ſubjects; to reſtore the former to his perſonal freedom, and a modified ſovereignty, and the latter to a free conſtitution; and, in caſe of the rejection of this mediation, to declare that his inſtructions were to withdraw from France. All conſideration

* There cannot be a better inſtance of this, than the inſtitution of a college, near his houſe, at Beaconſfield; to nurſe and educate the children of the emigrants. Such an inſtitution ought not to die with its founder.

of the policy or the right of ſuch interpoſition, may here very well be waved, as it appears, from a curious note in the appendix to theſe tracts, that the full obligation reſulting from the public faith given to the houſe of Bourbon, would have engaged us much further. On this we ſhall enter into a brief explanation. Such an explanation, if we had been formerly in the poſſeſſion of the authentic document now produced, would have enabled us to ſweep away, with a very ſummary cenſure, a great quantity of bad reaſoning, which unfortunately obtained too much currency; and it may be made of the ſame ſervice to us in future. It will ſerve alſo as a ſtable foundation for the judgment we are now about to give, on many particulars of the tracts before us.

By the treaty of Utrecht, in conjunction with that of 1717, called *the Triple Alliance*, England and France mutually guaranteed the ſucceſſion of the crown in each ſtate, as by law eſtabliſhed, to the houſes of Hanover and Bourbon, againſt all rebellion, on account of the ſaid ſucceſſions; *or under any other pretext whatſoever*: and in caſe of ſuch rebellion, either nation was to ſuccour the ſovereign of the other, with 8000 foot and 2000 horſe*: theſe aids were never required by us from the Court of France. But, in the perfect ſpirit of thoſe treatiſes, the regent of that kingdom, after the death of Louis XIV. and, at the period of the greateſt danger of the Houſe of Hanover, uſed every other exertion to fruſtrate two rebellions; and then was highly inſtrumental in ſaving us from two civil wars†; and it was agreed by the laſt definitive treaty of peace, in 1783, that the treaty of Utrecht, as well as that of 1717, ſhould be preſerved in future, "in its full tenor, and religiouſly executed by both parties‡."

A ſovereign not in poſſeſſion of his liberty, is, *ipſo facto*, depoſed: and if, as it is intimated by Mr. Burke (and which was matter of univerſal notoriety) Louis XVI. was at that time effectively deprived of his liberty, as we were then compelled by the laſt treaty, to take up arms for his reſtoration, it was undoubtedly regular, firſt to attempt it by an amicable mediation, together with "the ſettlement of a free conſtitu-

* Appendix, article, caſe of alliance.

† The firſt, on the acceſſion, the ſecond, when the famous Charles XII. of Sweden, was about to land with an army in Britain, to attempt to place the ſon of James II. on the throne.

‡ Def. treaty of Verſailles, Sep. 3, 1783. Art. 2.

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sion in France*;" and if the freedom of the King were not so attainable, to recall our miniſter†.

The ſecond piece of this collection, the title of which is "Thoughts on French Affairs," was written in December, 1791. It conſiders the effects of the revolution, on the ſituation of Europe, in a moſt extenſive manner; and is a memorial laid before ſome of the leading members of oppoſition, and the miniſters. The editor in his preface, has given a good, but brief analyſis of it; nor can we do better than adopt it as a baſis, in giving our account.

The memorial took its riſe from two official letters of Monſ. Montmorin, addreſſed to our adminiſtration: in the firſt of theſe, he announced a total revolution to have taken place in France; himſelf as *a miniſter*, and the King as *the firſt miniſter*, under the new conſtitution: and, in *the ſecond*, *the King's acceptance thereof*. It is here obſerved, that the notification of a change in the internal arrangements of a country to a foreign court, is a novelty: and it may be ſaid, that perhaps the communications of Monſ. M. on the ſubject, have exhibited the firſt and ſecond inſtances of it. This ſagacious politician then goes on, to examine the degree of attention which it then appeared requiſite for the powers of Europe to pay, to the cauſe of that change; and the meaſure and nature of its power for extending its effects to them.

The difference of the character of this revolution, from that of many others, of which the world has been ſometimes an approving, ſometimes an afflicted witneſs, is here diſplayed. Its cauſe is ſhown to have been a preceding revolution in opinions; a mutation in its nature apt to be propagated in every other kingdom, and there to produce ſimilar effects. For, as Mr. Burke obſerves of another great revolution in opinions, the new dogmas could not be true in France, and falſe in any

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* Memorial, p. 3, according even to the jargon of the ſect, a government is not free, when the actions of the firſt functionary are under any reſtraint but thoſe of the law; and it may certainly be ſaid, that a conſtitution of co-eſtates is not free, when any one of them is under abſolute force; and whichever leg of the then biped conſtitution of France had been tied up, we might ſay it could not move without reſtraint, and muſt ſoon fall.

† After the formal depoſition and murder of the King, and the impriſonment of his ſucceſſor, it will not be denied, that the prevailing party in France, muſt have been underſtood by us, as the rebels deſcribed in the treaty, againſt whom we were obliged to declare and arm; turning, therefore, out of the kingdom, a man claiming to reſide here, as their ambaſſador, was only to avoid a groſs contravention of it.

other

other country; and if in such country they were embraced by one party, they would become a bond of union between the new republic * and that party, which thus would come to have a common interest with France, distinct and adverse to that, which arises from local or natural circumstances; or to that of their native country. This point is clearly and acutely treated in the abstract; it is also well supported by a philosophical analysis of the history of the wars of the Guelphs and Ghibellines; and those of the Protestants and Romanists, which originated in a change of doctrinal opinions at the reformation.

He then states these new dogmas; the capital points of which are, that *the sovereignty, in all countries, resides perpetually and indefeasibly, in the majority of the taxable people, and that all other governments are tyrannies.* The consequences of the adoption of this doctrine, he shows to be, the formation of every country into new districts; the ruin of the landed interest; the servile subjection of the country to the great towns; and of those towns themselves, to the lower classes of the agitators; whose authority with the populace, always ultimately subverts every other.

The state and force of the partizans of these opinions on the Continent of Europe, and in this country, at the time when this memorial was composed, are next given. Mr. B. observes also, that the French revolution, at its origin, was chiefly promoted by the merchants, the men of letters, and the monied interest; and, after a comparison of the former temper and situation of these important classes of men in France, with those of the same description here (in which he relates some popular errors) he concludes, that the latter may, by a malignant art, be rendered capable of acting the same part in Britain, as they were in that once flourishing state. Let this have then been as it might, the experience of the calamities which these classes brought upon themselves in France, must have deprived such deceptions, at this time, of much of their power; but if we are safer on this side, the disposition of the lower commonalty is perhaps not so sound now, as it was in 1791; the number and discipline of the lower agitators, being apparently much increased.

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* France, at that time, is rightly so called; the declaration against Germany, mentioned in this piece, proves the time to have been arrived, when it was written, in which the King had lost the last semblance of power; this might have been noted before. Venice was properly called a republic, when it had a more effective magistrate in the Doge.

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The next object to which the attention of Mr. Burke is directed, and it is a moſt material one, is the effect which newſpapers might have throughout Europe, in forwarding the French plan of proſelytiſm. For our parts, we number them among the moſt effective miſſiles of the moſt potent of machines, in the preſent government of the world, the preſs. They are the grape-ſhot of literature, which do more extenſive execution than balls of greater weight and magnitude. Continuing his progreſs to the great ſucceſſive points of view of the ſubject, Mr. Burke next delineates the circumſtances of Germany, Switzerland, Italy, and the other countries of Europe, which then ſeemed to defend them from, or expoſe them to, the attacks of the new revolutionary ſpirit. On the heterogeneous and ſemi-chaotic ſtate of the German empire, he is the moſt diffuſive; ſome of the calamities which that country has ſuffered, and others which even now ſeem to impend over it, he has prophetically deſcribed. Switzerland, as yet, only fears; but it has evidently much reaſon to fear, what he predicts: and of Italy, he then ſaid, that the conqueſt of Savoy was to be expected: "And if Milan ſhould ſtir, no part of Lombardy is ſecure to the preſent poſſeſſors, *whether the Venetian or the Auſtrian.*" We cannot give place to an analyſis of the accounts he has drawn up, of the ſituation internal and external, of the other ſtates of Europe; each has its merit: thoſe of Spain and Holland, as high in conſequence, and neareſt to the danger, are moſt fully pourtrayed.

Mr. Burke then proceeds to weigh the expectations then entertained, that the coloſſal monſter of a republic, effectively at that time ſet up in France, would fall to pieces by a bankruptcy; by the vices of its conſtruction; or by internal inſurrection: and he endeavours to ſhow, that a counter-revolution was not to be expected from any of theſe cauſes. An event, reſembling on one part the nature of a bankruptcy, had taken place, when this paper was drawn up: and ſome reaſons are here brought forward, to prove that no further brankruptcy was to be expected as probable. Among the reſt, it is here ſtated that three great branches of revenue were eſtabliſhed, in lieu of that of the old government, which was annihilated; and in payments on each of theſe, the new paper currency was to have been received. But theſe new ſubſtitutes ultimately became, in a great meaſure, non-effective; a circumſtance not here calculated upon: then the paper, which Mr. Burke repreſents as ſecured upon the produce of the taxes, miſſed this ſupport, and it fell. Whether it might otherwiſe have ſtood, it is now uſeleſs to enquire.

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Nor did it ſeem to him that this new power was liable to fall, in either of the two laſt modes. Here let us obſerve, that, in the ordinary ſtate of an advanced ſociety, the civil power is veſted in the claſs poſſeſſing property; but its phyſical power inſeparably reſides in the greater number told by the head. In this ſtate, the former finds ſecurity, and the latter the greateſt ſhare of comfort and enjoyments of which it is capable. But the ſpirit of the new conſtitution, Mr. Burke juſtly informs us, was totally to ſeparate civil power from property. Hence civil and phyſical power become veſted jointly in the ſame claſs; and it evidently appears, that a ſudden and forcible ſeparation of them, is an event not to be expected with any probability. Beſides, the mechaniſm of their new conſtitution, both general and municipal, in his opinion, exhibited one of the forms of government, of the greateſt internal ſtrength of which any example exiſts; the jealous tyranny of which was able to extinguiſh every ſpark of oppoſition. In Paris he conceived the ſucceſs of any counter-revolutionary plan to be the moſt probable; but even there he thought it almoſt hopeleſs.

When this paper was drawn up, two Sovereigns of Europe had declared againſt the principles of the French; and other ſtates were diligent in uſing defenſive meaſures, to prevent their ſpreading among them. Theſe efforts Mr. Burke thus cenſures as totally inadequate.

"As the attack does not operate againſt theſe countries externally, but by an internal corruption (a ſort of dry rot) they who purſue this merely defenſive plan, againſt a danger which the plan itſelf ſuppoſes to be ſerious, cannot poſſibly eſcape it. For it is in the nature of all defenſive meaſures, to be ſharp and vigorous under the impreſſions of the firſt alarm, and to relax by degrees; untill, at length, the danger, by not operating inſtantly, comes to appear as a falſe alarm; ſo much ſo, that the next menacing appearance will look leſs formidable, and be leſs provided againſt."

A tolerably profitable leſſon this, to the aſſociations in defence of the conſtitution, whoſe vigilance appears to have been long relaxed. Here they will alſo be informed, that, in paſt ages, the inſurrections which had been made to eſtabliſh the miſcalled Rights of Man, and the levelling principle, had always terminated in the deſtruction or puniſhment of the leading agitators at leaſt; but, in the preſent period, the ultimate ſucceſs of their ſchemes has appeared feaſible in practice; and their crimes have been rewarded with the dazzling acquiſition of unlimited power, and the wealth of almoſt the whole claſs of men of property; events which, at this inſtant, operate as a perpetual argument and incentive to every enthuſiaſt and incendiary in every country of Europe.

In fine, this penetrating writer further maintains, that the crooked and inſidious policy of many of thoſe, who hold the very higheſt ſtations of government, in the different countries of Europe, have given new facilities to the progreſs of general revolution. The whole diplomatic body on the continent, for what reaſon Mr. Burke leaves us to conceive, lean towards the new principles. Miniſters, ceaſing to conſider themſelves as the ſtewards of their maſters, court, in the language of their official papers, a vitiated popularity, never to be obtained but by flattering the current popular errors. In this charge are included, by name, ſome of the greater ſovereigns of the continent; who, being hoſtile to the virtual limitations of their power, which they daily feel, from the influence of their greater ſubjects among the nobility, in the church, and in their armies, have favoured the lower orders againſt them, in hopes "to recover deſpotiſm through democracy;" and thus have ſapped the only column on which their power can ſtand as a ſecure baſis.

The Machiavelian ſyſtem, by which the party called the Moderates then endeavoured to maintain their predominancy in the councils of France, is here detailed and reprobated. A new ſource of danger to every ſtate is likewiſe pointed out: the then apparently approaching neceſſity of receiving an able ſophiſt, to inculcate the levelling principles in its dominions, under the title, once dignified, of Ambaſſador of France; that the diſaffected might be furniſhed, in every country, with a centre of union; and a privileged place of conſpiring, under a chief, whoſe perſon would be inviolable: the race of the Marquis of Bedmar is not loſt out of France; and they every where expect to find a Venice, where they ſhall have happier fortune than their Spaniſh predeceſſor.

While Mr. Burke was reviſing what we have now examined, the declaration of the Aſſembly, againſt the German Princes of the Rhine, was publiſhed. He reviews its ſpirit and object, and thence deduces that of their ſyſtem of conqueſt; to prepare ſeditions and inſurrections among the lower orders of a ſtate, before they actually invade it, that they may precede or accompany the march of their troops, and divide, or hover hoſtilely round, the defenders of their country. How well, and how early, he decyphered the ſpirit of this branch of their abominable policy, and how ſucceſsfully it has been carried into execution, we have ſince ſeen.

Having thus ſtated the evils threatening Europe, as in his opinion they exiſted, he profeſſes to leave the remedy to thoſe with whom power, wiſdom, and information, were more united with good intention than with him, and the event of

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the preſent awful criſis to Providence. We conclude our remarks on this important tract, in the words of the editor. "His country, the world, and poſterity, will now be able to judge, how far his ſpeculations on this great queſtion of politics were juſt."

(The two following Memorials will be conſidered in our next.)

ART. XI. *Secret Hiſtory of the French Revolution, from the Convocation of the Notables, in* 1787, *to the* 1*ſt of November,* 1796, *containing a vaſt Number of Particulars but little known; together with Extracts of the moſt remarkable Publications on the Revolution, which have appeared in France, Germany, and England. Tranſlated from the French of Francis Pagès. In Two Volumes.* 8vo. 471 pp. Longman. 1797.

THAT a Revolution, or rather a ſeries of Revolutions, ſo unexampled as that which France has exhibited, ſhould have produced a variety of hiſtories, can afford little matter of aſtoniſhment. The view which hiſtorians have taken of theſe facts, has been congenial to thoſe local intereſts by which they were ſwayed, and thoſe political ſyſtems to which they were attached. Hence the ſucceſſive changes which have been introduced into their modes of government, have given, in the different epoch of their revolution, a different turn to their theories of hiſtory; inſomuch that it would be vain to expect, amidſt ſuch a chaos of events and opinions, a regular chain of cauſes and effects; or to imagine, that the real ſources of the different tranſactions can yet be laid open with the exactneſs neceſſary to hiſtorical preciſion.

The writer of this hiſtory profeſſes to unlock the cabinet of ſecrecy, and to furniſh ſome particulars hitherto unknown. With the vivacity and ſprightlineſs characteriſtic of his nation, he has ſketched out the events with a glowing pencil; and poured forth a profuſion of remarks, which give to his work the air of obſervations upon hiſtory, rather than the regular form of hiſtory itſelf. The part which this writer takes is decidedly revolutionary; and the general train of events is the ſubject of his warmeſt eulogium. From theſe muſt be excepted the factions of Marat and Robeſpierre; with the enormities committed by the agents of Orleans, and the different creatures of thoſe intriguing tyrants, who, by turns, uſurped the chief authority. However the Engliſh reader may differ from the hiſtorian,

hiſtorian, in the view which he has taken of various facts; with his abborrence of democratic tyranny, and the bold reprehenſion with which he purſues their authors, every honeſt boſom muſt beat in uniſon.

"We feel our minds expand with the nobleſt ſenſations, while the tranſactions of the firſt ſitting of the National Convention paſs in review before us: but when we reflect that this aſſembly was ſoon converted into a theatre of gladiators, into a banditti of cut-throats; for even gladiator is too dignified a term for them, ſince the gladiators fought in open day, with equal arms, with courage, and without treachery; when we conſider that one party in the Convention dragged the other to the ſcaffold; when we recollect the crowd of proconſuls and petty tyrants who ſhed torrents of human blood, the pen is ready to drop from our hands. Alas! the taſk of an hiſtorian, who, with the exception of military occurrences, has nothing until the 9th Thermidor (July 27) and even after that celebrated day, but crimes to relate, treachery to delineate, factions and criminal intrigues to develope, and maſſacres to deſcribe, is a taſk of pain and ſorrow, ſurrounded with diſguſt and difficulty. We will make the attempt in ſpite of theſe difficulties and this diſguſt. We will collect theſe proofs of the iniquity of man, for the inſtruction of poſterity, who will ſee all the evils, and all the misfortunes which flow from a democracy, although repreſentative, whenever it is not counterbalanced by the ſyſtem of the two houſes of legiſlation, and the diviſion of the powers of government. This part of our hiſtory exhibits a picture of a great and populous empire, a prey to the arbitrary power of the vileſt and moſt inſolent deſpots, who, under the names of committees of public ſafety, revolutionary committees and commiſſioners, and revolutionary armies, adopted one uniform ſyſtem of plunder and rapine. Every one of theſe eſtabliſhments more juſtly merited the name of counter-revolutionary; for nothing could be better calculated to render the revolution odious, and to drive the people into the arms of an individual for refuge. Here may be ſeen, what is unparalleled in hiſtory, a band of the public ſervants of a civiliſed nation, ordering their fellow-citizens to be guillotined, drowned, or ſhot, without even the form of a trial, or, what is ſtill more dreadful, with the formalities of juſtice, and in the ſacred name of the law. All tyrannies undoubtedly reſemble each other; in other words, every tyrant, like our decemvirs, has employed the bloody arm of terror. There is, however, an unfortunate diſtinction in our revolution, for which we ſhall ſearch, in vain, through the annals of the moſt remote antiquity; we ſhall no where diſcover a nation maſſacred by her own repreſentatives and magiſtrates; nor can we find any thing ſimilar to thoſe numerous ſocieties, aſſuming to themſelves the name of popular aſſemblies, which exiſted on plunder, falſe accuſation, and murder; which were kept in regular pay for theſe very purpoſes; we ſhall cite irrefragable proofs of the fact in the progreſs of the hiſtory. Our aſtoniſhment is redoubled, when we are informed that there were many honourable men in thoſe clubs. There were alſo many men of integrity, and many excellent citizens in the Convention, and even among the Jacobins; but ſuch men are frequently

frequently timid, and put too much confidence in others. The auda-cious criminal, who sharpens his instruments of death, and lays his plots in secret, easily subdues or deceives them; and the multitude generally give the preference to the first villain, who has the faculty of declamation, like those sick persons who prefer the shameless em-piric to the experienced physician. Another circumstance, which distinguishes our history from others, is, that there never was a society which prepared its poison, and organized its conspiracy with so much skill as the Jacobins. Their directors deceived even the initiated. As a general dispatches reconnoitring parties before he advances the main body of his army, so the Jacobins dispersed among the people, with caution, and by degrees, preparatory ideas, the forerunners of their concealed designs. Every thing which it was necessary to say in the tribune of the Convention was, in like manner, carefully arranged. They even took care to fill the galleries and tribunes with persons of both sexes, hired to hiss or applaud. An idea of their tumult and uproar can-not be formed but by those who have been present. I know not whe-ther it proceeded from a sanguinary instinct, or from a formal de-sign, that the Jacobins hoisted the signal of the *bonnet rouge*, such as is worn by criminals condemned to the gallies. The cap of liberty among the Romans was white, and blue with the Swiss. The Jacobins have been compared to the ancient *Gueux* of the Netherlands, to the levellers which formerly disturbed England, and to the free-masons. There are but certain points of resemblance in which these compari-sons are just. With the same maxims of devastation, yet the Jacobins are not indebted to them for their origin. This society, which at first rendered important service to the public interest, was formed by pure patriotism. It electrified the minds of the people, and gave a great impulse to the revolutionary movements. It is unhappily necessary, in order to awaken a people who have slept in chains for fourteen centuries, to give an unusual energy to their minds; the good on such an occasion is necessarily followed by evil. Intriguing men resolved to take advantage of the popularity and consequent influence of this society. The Orleans party completed its degradation. They changed it into a den of assassins. From that moment, the tribune of the convention resounded with the necessity of *revolutionizing* our lan-guage, our manners, and our laws. The event has but too well in-structed us in the extent to which that word, so vague, and, for that reason, so terrible, was meant to be carried. What a frightful latitude has it not given to these revolutionists? In the sequel, even this ex-pression was not thought sufficiently strong. They invented the phrase of *sans-culottizing* the whole nation; the favourite expression of Carrier and Lebon. No! history presents nothing to our view which resem-bles the atrocities that we have witnessed. Sects of fanatics have, on former occasions, massacred the sectaries of an opposite party. An hundred thousand unfortunate persons lost their lives in the massacre of the Manicheans under the emperors of the Greeks. The schism of the Donatists, the disputes on the word consubstantiation, and the quarrels of the Iconoclasts, destroyed two hundred thousand men; so depraved is the human race; but, at least, these were rivals destroying rivals. In every nation have tyrants been contented with cutting off

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those who were their adversaries, or whose riches they desired. But in our times, rich and poor, learned and ignorant, aristocrat and patriot, in short, wretched prisoners, without means of defence or of subsistence, have all suffered in one general slaughter. The greater part of them were absolutely unknown to their murderers. Terror reigned over the assassin as well as over the assassinated. The pleasure of drinking blood was the sole motive for slaughter. The unfortunate victims knew not to what party they should attach themselves. They were imprisoned for being *moderès*; then because they were *ultra-revolutionary*; again for being terrorists or Jacobins, or even for being revolutionary. They were treated as suspected persons by the first who chose to look on them as such. Under Robespierre, they were termed federalists, who blamed the 31st of May. Since the 9th of *Thermidor*, any one who co-operated in it would be persecuted. It is said, that nothing can be more unfortunate for a nation, than to experience a revolution followed by a counter-revolution. We, alas! have experienced several." P. 19.

The author has blended, with his history, many particulars upon the literature of the revolution, which show the extreme versatility of a people, who can cultivate the arts with success, amidst the greatest political and domestic disorders. A reflection which this writer makes upon a passage in the Anacharsis of Barthelemi, does equal credit to his feelings and his judgment.

"Thus it is, that we have seen a gentle, humane, and feeling people, become a race of cannibals; thus have we seen all notions of justice and sociability destroyed among us, to give place to sentiments destructive of all social order. The French have even gone so far as to believe that *sans-culotism*, that is to say, indigence and beggary, were substitutes for talents, probity, and patriotism; that it was necessary to intrust the administration of public affairs to a man, whom extreme poverty had necessarily made a knave, and whom ignorance and want of education had incapacitated for the task of governing. We have seen the French nation substitute the falsest and most absurd notions in the room of the wise maxims of ancient and modern legislators: we have believed that it was necessary at once to overthrow every thing, before we began to build up any thing; while, on the contrary, it is necessary to innovate with caution, and by degrees. We have thought that the revolutionary government, or rather torrent, would annihilate all resistance; and we have, by these strange means twenty times hazarded the public weal, and brought down France to a degree of degradation which posterity will scarcely credit. We were persuaded that there was no necessity for secresy in government, for discipline in armies, or for experience in generals; that it was necessary to ruin commerce in order to destroy aristocracy; that every thing must be done with the people and by the people. Thus the people, and especially those of the country, propagated anarchy, and despised the laws, when they were hostile to their self-interest. The labourer became the cruellest enemy of the assignats, and the most formidable counter-revolu-

revolutioniſt, becauſe, whilſt aſſiſting in the duties of adminiſtration, he intimidated or paralyſed thoſe adminiſtrators who were not themſelves huſbandmen. Neither a republic, however, nor liberty can exiſt without the moſt reſpectful ſubmiſſion to the laws." P. 292.

Our readers will judge for themſelves of the credit due to the *ſecret* details of this writer, in ſolution of ſome myſterious events; as well as of the claim which he has ſet up to impartiality. Certain it is, that he writes with freedom, and laſhes by turns, the contending parties with all the energy of a man attached to truth and conſiſtency. This truth and conſiſtency muſt, however, be underſtood, with relation to his own political creed; and this will ſcarcely be conſidered as a proper ſtandard for the opinions of thoſe, who live under a government, which, without alluring them by a falſe luſtre, gives them the ſolid bleſſings of ſecurity and freedom.

ART. X. *The Paradiſe of Taſte. By Alexander Thomſon, Eſq. Author of Whiſt, a Poem.* 4to. 6s. Cadell and Davies. 1796.

A POEM on Whiſt, in twelve cantos, publiſhed in 1791, firſt announced Mr. Thomſon to the world as a candidate for poetical fame. A conſiderable portion of that reward, notwithſtanding the difficulties of his ſubject, he had ſkill enough to attain. His poem diſplayed fancy, ſpirit, and powers of verſification; and, beſides affording a liberal amuſement, gave good didactic leſſons in the *ſublime* ſcience of Whiſt! In his preſent poem, we find his powers matured, and are gratified by a great abundance of very poetical and poliſhed compoſition. On one main point, however, reſpecting the general ſtructure of his poem, we differ widely from him in opinion; and, therefore, to our feelings it ſeems rather unfortunate, that a poet, who writes on the ſubject of Taſte, ſhould have erred in point of taſte, in the form of the poem itſelf. He has allowed himſelf to mix various meaſures in his compoſition; not merely writing one canto in one ſpecies of verſe, and another in a different kind; but mingling various kinds, arbitrarily and abruptly, in the ſame canto. To our taſte, this has preciſely the ſame effect, as if a muſician were continually and abruptly to change the time of his muſic; without waiting to finiſh any movement whatever, in one tenor of compoſition. A kind of diſtraction is produced by this licentious variation, which prevents the mind from enjoying completely the merit of

of any part. The poet, however, which willingly we can pardon to genius, is very poſitive in aſſerting the propriety of his own method; and as it is our ſincere wiſh to exhibit every compoſition of ſo much merit to the beſt advantage, we will not deny him the opportunity of ſtating here alſo, as well as in his own preface, his reaſons for this practice.

"With regard to the variety of verſification, this I muſt acknowledge to be the only point upon which I have always felt myſelf determined, even from the beginning of my poetical career, to turn a deaf ear to the voice of cenſure.—That an art, whoſe object is allowed upon all hands to be only that of producing pleaſure, ſhould be precluded from giving the pleaſure of variety, and in every excurſion, however long, confined to a tireſome monotony of meaſure, ſeems to me an abſurdity ſo very glaring, that even the authority of Ariſtotle himſelf, ariſing from the dead for the ſpecial purpoſe, would not be ſufficient to enforce my aſſent. For the writer of a ludicrous or didactic poem, who purſues his taſk with coolneſs and compoſure, and is ſuppoſed to be at all times maſter of himſelf, it may, no doubt, be proper to determine beforehand upon the beſt mode of metrical arrangement, and to adhere to it uniformly in the progreſs of the work: but in compoſitions of a higher order, in which, that the Poet may write ſucceſsfully, it is neceſſary for him to be as often as poſſible under the power of enthuſiaſtic feeling, it is ſurely the height of abſurdity to require that he ſhould be guided in the choice of his verſification by any rule but the inſpiration of the moment. At any rate, upon the preſent occaſion, in a Poem, the different Cantos of which contain ſuch different and even oppoſite ſubjects, to inſiſt upon uniformity of numbers, would, in my opinion, be equally rational, as to aſſert, that Hudibras and the Paradiſe Loſt ought to have been written in the ſame meaſure. All that I am therefore ſolicitous about is, that I may be found, in every inſtance, to have adapted my verſification to my ſubject." P. xi.

As to this latter point, we muſt confeſs, that we are wholly ignorant of any particular propriety in ſpeaking of *Critics*, for inſtance (p. 7) in elegiac verſe. Jocular reaſons enough, we are well aware, may be aſſigned; but none of real validity. Why again ſhould *Philoſophy* demand a Spenſerian ſtanza; *Hiſtory* another kind of ſtanza? Why ſhould *Novels* be deſcribed in the ſame ſtanza as Hiſtory; *Comedy* in elegiacs again, only adding one line to the ſecond ſtanza? For theſe variations we are convinced that no ſound reaſon can exiſt. To us they appear to reſult from indolence alone: and this is the very thing which a reader of poetry is always ready to reſent. The ſurmounting the difficulty of regular compoſition, is certainly one charm juſtly expected from poetry. He who eludes it by changing his meaſure, as convenience or humour may direct, relieves himſelf, but diſappoints his reader. He does not fairly ſtruggle for the prize which he aſpires to gain. Mr. T. will probably call us pedants,

pedants, if we remind him that the Hippocentaurus of Chæremon, is almoſt the only ancient poem of this fantaſtical kind which is recorded; this Ariſtotle deſcribes, as μικτὴν ῥαψῳδίαν ἐξ ἁπάντων τῶν μέτρων, "a mixed rhapſody of all metres;" but the rareneſs of the practice may well be ſuppoſed to ariſe from the evident impropriety of it. Voltaire's *Temple du Gout*, is a mixture of verſe and proſe; but that is a ſportive kind of compoſition, reducible to no laws, and not laying claim, as the preſent poem does, in many parts, to the praiſe of the higher ſtyle of poetry.

Our readers, doubtleſs, and, we truſt, the author himſelf, when they ſee our ſubſequent remarks, will receive this previous criticiſm as by no means intended to depreciate the publication, of which we think highly; but to argue, once for all, a queſtion, the deciſion of which may influence the author's future compoſitions. We ſhould have objected much leſs to ſeparate cantos in different meaſures; an example of which paſſed by us very lately, without cenſure, in Dr. Dwight's Greenfield-Hill*.

The poem is divided into ſeven Cantos. Of which the firſt contains an animated and poetical deſcription of a Library. The opening is in blank verſe; and blank verſe of the beſt conſtruction and harmony. The firſt lines are very beautiful; but we will lay before our readers the paſſage where the author deſcribes his books as his friends; a feeling in which every literary man will ſhare with him. Having ſpoken of thoſe who regret inclement weather, as keeping them from meetings of jovial friends, he proceeds:

> "Not ſo with me—for I had other Friends,
> Whoſe preſence gilds the ſcene of my retreat
> With light perpetual;—friends, not ſuch as thoſe
> That ſwarm in ev'ry corner, whom to pleaſe
> Reluctance muſt ſubmit to ſwallow down
> Inflaming draughts—whoſe converſe muſt be bought
> With nights of riot, and with mornings ſpent
> In ſickneſs and in ſhame; theſe friends of mine
> Are quiet, gentle, rational, polite,
> And unaſſuming; never tire the ear
> With cold formality's unmeaning phraſe;
> Are not offended at a ſlight neglect;
> Come at a call, and at a nod retire;
> In diff'rent climes and diff'rent ages born,

* See our preceding number, p. 472.

"They

They with the harmony of various tongues,
Nervous or ſoft, can charm the liſt'ning ear;
Can ſuit each humour, whether grave or gay,
With correſpondent themes; of love and war
Can talk with equal eaſe; of public life,
And rural quiet; trifles of a day,
And things of weight eternal; ev'ry tale
Of private virtue or domeſtic woe
To them is fully known, as are the deeds
Of mightieſt heroes, or the fates of kings.

Such were my Friends, to whom well-pleas'd I turn'd,
Regardleſs of the ſtorm that rag'd without,
And, like the Bee, in Spring's Favonian hour,
That wanders reſtleſs thro' a thouſand ſweets,
And viſits bloſſoms of unnumber'd hues,
With aim unfixt, as varying fancy ſway'd,
Unwearied ſtill thro' many a volume ſtray'd." P. 5.

Canto II. *The Viſion.* The general contemplation of his library is ſuppoſed to produce a viſion, in which the Deity of Taſte appears to lead the author through all the regions of literature. The deſcription of this allegorical being is highly fanciful and elegant: and, as he is the principal perſonage, we ſhall gladly introduce him to the acquaintance of our readers.

" Scarce had I ended, when the twilight gloom,
That gather'd faſt around, was turn'd at once
To more than noon-tide ſplendor, and a form
Before me ſudden ſtood, like one of thoſe
Reſplendent ſhapes, with which Religion, rapt
In holy meditation, loves to cloathe
The pure unbodied energies of Heav'n—
A ſunny radiance brighten'd all his face,
And on his cheek in living luſtre glow'd
Unfading beauty and immortal youth:
On ev'ry quick and penetrating glance
That beam'd refulgent from his eagle eye,
Deciſion hung—and yet the piercing flame
Was kindly temper'd with a ſofter ray;
His poliſh'd brow, where open candor ſhone,
In turban'd form a ſilken fillet bound
Of verdant hue, o'er which an oſtrich plume
Its graceful length of ſnowy whiteneſs wav'd;
Behind, adown his ſhoulders' eaſy ſlope,
The rich luxuriance of his raven hair
In gloſſy ringlets fell; his mantle, dyed
In all the freſhneſs of ethereal blue,
Around his limbs in careleſs beauty flow'd;
Diſplay'd his matchleſs ſymmetry of ſhape,

And left each motion free—each motion too
Was harmony and grace." P. 19.

Canto III. *The Garden of Beauty;* in which the author appears to celebrate thoſe poets whom he conſiders as remarkable for elegance. The liſt of their names will ſhow how he claſſes and arranges them.

Scene I. Terence and Fontaine	Scene V. Taſſo and Guarini
II. Theocritus and Geſner	VI. Racine and Rowe
III. Anacreon and Catullus	VII. Horace and Metaſtaſio
IV. Xenophon, Cicero, Addiſon, and Voltaire	VIII. Virgil and Pope.

This Canto is written chiefly in couplets, in which ſtyle the author is generally ſucceſsful. We ſhall extract the accounts of Horace and Metaſtaſio.

"Thus long repoſing on the bridge we ſtood,
Which now we paſt, and reach'd a pleaſant wood,
Compos'd of ev'ry various race of trees,
Whoſe ſize or ſhape the judging eye could pleaſe;
But chief the graceful larch and poplar tall
Profuſely roſe, and overtopt them all.
Shrubs too were there, of ev'ry leaf and bloom,
Whoſe tints were beauty, or whoſe breaths perfume.
Each feather'd warbler's ſong we there could hear,
Whoſe voice had pow'r to charm the tuneful ear;
But chief in number, from their little throats
The thruſh and linnet pour'd melodious notes.
Nor had we travers'd long this ample ſhade,
Until we lighted on a ſecret glade,
Where, ſereen'd from vulgar eyes, a groupe was ſeen
In fourfold dance upon the flow'ry green.
There was the Roman Bard, whoſe lyric tongue
With frequent praiſe his dear Mæcenas ſung;
Who, dazzled oft by Favour's brilliant ray,
To baſe Octavius rais'd the partial lay,
And caſt on Flattery's hues his matchleſs art away.
There too was he that charm'd this latter age,
The grace and glory of the Tuſcan ſtage,
Whoſe tender hand the cruel conflict penn'd
Of clement Titus and his guilty friend,
And mix'd with tragic colours, dark and ſtrong,
The ſofter, livelier tints of lyric ſong.
Two fifter Graces, with their zones unbound,
Beat, with this favour'd pair, the verdant ground;
The third, a pleas'd ſpectator, ſtood beſide,
With muſic's pow'r their bounding ſteps to guide,
And make the ſportive maze in juſter meaſures glide." P. 41.

The ſucceeding cantos take different departments of the literary world, and are reſpectively named, 4. The Vale of

Pity. 5. The House of Ridicule. 6. The Mountain of Sublimity. 7. The Island of Fancy. From each of these we could willingly produce specimens of various measures, and various subjects, managed with considerable ability; but we have already extended our article nearly as far as we can allow it to go.

On the unavoidable variety of taste, as to the judgment pronounced on authors, this writer speaks very sensibly in his preface; and, confessing that in some points we do differ from him in that respect, though not in very many, we will allow him all the benefit of his own suggestions.

"To these, and a thousand similar objections, there is only one answer to be made; which, though it may be bold, I trust is not improper: that, as to please every reader is impossible, there was but one uniform standard of opinion, to which it was at all times in my power to appeal—to the taste and feelings of my own mind; and although it can scarcely be expected that any of my readers will agree with me in every one of my opinions, I hope, on the other hand, that there is none of them with which some readers will not sympathise. Besides, taking matters at the worst, in estimating the merits of a poetical performance, the soundness of critical opinion displayed in it should only be considered as a secondary point. My chief business on the present occasion, was to produce a specimen of genuine poetry, not a piece of irrefragable criticism." P. viii.

It is far from our wish to deny that we have been very highly pleased with this poem altogether; we willingly recommend it to the public, and strenuously advise the author to cultivate both his talents and his taste.

ART. XI. *Practical Observations on the Treatment of Ulcers in the Legs; considered as a Branch of Military Surgery. By Everard Home, Esq. F. R. S. Surgeon to the Army, and St. George's Hospital.* 8vo. 295 pp. 4s. 6d. Nicol, Pall-Mall. 1797.

THERE are no practitioners in surgery, and few persons of any description, who are ignorant of the frequent occurrence of ulcers on the legs. Among the poor they are always common; and in the military line are so frequent, that the number of soldiers annually discharged as unfit for service, on this account alone, is very considerable. It is, therefore, with great propriety, that the author now before us, as a military surgeon, has taken this subject into his particular consideration, and has dedicated his book respecting it to the Commander in Chief.

The commoneſt complaints are not always the beſt underſtood; and on their ſucceſs in the treatment of this malady, ſurgeons have hitherto had little reaſon to flatter themſelves. So little hope has, in general, been entertained of vanquiſhing it, that, in ſeveral hoſpitals of the metropolis, it has been a ſtanding order, that patients, with old ulcers in the legs, are not to be admitted: and in the army it may well be conceived, that no men would be diſcharged on this plea alone, were their caſes ſuppoſed to be within the management of the practitioners attendant on the ſervice. One great obſtacle to ſucceſs, has been the cuſtom of conſidering ſuch ulcers in general as of one ſpecies, and the ſame applications as univerſally ſerviceable or pernicious. The old practitioners did indeed attempt to divide ulcers into claſſes, and diſtinguiſhed them into *ſimple* and *complicated*, *putrid*, *ſinuous*, *varicous*, *carious*, &c. alſo from their cauſes, as *ſcorbutic*, *cancerous*, *ſcrophulous*, &c. But theſe deſcriptions were too lax. They either pointed out different ſtages of the ſame complaint, or alluded to conſtitutional affections, which ſuperſede local treatment. Experience proves that, even in their early ſtate, and without reference to particular diſeaſes, ulcers manifeſt various diſpoſitions, and demand different modes of treatment; and the chief of theſe differences Mr. Home has, with great diligence, inveſtigated and diſtinguiſhed. He divides ulcers in the legs into ſix ſpecies.

"1. Ulcers in parts whoſe actions are healthy.

"2. Ulcers in parts whoſe actions are too violent for their powers to ſuſtain.

"3. Ulcers where either the parts or conſtitution have an acquired irritability.

"4. Ulcers where either the parts or conſtitution have an acquired indolence.

"5. Ulcers in parts which have acquired ſome ſpecific action, either from a diſeaſed ſtate of the parts, or of the conſtitution.

"6. Ulcers where the parts are prevented from healing by a varicoſe ſtate of the ſuperficial veins of the limb." P. 30.

Mr. H. claſſes alſo the forms of application; conſidering that the ſame local medicines may be applied, 1. in the ſtate of vapour; 2. in a fluid ſtate; 3. in the form of ointment; 4. in the form of powder; and under each claſs of ulcers, he conſiders what form of application uſually agrees beſt with it, and what particular medicaments in that form. There is a clearneſs in this mode of arrangement, which muſt, in itſelf, facilitate inveſtigation and experiment; and is, therefore, much to be recommended in all ſimilar treatiſes. It is an obſervation of importance, that ſome ointments which are ſufficiently mild when freſh, become very ſtimulating applications when

when they have grown rancid by keeping: and this leads to a valuable caution respecting the ointments supplied to the military surgeons.

"The great objection to the common simple ointments,—as cerate, and others of that kind, is, that they sometimes disagree with the skin when recently made, and in the most perfect state; but when allowed to become rancid, which they do by being long kept, they always irritate to a very considerable degree, and aggravate the symptoms they were meant to relieve.

"As the army surgeons are supplied with ointment only once a year, or once in two years, and these ointments, from being made in very large quantities, are more liable to suffer in the making, by the heat employed rendering the oil empyreumatic; it would be a much better plan to give an allowance of white wax and olive oil to each regimental surgeon, who could make them into ointment in small quantities, as he had occasion, so as always to have it in a recent state.

"In the West Indies, during the last war, ointments were supplied very liberally: but in that country the heat rendered them so rancid, that they became very stimulating applications, and only adapted to ulcers of an indolent nature." P. 38.

The beginning of the second chapter, in which the author treats of "Ulcers in parts whose actions are too violent for their powers to sustain," which is his second class, will exemplify at once his accurate mode of description, and the acuteness of his observation. Perhaps we should object, that his specific definition is too long. Might we not say, rather, "Ulcers, in which the granulations are too weak?" or something of that kind.

"Ulcers of this kind differ from those in healthy parts; the granulations are larger in size, rounded upon their external surface, less compact in their texture, and semi-transparent. When they arrive at the surface of the body, they do not readily form skin, and frequently continue to rise still higher, and then entirely lose the disposition to form new skin.

"Ulcers may, from the beginning, exhibit these appearances of want of strength in the newly formed parts; or they may at first go on for a few days in every respect like those in healthy parts, but become unable to do so beyond that period, and the granulations then show signs of weakness. For granulations of the most healthy kind, if they are not skinned over in a certain time, appear to lose their original strength, and fall into a weak state.

"Ulcers on the legs have been already stated to be influenced, in a very considerable degree, by the natural peculiarities of the constitution: they are found to be still more so by any thing that affects, in the slightest manner, the patient's general health. The appearance of the granulations undergoes a change upon the least diminution of constitutional strength; and if that be restored, the granulations return to their former state; so that an ulcer of a healthy kind becomes in general a very accurate index of the strength or weakness of the constitution.

"The

"The influence produced upon ulcers by any diminution of the conſtitutional ſtrength is the greater, the further the ſeat of the ulcer is removed from the ſource of the circulation. If a perſon in a weak ſtate has two ulcers on the ſame leg, one near the knee, the other near the ankle, as he recovers his ſtrength the two ulcers will aſſume a more favourable appearance; but the effect will not be equal in both; that neareſt the knee will ſhow the firſt ſigns of amendment, and will go on healing faſter than the other. This may by many be conſidered as accidental, but the inſtances of it which occur, I think are ſufficiently numerous to prove that it ariſes from ſome general principle." P. 42.

It is to this ſpecies of ulcer, that Mr. H. recommends, more particularly, the application of rhubarb in the form of powder; a mode of practice which he firſt attempted, and formerly deſcribed in another work. Among the general obſervations ſcattered in this publication, the following is of great utility.

"There is a very curious fact reſpecting the treatment of ulcers, which makes this extenſive experience of the medicines which are applicable to them, ſtill more neceſſary: it is, that very few caſes will continue to heal, more than for a certain time, under the ſame treatment; the effect which any one application produced at firſt, being loſt by habit, ſo that it becomes neceſſary to change it for ſome other. This change of treatment, after a certain continuance, is ſo neceſſary, that even where the tranſition is made from a medicine with conſiderable powers, to one which, had it been originally applied, would have had little or no effect, it will be productive of an evident advantage. This, however, will be of ſhort continuance; but if the change is made to a medicine of equal, or nearly equal powers, the benefit will be more permanent." P. 73.

From conſidering that in three different applications, all ſucceſsfully uſed to indolent ulcers, the eſſential part is nitrous acid, Mr. H. was led to try that acid itſelf, in a diluted ſtate; and found the ſucceſs anſwerable to his expectations. In treating of ulcers, attended with a varicoſe ſtate of the veins, Mr. H. allows bandaging to be of ſervice, as recommended by Wiſeman, Underwood, &c. and prefers the laced ſtocking to any other mode; but as a more complete cure, propoſes taking up the *Vena Saphena*. The operation is very exactly deſcribed at p. 191, and many caſes are ſubjoined, which ſtrongly exemplify the ſucceſs of the practice. The idea of taking up veins, for ſuch purpoſes, is certainly not new, but the practice is here greatly improved and facilitated. In one extraordinary caſe, a varicoſe ſtate of the teſticle, was relieved by a ſimilar operation.

This book may, undoubtedly, be recommended to the attention of practitioners; and we cannot but conſider it as particularly favourable to the character of the author, that while he ſtands almoſt alone in one branch of practice (the treatment of ſtrictures) his attention to all other parts of his profeſſion appears to continue unremitted.

Art.

ART. XII. *General View of the Agriculture of the County of Mid-Lothian: with Obſervations on the Means of its Improvement. Drawn up for the Conſideration of the Board of Agriculture and Internal Improvement, from the Communications of George Robertſon, Farmer, at Granton, near Edinburgh: with the additional Remarks of ſeveral reſpectable Gentlemen and Farmers in the County.* 8vo. 135 pp. 6s. Robinſons, &c. 1795.

OUR notice of this reſpectable work has been delayed, by various accidents, much longer than we wiſhed. The plan, for reprinting the agricultural ſurveys, having been marked out by the Board of Agriculture, and given at length in our Review, vol. viii. p. 607, we ſhall mark out another plan, to be *generally* followed in our own operations. We deſign to produce a ſufficient quantity of ſpecimens from each book, with ſuch brief obſervations as may occur to us in reading any of theſe bulky volumes; and then to leave it to our readers to determine whether any, and which of them, be worth purchaſing and peruſing.

"One remarkable circumſtance may be obſerved here in the ſoil, though by no means peculiar to this country, that the lands hanging to the *north* are almoſt always the moſt fertile, producing better crops than thoſe which have a *ſouthern* expoſure." P. 23.

Is not this circumſtance partly accounted for at p. 20?

"June, though enjoying the longeſt days of the year, is often remarked for the chill cold of its mornings, which, being ſuch a contraſt to the noon-tide heats which ſucceeds, has the effect to nip and blaſt the yet young and tender ſhoots of corn, unable to withſtand ſuch contrariety of weather."

At p. 59, we find an uſeful hint.

"With regard to the order in which graſs-grounds ſhould be left, diſputes are very apt to ariſe. They act wiſely in this caſe, who oblige the tenant to have at leaſt one crop of them himſelf, as his own intereſt will induce him to do juſtice to the land, both with reſpect to ſeed and to labour."

"The reaping-fork, for collecting into ſheaves, corns that are cut with the ſcythe," (p. 74) ſeems to be a very well contrived implement.

"Incloſures are too commonly formed by ſtraight lines into regular figures. There is an abſurdity in this: for, if the land itſelf be irregular, and alſo wet, the ditches, which conſtitute a chief part of the fence, ſhould be laid out in ſuch a direction, as to carry off the water at

at the ſame time. Even where the ground is dry, and lying regular, the nature of the ſoil ſhould be adverted to, that land of oppoſite qualities may not be included in the ſame cloſe." P. 81.

"An excellent practice has lately been introduced here, of taking up the turnip-crop in the month of December, if it can be done before the froſt ſets in, and cutting off the leaves; the turnips are piled up into long heaps, and covered with ſtraw, and are found to keep well two or three months; the cattle eating them as keenly, and fattening on them nearly as much, as if quite recent from the ground. Thoſe who have had their turnip-crop locked up (as it were) by the froſt, or covered with the ſnow, during the very time in which there was the greateſt need for it, beſides the waſte from rottenneſs occaſioned by theſe cauſes, will ſee the advantage to be derived from taking them up before winter; which has this further to recommend it, that the ground being ſooner cleared, will of courſe be more early ready for the ſucceeding crop." P. 111.

The *ruta-baga*, or Swediſh turnip; *open-hail* (coleworts) and *yams*, are highly commended, at p. 113, &c. *Mangel-wurzel* has been wholly diſcarded. "It is a curious fact, that, in propagating gooſeberries from the ſeed (the common practice here) the ſame berry is known to produce plants of many different kinds." P. 134. The following paſſage may alſo tempt Engliſhmen to return the numerous viſits which they have received from their neighbours of North-Britain:

"Scotland has within itſelf *every* advantage for *comfortable*, and even *luxurious* living; the fineſt fiſh, the moſt exquiſite meat, and game of ſuperior quality. Wine, ſugars, ſpiceries, and other articles of that nature, it can eaſily import. The only thing it wants, therefore, which it neither produces by nature, nor can eaſily import, is fruit; and there art ſhould be made uſe of to conquer the difficulties of nature." P. 135.

This *ſingle want* of *fruit*, is propoſed to be ſupplied, not by *hot-houſes*, which are too expenſive, but by *hot*-walls; and very inviting plans and eſtimates for them are here given.

Concerning *waſtes* (by which is here meant large tracts of moſs or ſwamps) and the improvement of them, the author ſpeaks much too ſlightly. Indeed he ſeems to be wholly unacquainted with the ſubject (P. 139).

At p. 154, we are preſented with drawings of a bull and cow; theſe are ſaid to be

"Natives of Hither India, from Guzerat and Myſore, on the coaſt of Malabar; and in theſe countries they are principally uſed as beaſts of draught or carriage; being well adapted to ſuch purpoſes, from their uncommon ſtrength and fleetneſs, travelling with eaſe, it is ſaid, at the rate of eight miles an hour. The oxen of the Guzerat breed, in particular, might anſwer well in this country for draught, as they attain

attain to a very conſiderable ſize; and, from the appearance of this ſpecimen of them, they have every appearance of vigour and activity, and, at the ſame time, are remarkable placid and gentle in their demeanour, approaching with mildneſs, and ſhewing their friendly diſpoſition by licking the hands and cloaths even of ſtrangers.

"They have much of the ſagacious phyſiognomy of the elephant, with the ſame remarkable ſmall eyes, and a hoggiſh looking front; the ears uncommonly large, and like to that animal in this alſo, that the one is ever pointing forward, and the other backwards, by turns; ſo that they are viewing, at the ſame time, both before and behind; probably an Oriental inſtinct inherent in domeſtick animals there, the more ſecurely to guard them againſt attacks from their ravenous enemies. For the ſame reaſon it perhaps is, that the whole troop, when repoſing in the field, lye or ſtand as cloſe together as they can pack; they even ſeem to have, like our horſes, the faculty of ſleeping on their feet, as ſeemed to me to be the caſe, when I went to view them; the bull, in particular, appeared to be in that ſtate; but arouſing himſelf when I approached, he beheld me for ſome time with attention, but re-aſſuming his confidence, he fell again to his ſlumbers, groaning very deeply, yet ſtarting at ſhort intervals, he was ready for defence if neceſſary; and, although he allowed people to handle himſelf with unconcern, he ſeemed much diſpleaſed when any went near the female, toſſing his head, and ſtamping hard on the ground with his feet, which appear, indeed, to be ſtrongly formed by nature for offenſive uſe."

In Mid-Lothian, horſes are preferred to oxen in huſbandry, on account of their *ſuperior quickneſs of motion.* Doubtleſs, in harveſt time particularly, this is a very important conſideration.

"Pork and bacon are not yet reliſhed as food by the common people; indeed, to very fat meat of any ſort, the Scots in general have an averſion," (p. 160) The taſte of Engliſh labourers is, we believe, univerſally different. "There are very few *rabbits* bred in Scotland." Engliſh farmers, who are ſituated near to them, would rejoice, if this were *their* caſe; for, weak as theſe animals are, they are the moſt miſchievous *neighbours* in the world. By their vaſt number, their reſtleſs activity, and their propenſity to encroach upon, and eat up, the produce of the lands adjoining to them, they may claim a reſemblance to *a certain people;* from whom they differ, however, very materially, in the *quietneſs* of their invaſions. The following extract is truly honourable to North-Britain.

"*Servants.*—A decent, orderly behaviour, is maintained by the country ſervants. The ſabbath with them, is truly a day of devotion. No weather, almoſt, can keep them from church, cloathed in their beſt array; which, conſidering their wages, is generally good. During the remainder of the day they keep themſelves at home; reading their bibles; or, in many inſtances, they join together in family-worſhip. The frequenting of *taverns* on a Sunday is almoſt unheard of among them;

alarm y hence, inſtead of that langour and ſickneſs which prevents many a poor mechanick from earning his Monday's wages; that day, on the contrary, to the farmer, is the moſt profitable, his ſervants working with more alacrity and vigour, than on any other of the week. They have always, beſides, been laudably ambitious of giving their children a decent education, and would be aſhamed if they could not read the Engliſh language. School-fees are, indeed, here extremely moderate. Reading is taught for 1s. 4d. the quarter; writing and arithmetick (in which the children of labourers are in many inſtances inſtructed) at 2s. 6d. As the *cubale labourers* employed in huſbandry remain, with few exceptions, attached to the national church, much of this decent and virtuous diſpoſition may be attributed to the attention of the eſtabliſhed clergy; who, not ſatisfied with merely delivering from the pulpit the true principles of Chriſtianity, of which their own lives are exemplary patterns, are alſo at much pains, by frequent private viſitation, to ſee that a proper regard to their ſpiritual inſtruction is obſerved." P. 164.

A note upon *roads* contains ſome information, which may be uſeful in many parts of England:

"The art of road-making ſeems now to be better underſtood. It was at firſt the practice to gather them high up into a narrow ridge, and lay them with the greateſt ſtones that could be found. They are now made much wider, more flat, and the ſtones broken into ſmall pieces." P. 181.

In ſpeaking of the "obſtacles to improvement," Mr. R. calls *tithes* "the bugbear of timorous improvers." One of his "two grand points regarding the production of corn," is "to keep the price ſteady." This is a viſionary expectation, unleſs we can make the *ſeaſons* ſteady. As long as the corn-laws attempt any thing more, than to provide for caſes of *great emergency*, ſo long they will continue to perplex and diſconcert (as they now do) the operations of huſbandry, and will tend to produce that ſcarcity which they are deſigned to prevent. If bounties on exportation were aboliſhed, and importation prohibited, except in very unfavourable ſeaſons, the price of corn would (in our judgment) find a more ſure level for ſucceſſive years, than the legiſlature (with all its good intentions) has ever yet been able to effect.

In the appendix, No. 1, by Mr. T. Scott, we find ſome important obſervations; among which is the following:

"The errors that ſeem to prevail moſt among the farmers in this diſtrict, is an over propenſity for crops of wheat, and a great reluctancy to loſe a crop, when the land requires more work than can be given to a drilled one; which cauſes wheat often to be ſown, where either oats or barley would have been more profitable, and beans drilled, where, had the ground been ſummer fallowed, the crop of wheat after, would have been worth a great deal more than both the beans and wheat, and the land left in a high ſtate of cultivation." P. 6.

At

At p. 11, however, Mr. S. appears to fall into a vulgar error: "If, after inclosing, the ground is all laid into grass, and kept for grazing, such a system must unavoidably depopulate." And again, "light will this country be in the scale of nations, if our lands come to be chiefly occupied by shepherds." (p. 12.) But the proportion of land throughout the kingdom, ploughed, or grazed, will always depend upon the *demand for the produce of it*, under these modes of occupation respectively. If we are to eat flesh, as well as corn, why should we lament that "ground is laid into grass?" except, indeed, it would *answer better* under the plough; of which circumstance every husbandman will, and must judge for himself; and generally he will, in the long run, judge rightly.

No. 2. of the appendix, contains some good "observations on the husbandry of Scotland, by Mr. Abraham Jones, a Norfolk Farmer."

No. 3, gives an "account of the origin and progress of the British wool society." We cannot easily abridge this account; but it appears, that very great exertions have been made to effect an improvement of wool, by dispersing the breeds of sheep, proper for that purpose. The Royal approbation, and encouragement, has been given to this society.

The rest of the appendix, as far as it is original (except p. 6) is not equally valuable. At p. 45, we are told repeatedly what *may be*, but by no means convinced *what is*. At p. 47, we find some very random conjectures, concerning the application of lime-shells, or unslacked lime. P. 48, is better. P. 49, relapses. As to the *smut in wheat*, we much wish to hear of further experiments for preventing it, by merely *washing* the seed in any kind of water.

Upon the whole, this volume being well-written, a few Scotticisms excepted, is a very creditable specimen of the literary acquirements, as well as of the agricultural skill, of the farmers in North-Britain.

ART. XIII. *The Poems of Caius Valerius Catullus, in English Verse, with the Latin Text revised, and Classical Notes. Prefixed are Engravings of Catullus and his Friend Cornelius Nepos. Two Volumes.* 8vo. 12s. Johnson. 1795.

THIS is the work of a scholar, and for the most part executed in a scholar-like manner. We say for the most part, for there are, undoubtedly, great irregularities both with regard

regard to the ſpirit, correctneſs, and harmony. We object alſo, from moral principles, to the tranſlator's plan, which may be beſt underſtood in his own words:

"Theſe indecencies occurring ſo frequently in our poet, which I have conſtantly preſerved in the original, and ventured in ſome way to tranſlate, may be thought to require apology, for I have given the whole of Catullus without reſerve. The chaſte reader might think them beſt omitted; but the inquiſitive ſcholar might wiſh to be acquainted even with the ribaldry and broad lampoon of Roman times."

The readers of this tranſlation muſt, on the author's own principles, be very circumſcribed indeed. It ſhould be ſeduloufly removed from youth and from females, and, as for the *inquiſitive ſcholar*, he will hardly ſeek for the ribaldry and broad lampoon of Roman times, in an Engliſh verſion of Catullus. We do not, however, heſitate to pronounce, that the performance is, on the whole, ingenious and ſpirited. There was ſome difficulty, of courſe, in ſelecting a ſpecimen for the common reader, but the following will certainly do no diſcredit to the author, or our pages.

"ON THE ANNALS OF VOLUSIUS.

Come forth each vile, hiſtoric page,
Born of Voluſius' ſcribbling rage;
Fulfill my nymph's gay promiſe now!
For, to the ſacred Queen of joy,
And to the ſoul-ſubduing boy,
She offer'd up this playful vow:

That, if again I'd wear her chain,
And ceaſe my fierce Iambic ſtrain,
She'd give unto the limping God
The worſt of poets that e'er wrote,
Whoſe works ſhe'd to the flames devote,
Flames kindled with ill-omen'd wood!

And well the fancy wanton knew,
She could not keep her oath ſo true,
As when this merry choice ſhe made:
Then, O great Queen, abſolve the fair,
If jeſt, if laughter be thy care,
And note the debt, as duly paid:

Thou, Ocean's offspring, who art ſeen
O'er holy Ida's groves to reign,
Where firſt thy ruſtic fanes were known;
O'er Syria's regions, where the eye
No diſtant boundary can ſpy;
O'er Ancon, Jove's devoted town!

Thou

"Thou! who delighteſt oft to tread
Where reedy Caidus lifts her head;
Where Amathus with Golgos vies;
Or where, upon Dyrrachium's ſhores,
Wild Adria treaſures up her ſtores
Of billowy ſtorms, that vex the ſkies.

And ſure bright Queen, thou wilt allow
Sweetly facetious was the vow!——
Then come, and to the flames retire;
Inſtant, each vile hiſtoric page,
Born of Voluſius' ſcribbling rage,
Without one ſpark of wit, or fire!" Vol. i. p. 99.

" TO HIMSELF.

If to the conſcious mind it yields delight,
Each action paſt of virtue to reviſe,
To guard inviolate that faith we plight,
Nor ever with falſe lip to vouch the ſkies.

What bliſs thy ill-ſtarr'd paſſion will repay!
What years of rapture yet remain in ſtore!
Since all that love could do, that tongue could ſay,
Catullus fondly did, and fondly ſwore!

And yet no traces of ſuch wond'rous love
In Leſbia's falſe, ungrateful breaſt are found;
Then wherefore droop? be firm, and quick remove
From her, whom heav'n forbids thy peace to wound!

At once to quench an ancient flame, I own,
Is truly hard; but ſtill no efforts ſpare;
On this thy peace depends, on this alone;
Then poſſible, or not, O conquer there!

And you, juſt Gods, if, with a pitying eye,
Ye ever deign'd man's countleſs ill to ſee;
Or ſtay'd, in death's laſt hour, the parting ſigh,
Look down benignant on a wretch like me!

If pure my life, if free from guilty ſtains,
The poiſon rankling in this heart deſtroy;
Whoſe torpor chills the current of my veins,
And chaces from my breaſt each ſprightly joy.

I aſk not her my paſſion to repay,
Or (which were vain) her chaſtity to guard;
O, heal my wounds, Love's burning pangs allay!
Thus, ye kind Gods my piety reward!" Vol. ii. p. 121.

The author ſeems moſt to fail in the Atys, and we do not accord with him in his idea, of applying the term "ſhe" to Atys: the genius of the Latin language allows it, but the general analogies of the Engliſh do not. The notes prove extenſive reading and good taſte.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 14. *First Flights. By John Heyrick, jun. Lieutenant in the Fifteenth or, King's Regiment of Light Dragoons, containing Pieces in Verse, on various Occasions.* 4to. 3s. 6d. Dilly. 1797.

The modest and ingenious author of these poems, while preparing these productions of his fancy for the press, was snatched away by death. His surviving friends have judged it advisable to print this volume, which certainly does no discredit to their favorite's memory. The thoughts are tender and chaste, and the mode of expressing them extremely delicate and correct. Among many other specimens which may well attract from their beauty, both of style and sentiment, the reader will doubtless be pleased with the following:

SENT TO A LADY ADDICTED TO FASHIONABLE HOURS, WITH A VIOLET.

Did you but know when bath'd in dew,
How sweet this little violet grew
Amidst the thorny brake,
How fragrant blew the ambient air,
O'er beds of primroses so fair,
Your pillow you'd forsake.

Paler than the autumnal leaf,
Or the wan hue of pining grief,
The cheek of sloth shall grow;
Nor can cosmetic wash, or ball,
Nature's own favorite tints recall,
If once you let them go.

TO MARCH.

Thy younger sister's constant tears
Invite the poet's lyre,
And laughing May, when she appears,
Shall raise the rapture higher.

But let the gaudy tulip gain
The loftier poet's verse,
For once will I, an untaught swain,
Thy paler sweets rehearse.

The full-blown beauties of the year
To courtly strains belong;
But when thy modest buds appear,
They claim the rural song.

Let

Let the auricula and roſe
On May's warm breaſt be ſet;
The opening thorns for me diſcloſe
Thy ſweeter violet.

No raging ſun's tyrannic fire
Forbids my wand'ring feet
To ſearch, with friendly muſe and lyre,
Thy primroſes' retreat.

Ah! would my lov'd Eliza deign
To take my eager hand,
Thy bard, dear March, would ne'er complain
At ſterneſt Fate's command.

How gaily then my ſong ſhould riſe,
Amidſt thy infant grove;
Then gazing on Eliza's eyes,
How ſoftly change to love!

A PARLIAMENTARY DEBATE.

A wealthy old curmudgeon lately ſat
To hear our ſapient lawgivers debate,
And much he ſtared, and much he frown'd to hear
His ruin paſt redemption proved ſo clear.
Whilſt Sheridan deſcrib'd th' inſolvent Bank,
His thirſty ears the dark deluſion drank.
"Trade was no more"—that he thought ſcarcely true—
"Men had no money"—that was falſe he knew.
Yet as we half believe what moſt we fear,
Still to a remedy he lent his ear.
But gueſs what certainty diſſolv'd his doubt,
When thus the ſtateſman let the ſecret out:
"If you'd be wiſe, and raiſe the falling ſtocks,
"Support for miniſters myſelf and Fox."

ART 15. *The Life of Hubert, a narrative, deſcriptive, and didactic Poem (in continuation) the Second and Third Books, by the late Rev. Thomas Cole, LL. B. Vicar of Dulverton, in the county of Somerſet.* 8vo. 3s. Egerton. 1797.

The former part of this poem, written much in the ſtyle, and with a great deal of the ſpirit of Cowper, was noticed with praiſe in our 6th vol. p. 584. Since that period the ingenious author has paid the debt of nature. The editor of this continuation found the Second and Third Books among the manuſcripts of Mr. Cole, and has publiſhed them as a ſupplement to the former book. It is a very acceptable preſent. The ſheep ſhearing is deſcribed with great ſpirit, and with ſome novelty of images; the ſame is true of the village ſchool, and in particular the detail of the furniture of the houſe.

Around the naked walls, which once were white,
Were paſted in moſt mean and tawdry ſort,

Kings,

Kings, queens, in royal robes with princely trains,
Great generals, with truncheons in their hands,
And admirals, on cannon's gauge reclined,
With their chief battles fought by land and sea,
Depicted well enough to raise the pride
Of Britons, not too nice to feel their force;
Behind the door King Charles's golden rules,
Moore's Almanack, long since of recent dates,
Poor Richard's cheapest pennyworth of wit,
Replete with maxims wise for rich and poor,
In framings of red tape, not badly squared,
Were aptly fastened with white-headed tacks.

ART. 16. *The Poetical Works of Mr. William Collins, with a Prefatory Essay by Mrs. Barbauld.* 12mo. 5s. Cadell and Davies. 1797.

This elegant edition of one of our most popular poets cannot fail of being acceptable, and makes also an agreeable addition to the publications of the same kind already edited by Dr. Aikin and Mrs. Barbauld, and at different times noticed and commended in the British Critic. The Prefatory Essay, by Mrs. Barbauld, merits particular attention; it is ingenious, acute, and happily discriminative in appreciating the merits and defects of Collins; a neater specimen of criticism cannot often be found. In making this observation, we have more particularly in view, the remarks on the Odes to Liberty and the Passions. We object, however, to the passion of Despair being called a "deadening sensation." That which is "sad by fits, and wild by starts," can by no means be called a deadening sensation. Neither do we see any impropriety in "calling Thompson a Druid." The great theatre of the Druid's life was in the bosom of rural scenes, which Thompson has with such peculiar felicity described. The poet naturally presumed that this idea would present itself immediately and forcibly to every reader, it was not necessary that the resemblance should be farther pursued. We are, notwithstanding these trifles, highly pleased with the undertaking, of which this is a part; we hope it will be prosecuted by the same ingenious pens, and trust that it receives the surest test of its merits in a very extensive circulation.

ART. 17. *A Select Collection of Epigrams, many of them original. By Thomas Clio Rickman, Author of the Evening Walk, Fallen Cottage, &c.* 12mo. 2s. Walker, Paternoster-Row. 1796.

The definition of an epigram, as given by this editor, that it should consist of "a few lines, on a given subject, either humourous or grave, having an unexpected or happy turn to work up its climax," is not ill suited to the generality of those which appear in this small collection. We are sorry to be obliged in justice to say, that those which are distinguished by the very poetical name of Clio, answer to it worse than the rest. It is rather extraordinary, that in so small a volume, two so nearly the same as epigrams 95 and 188, should be inserted. Epigram 154 is miserably mangled and disfigured from a very good one. As it stands here, it is not verse, and hardly sense. A few, and only a few, should have been omitted, for moral reasons.

ART.

ART. 18. *Prison Amusements, and other Trifles, principally written during nine Month's Confinement in the Castle of York. By Paul Positive.* 8vo. 4s. Johnson. 1797.

There is an ease and artlessness in the general style of these compositions, which naturally induce a commiseration for the author, whatever may have been the cause of his suffering the hardships of imprisonment. The reader will probably be pleased with the following lines on a mirror:

Yes, Clara, I am vex'd to see
You love your mirror more than me;
But leave the room, the faithless glass
Will smile on any other lass.
Behold your image then impress
On the pure mirror of my breast;
Your charms alone reflected there,
No place can change, nor time impair.

ART. 19. *A Trip to Portsmouth and the Isle of Wight, from London, in rambling Verses; dedicated to the Officers and Seamen, and those acting with them, on board the Mary. By a Friend to Britain.* 8vo. 6d. Edinburgh. 1797.

The mess in the gun-room, in the course of a tedious cruise, when old newspapers have been read again and again, may perhaps be entertained with these "Rambling Verses;" but they do not appear to be calculated for any other meridian.

MEDICINE.

ART. 20. *A Lecture on the Preservation of Health. By T. Garnet, M. D. Member of the Royal Medical, Physical, and Natural History Societies of Edinburgh, the Literary and Philosophical Society of Manchester, &c.* 8vo. 72 pp. 2s. Cadell and Davies. 1797.

The author, who was a pupil of the late Dr. Brown, of Edinburgh, and is an admirer of his opinions, attempts to explain the laws of animal life, on the principle of excitability. Thus, when we are hungry or tired, our uneasiness or languor, does not arise, we are told, from fatigue or emptiness, but from the excitability of the body's being accumulated or exhausted; and the refreshment we receive from food and rest, is not in consequence of the empty vessels being replenished, or the languid limbs reposed, but from the excitability's being restored to its due equilibrium. What this excitability is, however, is not attempted to be explained. "I would not wish," the author says, "to have it thought, that by these terms, (accumulated and exhausted excitability) I mean, in the least, to hint at the nature of excitability, *nor that it is really one while increased, and at another diminished in quantity*, for the abstract question, is in no shape considered; we know not whether the excitability, or the vital principle, depends on a particular arrangement of matter, or from what cause it may originate;

ginate; by the forms here uſed, it is only meant, that the excitability is eaſily acted on, when it is ſaid to be abundant, and with more difficulty, when it is ſaid to be deficient or exhauſted." Although it may be of ſmall importance, what terms are uſed by philoſophers, in explaining the phænomena of nature, if they are always employed in the ſame ſenſe, yet there ſeems little utility in introducing new ones, unleſs with the view of further illuſtrating or improving the arts in which they are adopted. Of this, however, we ſee no traces in the work before us. Temperance and exerciſe are found on the new, as well as on the old principle, to be more ſalutary than intemperance and indolence; and the pure air of the country, than the clouded atmoſphere of cloſe and populous cities; not in the latter caſe, in conſequence of ſuch air's being loaded with putrid and noxious vapours, but from its being deficient in its due proportion of oxygen. We have attended to the progreſs of the Brunonian doctrine; but have yet to learn that the healing art has received any real and ſubſtantial benefit from it.

ART. 21 *Outlines of a Courſe of Lectures on Chemiſtry. By the ſame.* 8vo. 176 pp. 4s. Cadell and Davies. 1797.

"The following ſheets, containing an outline of his lectures on chemiſtry, were printed," the author ſays, "at the requeſt of his auditors, who wiſhed to have a text book which might contain the moſt ſtriking facts. This was intended to be confined to thoſe who attended his lectures; but it having been ſuggeſted by ſome friends whoſe judgment and advice he reſpects, that ſuch a work might be uſeful in refreſhing the memories of others, he has ventured to make it more public. He hopes, however, that as this is a mere rude ſketch of what is delivered in his lecture, if his readers ſhould not agree with him in ſome opinions, they will not cenſure him, till they have had an opportunity of hearing his defence of thoſe opinions." This book, therefore, is not an object of criticiſm. We think it, however, right to obſerve, that the author has given a more ample and complete account of the ſeveral objects that fall under his notice, than are uſually found in ſketches of this kind; that the matter is arranged in an ingenious and ſyſtematic order, and that he ſeems to have embraced every thing in his plan, that was calculated to contribute to the advantage or amuſement of his pupils; every thing that might enlarge the mind of the philoſophical inveſtigator of the works of nature, or engage the attention of thoſe, who conſider chemiſtry principally as an object of curioſity. As a ſpecimen of the work, we ſhall lay before our readers a part of his twenty-fourth lecture.

"Copper is of a dull red colour, and a fine granulated texture when broken; it poſſeſſes conſiderable ductility, and may be drawn into fine wire, or beaten into thin leaves; it is rather more than eight times heavier than water. Almoſt all the acids diſſolve this metal; but what is remarkable, they diſſolve more of it by ſtanding in the cold, than by boiling.

"Sulphuric acid, when concentrated and hot, diſſolves copper, forming ſulphat of copper, or blue vitriol. One hundred parts of this ſalt, contains thirty of acid, forty-three of water, and twenty-ſeven of copper.

"The nitric acid attacks copper very rapidly, and is decompoſed. The extract of copper is a green deliqueſcent ſalt, which has the curious property of exploding, when moiſtened and rolled up in tin foil. The muriatic acid, when concentrated, diſſolves copper; but the muriat of copper is little known. The vegetable acids, diſſolve copper very readily, on which account, the uſe of this metal for culinary purpoſes, is very improper. The ſolution of copper in the acetous acid, forms acetite of copper, commonly called verdigris.

"Copper readily unites with melted tin, at a temperature much lower than what is neceſſary to melt the copper; by which means, copper veſſels are eaſily covered with a coating of tin.

"A mixture of copper and tin forms bronze; two parts of copper and one of zinc, makes braſs, and with different proportions, princes-metal. Copper is ſometimes found native, but generally combined with ſulphur and oxygen, in ores of a red, green, or blue colour."

ART. 22. *An Introductory Lecture to a Courſe of Chemiſtry, read at the Laboratory in Oxford, on February 2, 1797. By Robert Bourne, M. D. Chemical Reader to the Univerſity of Oxford, &c. &c.* 8vo. pp. 48. Oxford. 1797.

This Introductory Lecture is nothing more than a conciſe hiſtory, and a panegyric of the ſcience of chemiſtry. The ſtyle is not inelegant, and the whole is judiciouſly adapted to the capacity and genius of univerſity ſtudents.

The author briefly mentions the various ſtates of chemiſtry at different times; deſcribing its general improvements and tranſitions, from the pretended art of tranſmuting metals and forming a univerſal medicine, to the honourable rank of liberal, extenſive, and rational ſcience. He enumerates a variety of purpoſes to which its application extends, ſuch as to the art of dying, of enamelling, of making gunpowder, of ſmelting of ores, of forming manures, &c. &c. and laſtly, ſhows how the knowledge of it may become uſeful to perſons of almoſt all ranks and profeſſions.

ART. 23. *A Practical Synopſis of the Materia Alimentaria, and the Materia Medica. vol.* 1. 8vo. 323 pp. 6s Baldwin and Sealey, Paternoſter-Row. 1797.

The preſent volume contains the whole of the Materia Alimentaria, with the firſt claſs of the Materia Medica. The author has given an ample catalogue of alimentary ſubſtances, deſcribed their peculiar qualities, and the different modes of preparing them for food. As a ſpecimen of his manner of treating them, we ſhall give his account of the mytilus edulis, or muſcle, from the animal, and of the bread-fruit tree from the vegetable kingdom.

"Mytilus edulis, the eatable muſſel. Somewhat ſimilar to the oyſter, but at certain ſeaſons of the year, and in particular conſtitutions, muſſels produce diſtreſſing, and ſometimes dangerous ſymptoms in thoſe who eat them; ſuch as a burning ſenſation in the fauces, ſwelling of the face, eyes, lips, tongue, and throat; diſtention of the ſtomach; eryſipelatous inflammation of the ſkin, accompanied with intolerable

alarm; hence, inſtead of that langour and ſickneſs which prevents many a poor mechanick from earning his Monday's wages; that day, on the contrary, to the farmer, is the moſt profitable, his ſervants working with more alacrity and vigour, than on any other of the week. They have always, beſides, been laudably ambitious of giving their children a decent education, and would be aſhamed if they could not read the Engliſh language. School-fees are, indeed, here extremely moderate. Reading is taught for 1s. 4d. the quarter; writing and arithmetick (in which the children of labourers are in many inſtances inſtructed) at 2s. 6d. As the *cubale labourers* employed in huſbandry remain, with few exceptions, attached to the national church, much of this decent and virtuous diſpoſition may be attributed to the attention of the eſtabliſhed clergy; who, not ſatisfied with merely delivering from the pulpit the true principles of Chriſtianity, of which their own lives are exemplary patterns, are alſo at much pains, by frequent private viſitation, to ſee that a proper regard to their ſpiritual inſtruction is obſerved." P. 164.

A note upon *roads* contains ſome information, which may be uſeful in many parts of England:

"The art of road-making ſeems now to be better underſtood. It was at firſt the practice to gather them high up into a narrow ridge, and lay them with the greateſt ſtones that could be found. They are now made much wider, more flat, and the ſtones broken into ſmall pieces." P. 181.

In ſpeaking of the "obſtacles to improvement," Mr. R. calls *tithes* "the bugbear of timorous improvers." One of his "two grand points regarding the production of corn," is "to keep the price ſteady." This is a viſionary expectation, unleſs we can make the *ſeaſons* ſteady. As long as the corn-laws attempt any thing more, than to provide for caſes of *great emergency*, ſo long they will continue to perplex and diſconcert (as they now do) the operations of huſbandry, and will tend to produce that ſcarcity which they are deſigned to prevent. If bounties on exportation were aboliſhed, and importation prohibited, except in very unfavourable ſeaſons, the price of corn would (in our judgment) find a more ſure level for ſucceſſive years, than the legiſlature (with all its good intentions) has ever yet been able to effect.

In the appendix, No. 1, by Mr. T. Scott, we find ſome important obſervations; among which is the following:

"The errors that ſeem to prevail moſt among the farmers in this diſtrict, is an over propenſity for crops of wheat, and a great reluctancy to loſe a crop, when the land requires more work than can be given to a drilled one; which cauſes wheat often to be ſown, where either oats or barley would have been more profitable, and beans drilled, where, had the ground been ſummer fallowed, the crop of wheat after, would have been worth a great deal more than both the beans and wheat, and the land left in a high ſtate of cultivation." P. 6.

At

At p. 11, however, Mr. S. appears to fall into a vulgar error: "If, after inclosing, the ground is all laid into grass, and kept for grazing, such a syſtem muſt unavoidably depopulate." And again, "light will this country be in the ſcale of nations, if our lands come to be chiefly occupied by ſhepherds." (p. 12.) But the proportion of land throughout the kingdom, ploughed, or grazed, will always depend upon the *demand for the produce of it*, under theſe modes of occupation reſpectively. If we are to eat fleſh, as well as corn, why ſhould we lament that "ground is laid into graſs?" except, indeed, it would *anſwer better* under the plough; of which circumſtance every huſbandman will, and muſt judge for himſelf; and generally he will, in the long run, judge rightly.

No. 2. of the appendix, contains ſome good "obſervations on the huſbandry of Scotland, by Mr. Abraham Jones, a Norfolk Farmer."

No. 3, gives an "account of the origin and progreſs of the Britiſh wool ſociety." We cannot eaſily abridge this account; but it appears, that very great exertions have been made to effect an improvement of wool, by diſperſing the breeds of ſheep, proper for that purpoſe. The Royal approbation, and encouragement, has been given to this ſociety.

The reſt of the appendix, as far as it is original (except p. 6) is not equally valuable. At p. 45, we are told repeatedly what *may be*, but by no means convinced *what is*. At p. 47, we find ſome very random conjectures, concerning the application of lime-ſhells, or unſlacked lime. P. 48, is better. P. 49, relapſes. As to the *ſmut in wheat*, we much wiſh to hear of further experiments for preventing it, by merely *waſhing* the ſeed in any kind of water.

Upon the whole, this volume being well-written, a few Scotticiſms excepted, is a very creditable ſpecimen of the literary acquirements, as well as of the agricultural ſkill, of the farmers in North-Britain.

ART. XIII. *The Poems of Caius Valerius Catullus, in Engliſh Verſe, with the Latin Text reviſed, and Claſſical Notes. Prefixed are Engravings of Catullus and his Friend Cornelius Nepos. Two Volumes.* 8vo. 12s. Johnſon. 1795.

THIS is the work of a ſcholar, and for the moſt part executed in a ſcholar-like manner. We ſay for the moſt part, for there are, undoubtedly, great irregularities both with regard

happy? By being happy, I dont mean that you have every thing you want; or that you have no ſickneſs or ſorrow. That is ſuch happineſs, as does not fall to the lot of any man in this world. Whatever you may think, the king upon his throne has more cares and vexations than you have. Many and many a night, when you are ſound aſleep, he and his miniſters are hard at work, for you, and me, and all of us. And the caſe is the ſame with the great and learned. Some of them indeed, like ſome of you, neglect their buſineſs, and waſte their time in idleneſs and vice. But others work as hard or harder than you; and their work is of a worſe ſort. Your's *preſerves* your health, while their's *deſtroys* their health and ſhortens their lives. God has ſo ordered it, that in this life, no man ſhall be *compleatly* happy; but that moſt men (let their ſituation be what it will) may be *tolerably* happy, if it be not their own fault: and every man may be *compleatly happy for ever* in another world; and the ſame means which will make him happy in another world, will commonly make him comfortable in this."

The queſtion of a reform in Parliament is briefly, but irrefragably treated. "If every man in the kingdom had a vote for a member of parliament, what would be the conſequence? why each member would be choſen by a mob. And whom would a mob chooſe? why the man that made the loudeſt ſpeeches, and largeſt promiſes. And who would this be? why he that having neither property nor character to loſe, was ready to ſay any thing to get into the houſe, in hopes of being paid for breaking every promiſe he had made." This pamphlet has excited much attention, and, we think, not without reaſon; though we do not in every point agree with the writer.

ART. 26. *A Sermon, preached at Knareſborough, Oct. 23, 1796, on Occaſion of a Form of Thankſgiving being read for the late abundant Harveſt. By the Rev. Samuel Clapham, M. A.* 4to. 30 pp. 1s. Robſon.

Mr. Clapham is known to the public, by ſome former productions, as a writer of ſermons. He has availed himſelf, in the diſcourſe before us, of an occaſion of public gratitude, to convey ſome very juſt and ſeaſonable reflections upon the cruelties of monopoly; and has ſuggeſted ſome expedients for counteracting their effects. However their practicability may be eſtimated, their merit will at leaſt be admitted, as indicating a benevolent deſign to relieve the poorer claſſes of the community from the oppreſſion of thoſe, who would endeavour to make their ſufferings the inſtrument of their own aggrandizement.

ART. 27. *A Sermon preached in the Church of St. John Baptiſt, Wakefield. By the Rev. Richard Munkhouſe, D. D. previous to the Introduction of the Rev. James Merrick's Verſion of Pſalms, with Muſic, provided by the Rev. W. D. Tatterſall.* 4to. 29 pp. 1s. Rivington's, &c. 1797.

It has happened more than once that we have had occaſion to allude to the nature and progreſs of Mr. Tatterſall's very laudable undertaking in favour of Merrick's excellent verſion of the pſalms: in the preſent caſe, we are happy to perceive that a very judicious and learned

learned divine has taken up the argument for him, and recommended it in very forcible terms. The veneration in which the Pſalms of David, the genuine dictates of the prophetic ſpirit, have been held in all ages of Chriſtianity, points them out as the fitteſt hymns that can poſſibly be employed for the purpoſes of divine worſhip; and the faults of the earlier verſions form the only ſound objection to their uſe that can be ſuggeſted. The verſion of Merrick is known to be at once faithful and elegant, the reſult of ſound learning and poetical genius. Dr. Munkhouſe has therefore done laudably in adopting, and recommending that verſion, and the more extenſively this example ſhall be followed the better will it be for the credit of parochial pſalmody. This whole diſcourſe is ſenſible and well written; but we ſhall particularly ſubmit to notice his character of Merrick's verſion.

"The advantage which this verſion poſſeſſes over every other, does not merely conſiſt in the peculiar elegance of its ſtyle, but alſo in the ſucceſsful manner in which the probable meaning of the pſalmiſt is for the moſt part aſcertained. It is, (if I may ſo ſay) a lively commentary and expoſition of abſtruſe paſſages. Many of thoſe haſty tranſitions by which we had hitherto been ſtartled and perplexed, are rendered eaſy and intelligible: moſt of the obſcurities ariſing from the ſudden change of perſons and interlocutors removed; and the pſalms in which they occur, appear now ſufficiently correct, and aſſume an air of regular compoſitions." p. 19. This is no more than is ſtrictly juſt and true.

ART. 28. *The connection of Situation with Character Conſidered; with a View to the Miniſters of Religion. A Synod Sermon. By the Rev. Stevenſon Macgill, Miniſter of Eaſtwood.* 8vo. pp. 54. 1s. 6d. 1796.

We regret exceedingly that our notice of this excellent ſermon ſhould have been ſo long delayed. It is a maſterly compoſition, and does equal credit to the talents of the writer, and the judgment of thoſe who requeſted its publication. Mr. Macgill analyſes with the greateſt preciſion the general duties, habits and difficulties of character; and applies his premiſes, with the ſtricteſt truth and diſcrimination to the particular character of a religious paſtor. Among various remarks which merit attention, the following is expreſſed with great force and propriety.

"Diſreſpect to religion in any man is lamentable, but in a miniſter of Chriſt is peculiarly ſhocking. For this, no talents can atone; the leaſt approach to it is odious. If ſuch a man ſhould be ever tempted to treat a religious truth, or duty, but with levity; if he ſhould be ever tempted, in the gaiety of his humour, to apply its language to a common purpoſe, and to uſe the dreſs of divine truth to increaſe the effect of his ſport; then does he not only injure and inſult religion by treating it with diſreſpect and aſſociating it with objects of levity, but he injures his own honour and reſpectability, diffuſes ſuſpicion of his principles, wounds the feelings of the ſerious, and countenances the outrages of the profligate. Such conduct, though it may have been obſerved ſometimes in men not void of a general reſpect for religion, and

and ſometimes even in men of a ſtill better character, ſeduced by the love of falſe praiſe and a temporary forgetfulneſs, is a ſubject of regret and humility, and productive of the moſt ruinous effects. But, O! if ever a miniſter of the pure Goſpel of Jeſus Chriſt, ſhould proceed farther, and give direct countenance to irreligion and ſin: If, inſtead of maintaining by every wiſe and honourable mean the intereſts of his maſter, manifeſting with the openneſs and generous ſpirit of a true ſervant of the King of Heaven, his decided oppoſition to impiety and vice in every ſituation, and in whatever circumſtances, he ſhould ſhrink from the glorious cauſe which he had vowed to ſupport, and meanly ſacrifice at the low ſhrine of vicious adulation; if he ſhould proſtrate himſelf before vice, join her impious orgies with his voice, countenance her unhallowed rites with his preſence, ſtrip himſelf of the honours of his ſacred character, and become an auxiliary in the work of darkneſs, then does he ſink into the ſtate of the very meaneſt of mankind, become an object to be ſpurned at by the moſt worthleſs of the race of mortals."

The whole diſcourſe is written in a ſtyle of manly eloquence, and merits the utmoſt attention from that religious order to which it is peculiarly addreſſed.

ART. 29. *A Sermon, preached at Monkwell-Street Meeting-Houſe, October* 16, 1796, *on Account of the Death of Dr. James Fordyce, formerly Paſtor of the Congregation worſhipping in that Place, who died at Bath, October* 1, *aged* 76. *By James Lindſay.* 8vo. 66 pp. 1s. 6d. Johnſon. 1797.

This ſermon contains a very honourable eulogium upon a divine, who appears to have been deſervedly eſteemed by his friends, and to whom the public owes ſome obligations. Mr. Lindſay's hoſtility to eccleſiaſtical eſtabliſhments forms a leading feature in his diſcourſe; but the candid diſtinctions which he makes, induce us to view it rather as the avowal of a conſcientious tenet, than the expreſſion of an ill-humoured intention. To the diſcourſe are annexed, an extract from a letter of Mrs. Fordyce, containing a moſt ſatisfactory account of the Doctor's laſt moments, and a paraphraſe of the Lord's Prayer, expreſſed in that ſtyle which characterized his beſt diſcourſes.

ART. 30. *An Eſſay on the Reſurrection of Chriſt; in which Proofs of the Fact are adduced, its Import is explained, and its beneficial Influence illuſtrated. By James Dore.* 8vo, 100 pp. 1s. Gurney, and Button. 1797.

The title-page of this eſſay very well explains the contents. With reſpect to its merit as a compoſition, the author does not ſeem to aſpire to the praiſe of profound learning, or of novelty and ingenuity of remark and illuſtration. But he deſerves the praiſe (which, we doubt not, he values more highly) of a ſound and able vindicator of that moſt important fact, the Reſurrection of Jeſus Chriſt; and of a pious and uſeful commentator upon the doctrines and uſes to be derived from it. In the following ſpecimen (except perhaps a ſmall

part

part of it, which is too descriptive) there is just and moving eloquence. "Not to be affected, greatly affected, is impossible, when Providence takes from us the delight of our eye, and the joy of our heart, with a stroke. On such sorrowful occasions, our 'grief becomes us, and our tears are just.' Religion neither annihilates nor hardens the delicately tender feelings of Nature; but it gives to our virtuous sensibility a keener edge. It requires us not entirely to refrain from sorrow, but to moderate our grief. To this purpose, it not only speaks with the commanding voice of supreme authority, but it condescends to assign suitable reasons. It affords good hope, and thus administers strong consolation.

"When, standing by the dying bed of a Christian, to whom we are closely united by the ties of nature, or of friendship, we behold, for the last time, his much-loved countenance; when we see *his face livid, his lips quiver, his eyes rolling in death, and his whole frame convulsed*; when we hear his faltering voice, labouring to utter an affectionate farewell; when we witness the final struggle, and perceive that the pulse of life has ceased to beat, that he breathes no more; when we see him a cold corpse, stretched on the bed of death, or lying in a coffin, covered with a shroud; when we follow his *precious* remains to the grave, and behold them committed to the dust, to worms, to corruption; we shall, we may, we must, be sorrowful: but we should not indulge sorrow 'as those who have no hope;' for we have hope—hope that the immortal spirit is with the Lord, in the unseen world—hope that the body will be delivered from the dishonours of the grave—hope of a joyful meeting at the last day. This hope rests on the Resurrection of our Lord Jesus Christ."

ART. 31. *Socinianism indefensible on the Ground of its Moral Tendency, containing a Reply to two late Publications; the one by Dr. Toulmin, entitled, The Practical Efficacy of the Unitarian Doctrine considered; the other by Mr. Kentish, entitled, The Moral Tendency of the genuine Christian Doctrine. By Andrew Fuller.* 8vo. 122 pp. 1s. 6d. Gardiner. 1797.

Though the moral tendency of a religious system may not be, in strictness of reasoning, sufficient to establish its divine original, it will, at least, decide the question of *value* and *importance*, between any two systems compared. Of the tracts which have excited this author's animadversions, the last has been briefly noticed in a former part of our work; and the opinion which we there delivered, have been greatly strengthened by our perusal of this masterly reply. Dr. Toulmin appears to as little advantage in the hands of Mr. Fuller; who, to the knowledge of a sound theologian, unites the talents of an acute and logical disputant. The refutation which their arguments have here received, will, we think, convince every candid mind, that the doctrines of Unitarianism are not tenable on the ground of their *moral tendency*, when compared with those of a more evangelical description.

ART. 32. *A Sermon againſt Self-Murther: preached at the Cathedral Church of Wells, on Sunday, September* 17, 1797. *By George Beaver, B. D. Rector of Trent, in the County of Somerſet, and Weſt Stafford cum Frome Billet, in the County of Dorſet.* Large 4to. 26 pp. Seeley, Rivingtons, London.

We have reviewed two or three of Mr. Beaver's ſingle ſermons before, and given them our recommendation. The preſent calls upon us for our commendation again. There is too much learning in it, we think, even for a cathedral congregation. It is, however, ſenſible and judicious, and has what ſermons often want, animation and poignedneſs.

ART. 33. *The Lord turning and looking upon Peter, a Sermon. By James Harriman Hutton, B. A. Curate of Withecombe Rawleigh, Devon.* 8vo. 27 pp. Trewman and Son, Exeter. 1797.

There is wholeſome inſtruction in this ſermon, on Luke xxii. 61; but it is not delivered in a manner perfectly acceptable to us. We do not object to a conſiderable degree of eloquence in the pulpit, provided it be the vehicle of as much uſeful matter. But when the ſound is greater than the ſenſe, when the rhetoric is miſplaced, or goes beyond the ſubject, we are diſappointed, and ſomewhat grieved. We diſapprove, therefore, of ſuch paſſages as the following: "*Mercy*,—dimly ſeen on earth, and expanding wider and wider in the ſkies, heavenly meſſengers aſſume its light, and angels catch the brightneſs." (p. 8) "Keep thy heart with all diligence; reſtrain its eccentricities; ſuffer it not to wander into exceſs; reduce it to the *ſober march* of Reaſon and of *God*." (p. 17) "Whether it be in the receſſes of the mountain, or on the expanſive boſom of the deep; whether it be in the lowly cottage, or under the magnificence of the fretted roof," &c. (p. 25) We are at a loſs to perceive the piety or ingenuity of the ſuppoſition at p. 23; "That *Adam would neither have heard nor ſeen, without God*; that is, would neither have been able to aſcertain the nature of ſound, nor to apply the ſenſe of ſight to the relative diſtances of objects, without a communication from the Creator, equivalent to what we call *experience*." We would not ſpeak irreverently; but the whole of the ſuppoſition ſeems to be this—that Adam would neither have heard, nor ſeen, if the Creator had not enabled him to do ſo.

ART. 34. *An entirely new and reviſed Edition of Calmet's Dictionary of the Holy Bible, in which all the difficult Paſſages of the Holy Scriptures are reviſed and explained; with Accounts of the Natural Productions, Animals, Vegetables, Minerals, &c. Antiquities, Buildings, Habits, Cuſtoms of the Jews and other Eaſtern Nations; with a continued Appendix, elucidating Scriptural Incidents, Hiſtories and Expreſſions by ſimilar Incidents, &c. ſelected from the moſt authentic Voyages and Travels, with Remarks and Illuſtrations, forming a complete and entertaining Library of Literary Knowledge.* 4to. Taylor, Holborn. 1797.

Calmet's Dictionary has always been in great and deſerved eſtimation, and the public is much obliged to the editors of the preſent publication,

publication, for reprinting it in a form more convenient to general purchasers, and more useful in itself. The additional Illustrations to this edition appear to be ingenious and important; but we shall reserve entering upon its more particular merits till the whole shall be completed.

POLITICS.

ART. 35. *Vindiciæ Regiæ; or a Defence of the Kingly Office, in Two Letters to Earl Stanhope.* 8vo. 79 pp. 2s. Wright, 169, Piccadilly. 1797.

Lord Stanhope is understood to have insinuated in one of his speeches *, that the kingly office *is forbidden by the scriptures.* This suggestion has given rise to the present pamphlet, than which a more spirited, well-written, argumentative and able performance has hardly ever distinguished the English press. The author declares himself a clergyman; he examines the passage from which the noble sophist deduced his opinion; he shakes his argument to pieces, with the hand of a master, and fully exposes its futility. Possessed of a most pure and vigorous style, which would not have disgraced even Junius, the author has occasionally used his favourite figure of sarcasm, with great effect; as may be seen in p. 19, where he explains a verse in Exodus to mean "taking your daughters to be apothecaries."—But here he stops himself in a dignified manner, saying, "I check the indulgence of this strain; for (whatever may be the temptation to it) I have no intention to treat your lordship with levity;" and, in truth, he does not treat him with levity, but with a vigour of reprehension which we cannot but think well deserved. The energy of this writer's pen will be seen in a moment, by his able, though rapid, sketch of the history of republics, which is as just as it is strong.

"If you are disposed to dwell on the cause of republics, I answer that their convenience to the welfare of man does not so fully appear from history. Comparatively speaking, it is but an insignificant portion of the world which has ever obeyed that form of government; nor do the internal tumults necessarily resulting from those institutions, allow them in general to be either happy or long lived. They have been for the most part capricious and ill-fated experiments upon the original government. They have grown out of monarchy, and, after insulting their parent for a while, have sunk into monarchy again. There has been of late much triumphant and ignorant quotation of the example of Rome—but what is the genuine conclusion to be drawn from its history? Assuredly not a republican one. If we suppose a total period of 1200 years from the building of the city to the extinction of the western empire, what portion of it will be occupied by the republic?—about one third; and even during that short time, the course of the democracy was suspended by occasional dictatorships, which every extraordinary pressure of affairs rendered necessary. What again of Greece, which has afforded its share of exultation to the modern innovators? its republics rose like that of Rome. "Kings" were also their

* Debrett's Debates, vol. 39, p. 202.

" nurſing fathers." It is true, they did not, as Rome did, fall back into the boſom of their ancient parent. They ſuffered for it. Perſiſting in the indulgence of their new and wayward ſyſtem, they ſunk under the evils which it naturally engendered; they were firſt torn in pieces by internal diſſenſions, and from a domeſtic weakneſs ignominiouſly paſſed to a foreign ſubjection." P. 32.

Had we been aware in time of the very extraordinary merit of this performance, we ſhould have given it a place among our principal articles; as it is, we think it better to inſert it here than to defer it for another month. But we muſt, contrary to our uſual cuſtom, take another extract from it. It relates to the groſs ignorance of the Bible which is common to moſt of thoſe who attack it: and contains a ſtatement not leſs important than true.

" I find others who profeſs your way of thinking, remarkably ignorant of the Bible, concerning which, however, they will venture the ſtrongeſt aſſertions. Your convert, and my pariſhioner, is of this claſs. He knows, and is determined to know, nothing more of it than what you have taught him. All the reſt is but blotted paper. I pray God to pardon his error, or to ſubdue his obſtinacy!

" I will take this opportunity of ſaying, that on no other ſubject do I obſerve ſo much arrogance joined with ſo much ignorance. In the ſeveral departments of knowledge, the well-inſtructed generally take upon them the taſk of information; or if an incompetent perſon will now and then ſtep forward, he aſſumes what appearance he can of intelligence, and his very inſufficiency is made to pay homage to true ſcience. The modeſt not unfrequently keep ſilence, when it might be of ſignal advantage if they would riſk themſelves a little: but the totally uninformed, *plane indocti*, are ſure to refrain. What of the ſcience of the ſcriptures? Here all is changed. It is the boaſt of its enemies, not to know the Bible, and to pronounce it not worth their knowing; to vilify what they have never examined, what they profeſs they never will examine; or (the worſt caſe of all), to turn haſtily to it for a pernicious purpoſe, and to ſtrengthen the general diſbelief of the ignorant and the profligate, by the perfidious appearance of a legitimate inquiry. The ignorant leader of this unphiloſophical multitude boaſts that he poſſeſſed no Bible of his own. How did he contrive to write againſt it? He once borrowed a Bible in order to look into it, and refute it!!! In the name of learning, what other branch of it is thus conducted? Did Bentley once borrow a Phalaris to prove it ſpurious? did Polignac once borrow a Lucretius, to correct his doctrine of God and Nature? and you too, my lord, however unverſed in the Scriptures at large, can take into your hands the ſacred volume to anſwer a purpoſe, and to make converts." P. 42.

This tract conſiſts of two letters, in no one part of which is the vigour of the writer relaxed, or his ſtyle at all unequal. Who he is we know not, but we admire and honour him. To our apprehenſion, he daſhes to pieces every ſupport of his antagoniſt, and leaves nothing for him but entire defeat.

ART.

ART. 36. *Sketch of Financial and Commercial Affairs in the Autumn of* 1797. *In which, among other Things, the Mode of conducting the Loyalty Loan is fully conſidered; and Means of Redreſs to the Subſcribers to that Loan ſuggeſted, without Prejudice to the State.* 8vo. 105 pp. 1s. 6d. Wright, 169, Piccadilly. 1797.

We believe it has for ſome time ceaſed to be a ſecret, that the author of this ſenſible pamphlet is a man whoſe extenſive knowledge and long experience, in financial and commercial affairs, entitle his ſentiments on thoſe ſubjects to particular attention; and whoſe correſpondence with all parts of Europe have furniſhed him with much information peculiar to himſelf. We forbear, however, to name him, leſt we ſhould inadvertently counteract the wiſhes of the author.

The firſt project here propoſed is that of a *War fund*, many particulars of which appear to be at once well imagined and well conſidered. To go into the detail of theſe matters is more than we ſhall undertake, thinking it more adviſeable to recommend the tract to the peruſal of our readers, that they may conſider the opinions of the author in his own words. To us the idea of an auxiliary banking fund for the expreſs purpoſes of the war, appears a good one, though ſome difficulties may perhaps attend its eſtabliſhment. It is expreſsly founded on the project of the war fund of laſt year. The objects particularly propoſed are thus introduced:

"Let us then, without troubling ourſelves further with Continental affairs, than in the way of ſtill extending our commerce, endeavour to promote a friendly intercourſe with all the ſtates on the Continent, with which we remain at peace, and be aiding and aſſiſting to them, eſpecially to our great ally the Emperor of Germany, in the loan of our paper credit (money we have not to ſpare), to ſuch extent as Parliament may preſcribe, and on ſuch ſecurity as may be thought adequate.

"To be able to do this, while we at the ſame time provide for our own expences, and to enable the northern powers to co-operate in reſiſting the already widely extended power of France, by holding out to them future commercial advantage, it is propoſed," &c. P. 19.

At p. 28, the author takes up the diſcuſſion of the effects of paper currency, which he concludes to be highly beneficial to a commercial ſtate. Some of the obſervations on this ſubject are, as might be expected, of great importance and novelty; and the author is led to the enquiry, by propoſing a new kind of paper connected with his war fund. He concludes by expreſſing a hope, that the firſt year's produce of ſuch a fund "would perhaps more than the din of war itſelf incline the enemy to peace; and at any rate would tend to raiſe the prices of our public funds, as much at leaſt as freſh loans in the ordinary way would, in the preſent circumſtances, further depreſs them."

Theſe are important objects. The chief details of the plan are thrown into the Appendix, p. 89, &c. and we cannot but think the whole of great importance to be maturely weighed and conſidered in the preſent ſtate of public affairs. This country muſt undoubtedly have vaſt reſources in ſtore, if we can but be fortunate enough to find the way of commanding them, without diſtreſſing individuals.

ART.

ART. 37. *The Political Salvation of Great Britain by Means entirely new; rendered neceſſary by the Urgency of Circumſtances; concluding with a Remedy for the depreciated State of the Funds, highly intereſting to Stockholders.* 87 pp. 2s. 6d. Wright, Piccadilly. 1797.

Here are ſome tolerable obſervations on correſponding and debating ſocieties, and the crime of ſedition; diſgraced by the remainder of the tract, compriſing about ſeven-eighths of the whole: which is of that kind of matter, which ordinarily follows a Gaſcon title-page; and ſo differing in ſpirit from the former, as to ſeem written by a perſon of different principles.

ART. 38. *Read or be Ruined, &c. &c.* 73 pp. 2s. Jordan. 1797.

We have not thought proper to tranſcribe the whole of this title-page, which is a verboſe table of contents to a ſeditious work, by a man of very inferior ability.

This tract contains much on our finances; as a ſpecimen of his mode of treating ſubjects of this nature, a part of his plan for the reduction of the national debt is here explained; and a part only. For every 5l. perpetual intereſt, a capital of 100l. is to be given the creditor, inſtead of the preſent ſtocks. For $\frac{1}{3}$ part of this, 33l. 6s. 8d. he his to receive no intereſt for ſeventeen years: and for the remaining $\frac{2}{3}$, or 66l. 13s. 4d. an intereſt of 4l. per cent. only; or 2l. 13s. 4d. Thus his income will be reduced ſeven fifteenths; and the ſimple amount of the part thus forborne, during ſeventeen years, is at the end of the term, to be funded. But this is not all; for the author afterwards plainly intimates to the public creditors, that further claims might be probably made upon them equally preſſing and equally neceſſary. If we had judged it requiſite to have detailed the whole of this propoſition, we ſhould have found the arithmetic equal the morality of it.

ART. 39. *Mr. Grattan's Addreſs to his Conſtituents, the Citizens of Dublin, on his Determination to retire from the Parliament of Ireland.* 8vo. 32 pp. 6d. Jordan. 1797.

An eloquent, ſubtile, and moſt inflammatory declamation, on the two queſtions concerning the catholics, and concerning ſuch a reform of the houſe of commons, as would make *every man his own legiſlator*. It is no wonder, that ſeditious, treaſonable, and murderous practices ſhould break forth in ſome parts of Ireland, when invectives like the following are ſcattered, like firebrands, among them: "Our miniſters have deſpiſed the ordinary track—the plain, obvious, legitimate, and vulgar bonds between the King and the ſubject; they have reſorted to the GUINEA and the GALLOWS, as to the only true and faithful friends of government, and try to hang where they can't corrupt." P. 26.

ART.

ART. 40. *Regulations of Parochial Police, combined with the Military and Naval Armaments, to produce the Energy and Security of the whole Nation, roused from its general Torpor by the Prospects of the Disorder, Pillage, Crimes, and all the Desolation and Horror, which, without such Regulations, may be the Consequences of the determined and repeated Efforts of France to invade Great Britain and Ireland. Submitted to the serious and immediate Consideration of the Legislatures, the Governments and the People.* 8vo. 42 pp. 1s. Owen. 1797.

We should tremble to see the public safety committed to the guardianship of this writer. The principal part of his plan for *preventing* internal insurrection is, that in all large towns (London especially) *districts* should be formed, each comprising not more than 100 inhabitants, who should elect two householders, to be their *representatives* in the parochial *committee*, and their *captains* and *lieutenants* in the duties of the police. Very large *parishes* are to be divided into *sections*, having committees deputed from the committees of the sections. Ascending from wards to deputies, and thence to *councils* of wards, we come at last to the summit of the plan,—"*a central council of the whole capital.*" P. 41.

The idiom of this tract is, in many instances, *French*; and much of the advice contained in it (especially at p. 42, compared with p. 21.) is such, as *Frenchmen* in general would wish us to adopt at this critical juncture.

MISCELLANIES.

ART. 41. *A Collection of Welsh Tours, or a Display of the Beauties of Wales, selected principally from celebrated Histories and popular Tours; with occasional Remarks. Embellished with fine Engravings.* 8vo. 5s. Sael. 1799.

The title page of this volume promises somewhat too much; but it is nevertheless very neat and convenient, and will be found an acceptable companion to those who, from curiosity or other motives, may be induced to visit Wales, and the northern parts of it in particular.

ART. 42. *Book-keeping Reformed; or the Method by Double Entry, so Simplified, Elucidated, and Improved, as to render the Practice Easy and Accurate. By J. H. Wicks.* 4to. 159 pp. 8s. Printed by C. Boult, Egham. London, sold by Longman, and by all Booksellers in Great Britain. 1797.

Mr. Wicks, although an advocate for the Italian system of book-keeping, defends it against the intemperate censures of Mr. Jones, without asperity; and writes in the proper style of the subject. But with all his precursors, he in fact arraigns what he endeavours to defend as perfect; by proposing what he esteems considerable improvements to the system, as now practised. Those who are not skilled in it, will

will remark, by the host of opponents to the new plan of Mr. J. that it attracts much notice, and consequently that there is at least much ingenuity in it: and if those writers examine one anothers works as they appear; every new contender who comes upon the stage, is a tacit evidence, that none who preceded him has obtained a victory.

After all, the defect of the old system does not consist in the formation of the ledger, but in the plan of the trial balance to verify it. The mode of casting up the debtors and creditors side of that book, is far from being that which is the most sensitive. Mr. Jones's Ledger, as far as it goes, is a part, and a very great part, of the Italian Ledger without variation: and for this he has formed a very acute trial balance, by the means of the waste book. Mr. Wicks seems to have adopted a disguised imitation of this invention, in the two marginal columns which he has added to the Italian Journal: but he does not appear to us to have made the best use of it. He divides all accounts into two classes, personal and impersonal; and directs all personal charges, debts and credits, to be carried into two marginal columns in that book, under the titles of sums payable and receivable; the continued totals of which, for a given time, ought to be equal to the debts and credits of the personal accounts in the ledger, for the same period: but the accounts of cash and bills should have been placed in that column likewise: and this we think, with Mr. Jones, would better be performed in the waste book: then the remaining impersonal debt and credits, might be carried out into two similar columns, in the margin of the journal; if such a book be not rather a hurtful appendage to the Italian system: the place of which would be perhaps better supplied, by simple alteration of the construction of waste book; and the chances of error in posting, diminished by one half. But by this arrangement of the journal, on the supposition that it is continued, two trial balances will be obtained; one of cash, bills, and personal debts; in which the ledger must correspond with the addititious columns of the day-book: the second, by which the sums of the propoſed columns in the journal, would verify the amount of both sides of the second class of accounts with artificial debtors, contained in the ledger. Thus that important book would have a separate test, to each of its four constituent parts; namely, the debts and credits of personal accounts conjointly with those of cash and bills; and like those under the titles of several commodities and other fictitious entries: it would be known which of these divisions contained an error, and the labour of detecting it would be greatly diminished. As the art of book-keeping is of such utility, and excites so particular an attention at this juncture, we lay this idea before those who are now so much engaged in these disquisitions.

Mr. Wicks's mode of writing is clear; his forms of bills and auxiliary accounts may be of much use to learners. In endeavouring to facilitate the operation of journalizing, the "minuteness," and multiplicity of his particular rules have perplexed it; under that title he has given 136 articles.

ART.

ART 43. *A New Treatise on Tillage Land, with Observations, Remarks, and Experiments, to disclose and abolish the present prevailing Errors in Agriculture. Likewise is added, a Method, or new Invention, drawn from Nature, to preserve Orchards, and other Fruit Trees, from the fatal Effects of Blights.* 8vo. 114 pp. 7s. 6d. Woolmer, Exeter. 1796.

When we saw a charge of 7s. 6d. for 114 small pages, we could not but expect the disclosure of some very important and valuable secrets. But the information contained in this *precious* book (which sets the idiom of our language, and all the rules of our grammar, at defiance) may be comprised within two lines: it tells us, that lime is a great destroyer, and small dusty coal a grand promoter, of vegetation. The former point is proved thus, p. 23: "I *sat* some grains of wheat in a large vessel full of slack lime, one inch and half deep, placed it in the middle of a garden, keeping it properly watered. The issue was, never one blade came above ground." P. 30: "Again cast a small portion of lime into a privy house vault, and observe the effects; it will consume and destroy the whole body of matter, causing it to pass off in the open air; if this is not conviction, 'tis a destroyer of animal substance as well as vegetable." Then a little further, P. 32: "I say, so it will destroy *man's body* likewise. Let a man swallow down one ounce of pounded lime, although seven years old, letting it remain in his body, he would surely die for it." We cannot forbear to give an amusing specimen of the author's attainments in natural philosophy. P. 89: "In the next place, will endeavour to show why the vegetable world takes the bodily colour of green, which ariseth in great part out of the second progressive step, which composeth the earthy substantive parts, and is sublimely united with water on the one part, to serve as blood does in a man; the other is internal air, with ribby, porous organs, to strengthen, uphold, and prosper life. The unison of things being thus gathered together by nature, and furnished with a divine commission to act, it forms from thence, or otherwise out of it, the body and fashion of various vegetables, according to the Maker's order, always following its own decreed specie; afterwards enters the light, which is the finisher of the work, and strikes all through the thin airy body, causing it to take upon itself the colour of green."

The author "*hopes*, one day or other, to prove that an acre of land will produce an hundred bushels of wheat; also, to bringing a species of our own country wheat to harvest full three weeks earlier than at present." p. 41. These would doubtless be great atchievments; but *how* such hopes are to be fulfilled, it is not at all intimated. The cure for blights in orchards, is a mixture of Stockholm tar, fine flour, allum, salt, white rosin, wood-fire-soot, and scalded milk.

The author's quarto volume of experiments (p. iv.) at the rate of this book, will cost, when published, about *ten guineas*. Farmers! who will be without it?

FOREIGN

FOREIGN CATALOGUE.

GERMANY.

ART. 44. *Volkslieder nebst untermischten andern Stücken. Popular Songs, together with other Pieces. By* Fr. H. Bothe. Berlin. 452 pp. 8vo.

Though we cannot, on the whole, approve of this selection, it must, however, be allowed that many of the original pieces have considerable merit. That Mr. B. is, likewise, not ill-qualified to clothe them in a German dress, will appear from a comparison of one of them with its translation.

" Ah! disa me, Yaudonno,*
Lé mau, qué vous n'avé?
Lé mau, qué y-en n'ai?
Disoit que z'ai la fiaura:
Lé mau, que y-en n'ai,
N'en garirai jamaai.

" Ah! disa me, Yaudonno,
Lé mau que vous n'avé?
Lé mau, que y-en n'ai?
Qu'on n'é pa a la testa,
Ni a l'estoma,
Lé deviné vous pa?

" Ah! disa mé, Yaudonno,
Lé mau, que vou n'avé?
Lé mau, que y-en n'ai?
Qu'on n'é pas a la gamba,
Ni don long dé bras,
Lé deviné vou pa?

" Ah! disa me, Yaudonno,
Lé mau, qué vou n'avé?
Lé mau, qué y-en n'ai?
Qué mé donna la fiaura
Quand lé cor n'y ba;
Lé deviné vou pa?"

In the German translation:

" O sag mir doch, Yoduno,
O sag mir was dir fehlt?
Dir sagen was mich quält?
Ach 's fehlt mir nicht hier oben,
Muss alle Glieder loben,
Errathst du was mir fehlt?

* *Claudine.*

" O

" O ſag mir doch, Yoduno,
O ſag mir was dir fehlt?
Dir ſagen was mich quält?
Mir (mich) ſchmerzen nicht die Hände,
Mir ſchmerzt nicht Fuſs noch Lende,
Erräthſt du, was mir fehlt?

" O ſag mir doch, Yodünchen,
O ſag mir was dir fehlt?
Dir ſagen was mich quält?
Seit ich hab ſolche *Schmerzen*,
Da pocht es mir im Herzen,
Erräthſt du was mir fehlt?" *Jena ALZ.*

ART. 45. *Bibliotheca Auguſtana complectens notitias varias de vita et ſcriptis Eruditorum quos Auguſta Vindelica orbi literato vel dedit vel aluit. Congeſſit* Franciſcus Antonius Veith, *Auguſtanus.* Alphabetum VII. 258 pp. without the Preface. Alphabetum VIII. 214 pp. Alphabetum IX. 219 pp. Alphabetum X. 224 pp. Alphabetum XI. 233 pp. Alphabetum XII. & ultimum. Cum indice generali; 222 pp. in large 8vo. Augſpurg. 1796.

With the beginning of the *ſeventh Alphabet* of this work, commences the hiſtory of the family of the *Fuggers*, to two of whom, *Raymund* and *Anthony*, the public is indebted for *Appian's* well-known *Inſcriptions* and *Ehinger's Itinerary*. Then follow the lives of two celebrated literary characters, *Hieronymus Wolff*, and *William Xylander (Holzmann)*, the former originally written by himſelf, firſt publiſhed by *Brucker*, and now, *mutatis mutandis*, reprinted by Mr. V. The annexed liſt of different publications appears to be, on the whole, ſufficiently accurate, though there are omitted in it fourteen letters of *Camerarius* to *Wolff*, which are to be found in *Camerarii Epp. familiar, Lib. VI.* Francof. 1583. In the *Eighth Alphabet*, we have a circumſtantial account of the life of *Jacob Brucker*, together with a catalogue of his numerous works, as alſo a ſhort biography of *El. Ehinger*, which is followed by what is here entitled: *Iatrologia Auguſtana Saeculi XV. et XVI.*, in which we meet with ſome reſpectable names, ſuch as *Leonhardus Rauwolff*, the famous traveller, and *George Heiniſch*, an excellent philologiſt, and an induſtrious writer. *Ninth Alphabet*: in this, *Matthias Beck*, an eminent orientaliſt, who had diſtinguiſhed himſelf by the publication of the Chaldee Paraphraſe of the Books of Chronicles, takes the lead; after which, we are again preſented with the *Iatrologia Auguſtana Sæculi XVII. et XVIII.*, where the moſt remarkable characters are *Lucas Schröck*, father and ſon; *Georgius Hieronymus Welſch*, a very voluminous writer, to whom there are here aſcribed, 16 *opera edita*, 64 *inedita*, and 100 *meditata*, and partly *incepta*; and the well-known Proſelyte, *Antonius Margaritha*, the author of a work which has often been reprinted under the title of *Der gantz Jüdiſch Glaub (the whole of the Jewiſh Faith)*. The *tenth Alphabet* conſiſts chiefly of the names of *Jeſuits*, among whom, are *Aloyſius Merz*, whoſe polemical ſermons alone form 20 volumes; and *John George Herwart*. *Eleventh Alphabet:* in which, the principal names are thoſe

those of *John Busenreit*, Professor of Law at Altdorff; *John Forster*, Professor of Divinity at Wittemberg; *Valentine Retmar*, author of the *Annals of Ingoldstadt*, which have been since republished by *Mederer*; and *John George Styrzel*, the account of whose life was composed by *A. S. Gesner*. In the *twelfth Alphabet*, the most distinguished persons are *Antony Reiser* and *Theophilus Spitzelius*. The whole concludes with additions to the twelve Alphabets, and an index to the last six volumes. Among the additions, the extracts from the letters of *Vitus Bild*, an account of whose life was given in the first Alphabet, are particularly interesting. *Ibid.*

ART. 46. *Erläuterungen zum Neuen Testament für geübte und gebildete Leser, von* Joh. Jakob Stolz, *Prediger an der Martinskirche in Bremen. Erstes Heft.* Matthæus. *Illustrations of the New Testament, for those Readers who have already duly attended to those Subjects, by* J. J. Stolz, &c. *First Part.* Matthew. Also under the following title:

ART. 47. J. J. Stolz *Anmerkungen zu seiner Uebersetzung der sämmtlichen Schriften des Neuen Testaments. Observations, by* J. J. Stolz, *on his Translation of the Writings of the New Testament.* Hannover *and* Zürich; VI. and 181 pp. in 8vo.

This work, intended by Mr. St. for persons of education, though not for professedly theological scholars, may, however, in our opinion, very well answer the purpose of both. The author avails himself, with judgment and impartiality, of the labours of some of the most distinguished expositors of the New Testament; suggesting likewise, on many obscure passages, his own hints; which, in general, appear to be equally original and just. Thus, for instance, in Matt. ix. 32, by the *Lord of the vineyard*, he conceives, that our Saviour himself is to be understood. Where he is not satisfied with the usual modes of accounting for events in the Gospel-History, he is liberal enough not to obtrude upon others any new explanations of his own, of the truth of which he is not himself convinced; as, for example, in regard to the history of the transfiguration of our Saviour on the mount. Indeed, to such interpretations of difficult passages, as that of Matth. xiv., where a person from whom one should least have expected it, has made the pretended discovery, that Jesus only walked *by*, and not *on* (*επι*) the sea; he strongly objects, and answers it merely by asking the question, whether it was probable that the Evangelists, by whom this event is recorded, would have thought it necessary to inform us, that Jesus, like ourselves, walked on this occasion on dry ground only? *Ibid.*

ART. 48. *D.* Gottlob Christiani Storr, *opuscula academica ad interpretationem librorum sacrorum pertinentia. Vol. I.* 367 pp. 8vo. Tübingen, 1796.

In the *first* of these essays, *de sensu historico*, the author is chiefly employed in combating *Semler*, who fancied that he had discovered throughout the N. T. representations of things which are not merely local

local and temporary, but likewiſe not unfrequently even erroneous and inapplicable to future times. The *ſecond* Diſſertation treats *de parabolis Chriſti*, and is intended to ſhow, that, in the explanation of thoſe of our Saviour, we are not to attend equally to every circumſtance. In the *third* Eſſay, we have an explanation of the word πλήρωμα, and of all the paſſages in the N. T. in which it appears; as the ſubject of the *fourth* is, likewiſe, *de vario ſenſu vocis* δίκαιος, *et cognatarum in N. T.* The title of the *fifth* is *de notione regni coeleſtis in N. T.*; and the *laſt* article, a *Commentary on the Epiſtle of St. Paul to the Philippians*, together with a Latin tranſlation of that Epiſtle. *Ibid.*

ART. 49. *Exegetiſches Handbuch des Neuen Teſtaments.—Exegetical Manual to the New Teſtament. Part V.* 204 pp. *Part VI.* 172 pp. *Part VII.* 168 pp. *Part VIII.* 124 pp. in l. 8vo. Leipzig, 1796.

To the merit of this work we have already borne teſtimony in a former number of the Britiſh Critic. The *four* parts which we now announce to our readers, contain the author's Commentary on the Acts of the Apoſtles, the Epiſtle to the Romans, and the Firſt and Second Epiſtle to the Corinthians, now publiſhed for the firſt time, as of that on the Goſpels there has appeared, likewiſe, a ſecond edition. In his inveſtigation of the Hebraiſms, and in his elucidation of the language of the N. T. from the works of the Fathers, and of profane writers the ſame extenſive erudition, and the ſame ingenuity, are ſhown, which characteriſed the preceding parts; and if we have any objection to make to theſe which are now before us, it is that, from a wiſh to produce ſomething new, his explanations of paſſages in the Epiſtles, more particularly, are ſometimes arbitrary, unnatural, and, therefore, moſt probably, wrong. We hope, however, that the future editions of this otherwiſe really valuable work, will be as much improved by him, as that of the *firſt four parts*, to which we have juſt alluded, undoubtedly is. *Jena ALZ.*

ART. 50. *Exegetiſches Handbuch des Alten Teſtaments für Prediger, Schullehrer, und gebildete Leſer. Erſtes Stück enthaltend den* Joſua.—*Exegetical Manual to the Old Teſtament, for Preachers, Schoolmaſters, and ſuch other Readers, as are advanced in theſe Studies. Part I. containing the Book of* Joſua. Leipzig, 1797; 136 pp. in l. 8vo.

This Commentary, likewiſe by an anonymous author, is formed on the plan of the *Manual for the New Teſtament*, and may certainly be conſidered as a proper companion to the *Scholia* of *Roſenmüller* on the Old Teſtament. The compiler has not only brought together, in a conciſe manner, but with ſufficient perſpicuity and arrangement, the principal obſervations of preceding critics on the Book of *Joſhua*, but he has likewiſe frequently added to them his own often very ingenious, and well-grounded opinions, drawn from an intimate acquaintance with the original language, and with the ancient verſions. A particular attention has alſo been paid by him to the geography of this book. *Ibid.*

ART.

ART. 51. Μουσαίου τὰ κατ' Ἡρὼ καὶ Λεάνδρον—Musæi *carmen de* Hero *et* Leandro, *noviter emendavit et notas adjecit* Ludovicus Henricus Teucherus. Leipzig, 8vo.

The preſent, ſecond, edition of *Muſæus*, by Mr. *Teucher*, may be conſidered as an anſwer to the ſtrictures of Mr. *Heinrich*, in ſeveral paſſages of his commentary, on his predeceſſor's attempts at conjectural emendation. Inſtead of μῆνιν ἀπόειπε, v. 125, which had before been interchanged with ἀπόλειπε, he now receives ὑπόδυθι into the text; as, in v. 145, he likewiſe does ὄργι' ἄπυσα, which had been propoſed by *Lennep*, in the room of his own former reading ὄργια πυρά; in other parts of the poem, ſeveral of the alterations ſuggeſted by other philologiſts, have likewiſe been admitted into the text. To the text of *Muſæus* are ſubjoined, in five pages only, *Emendationes locorum aliquot Græcorum auctorum propoſitæ*. Theſe Greek authors are *Orpheus*, *Antigonus Caryſtius*, *Theocritus*, *Bion* and *Moſchus*, *Antoninus Liberalis*, *Apollonius Dyſcolus*, and *Quintus Smyrnæus*. *Ibid.*

ART. 52. Theocriti *Epithalamium* Helenæ. *Ex recenſione* Valckenarii; *animadverſionibus illuſtravit et diſputationem de carminibus veterum nuptialibus præmiſit* Car. Guil. Siebdrat, *Candidatus Miniſterii*. Leipzig, 1796; XII. and 152 pp. in l. 8vo.

What we find moſt ſtriking in this edition is the uncommon number of typographical errors, which ſhould have been particularly avoided in a probationary attempt of this kind. The Diſſertation prefixed comprizes whatever has been obſerved by other writers on the *Hymenæi*, the ἁμαξήσιον μέλος, the *Taloſſio* of the Romans, the *Epithalamia*, and *carmina feſcennina* of the ancients, including much uſeful information, though not arranged in the moſt advantageous manner. Mr. S. refers to *Potter*, *Rambach*, *Nieuport*, *Dacier*, *Nitſch*, &c. as the ſources to which he has had recourſe in this compilation. This is ſucceeded by the Greek poem itſelf, printed with but little regard to accuracy, from *Valckenaer's* text. In the annexed notes, we are preſented with a *Commentarius perpetuus*, which undoubtedly evinces much induſtry and application, though it will often be found to contain matter, which is either irrelevant, or, at leaſt, very remotely connected with the ſubject. To editors who cannot hope to attain to the inſtructive amplitude of a *Saumaiſe*, or a *Valckenaer*, the *aurea mediocritas* cannot be too much recommended. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The good ſenſe of the following letter induces us to publiſh it entire, the ſubject being very important.

Greenwich, Dec. 11, 1797.

SIRS,

WHEN ſuch Eſſays as Mr. Arthur Young's, and many practical writers, who have publiſhed their thoughts upon Agriculture, and the advantages

vantages or diſadvantages of ſmall and large farms, have been ſo thoroughly diſcuſſed, by thoſe who have had opportunities to view and compare them, it is pity that ſuch ingenious men as Mr. Robert Ackſom Ingram* ſhould bewilder themſelves and readers with calculations which experience abundantly confutes, and which theory would confirm, if founded on juſt principles. My time and paper will not allow me room to anſwer all his allegations; ſome of the principal I will beg leave, by means of your moſt uſeful and impartial Britiſh Critic, to reply to.

Small farms will find chickens, eggs, and butter, pigs, and ſuch like niceties more plentifully; but oxen of from 20 or 30 to 40 or 50l. or upwards, and from twenty to thirty in number, to one hundred or upwards, muſt be furniſhed by large farmers, from whom milk and veal is only to be expected in plenty.

A ſplayed heifer or ſteer may be fattened and made good beef in three years old to four years, if ploughed with; they will be worked till twelve years old, and then take two years more to get fat and fit to kill; ſo, inſtead of four beeves in twelve years, you will have only one; and milk at ſix-pence a quart; and veal at half a crown a pound at leaſt. I can plough an acre of land in Suffolk, when I formerly held a farm in my hands, with two horſes, guided by a packthread rein by the man that holds the plough. Oxen, being ſlower, will do but half an acre in a day; ſo I muſt have two ploughs, and two men, to hold them, and four oxen, and two boys, to goad or drive them, to plough the ſame quantity of land, viz. one acre in a day; which may be done by one man and two horſes. Tithes are freeholds belonging to the clergy; held by the ſame rights, viz. the order of a lawful ſucceſſion, long preſcription, and acts of parliament, as the laiety hold their eſtates; the nine tenths for their own benefit, the other one tenth in truſt for the above-named leaſes; and whoever goes to take their one tenth from the clergy, will thus weaken the title for tents for the other nine tenths to the landlords; and I do not wiſh to ſee a new Agrarian law, or liberty and equality, flouriſhing here as in France.

The poor's rates encourage our ſober and induſtrious poor to marry, and is the reaſon England is better peopled, than any equal number of acres in Europe, if the price of labour and proviſions are kept in as due ratio, as the Act of Queen Elizabeth intended, it is all that is wanted; gold and ſilver is more plentiful now, than they were then; and, conſequently, they differ in value, and ſo does the rate of intereſt, and, conſequently, the value or price of land in war or peace.

Your humble ſervant,

ARATOR.

Dr. Tatham muſt excuſe our printing his obſervations on an article ſo long paſt. We were not inattentive to his publication; but it is generally more eaſy to ſatisfy all perſons than an author himſelf.

* Whoſe work is yet reſpectable, and was treated as ſuch in our Review for November, p. 54.

E. T.

E. T. will find the ſubſtance of his remark obviated in one of the articles of our *Britiſh Catalogue* for the preſent month.

Juſtitiæ Amicus writes very ingeniouſly upon a paſſage in the Georgics; but, as the whole is merely matter of opinion, we muſt decline entering into any further controverſy upon the ſubject.

Sacerdos Parochialis does not conſider, that the hymn to which he objects, is ſuppoſed by the author, to be ſung by the idolaters.

We are deſired to mention, in juſtice to the late Mr. Tyrwhitt, for whoſe memory we have the higheſt reſpect, that the *Muſeum Oxonienſe* (noticed in our Review for November) contains a paper by Mr. T. himſelf, ſtating his authorities for many valuable readings, which diſtinguiſh his text of *Ariſtotle's Poetics*, from that of Sylburgius, and every ſubſequent edition; with references to MSS. and old editions.

LITERARY INTELLIGENCE.

We are glad to find, that a Proſpectus has been circulated by *Mr. Whiter*, of Cambridge, in which he undertakes to publiſh an *Univerſal Etymological Dictionary*, on a new plan.

Some *Sermons*, by the late *Dr. Enfield*, are about to be publiſhed by ſubſcription, for the benefit of his family.

The learned *Mr. Burgeſs*, has been printing at Durham, an Edition of *Ariſtotle's Peplus*, which will appear in a few weeks. We are alſo happy to find, that the ſame eminent ſcholar, will then proceed to publiſh the late *Mr. Tyrwhitt's* Conjectures on *Æſchylus*, *Euripides*, and *Ariſtophanes*.

The friends of medical knowledge will learn with ſatisfaction, that *Dr. Ferriar*, of Mancheſter, has nearly completed a third volume of his *Medical Hiſtories and Reflections*.

Mr. Calcott, whoſe muſical talents are ſo well known to all perſons of taſte, will publiſh, in the beginning of February, a plan of an important *Dictionary of Muſic*, practical, theoretical, and hiſtorical.

ERRATA.

In our Review for October, p. 359, for *now*, read *nor*.

In that for November, p. 537, for 1723, read 1623; and a little lower, in the ſame page, for IↃↃ, read IↃC; ſpeaking of Upton's preface, for XLIX, read LIX.; p. 538, l. 27, for *political*, read *poetical*.

AN

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TO THE

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